

THE ANGLICAN

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FEDERAL AID TO CHURCH SCHOOLS CRITICISED

THE PRIMATE'S PRESS STATEMENT

FROM OUR OWN CORRESPONDENT

Anglican opinion throughout Australia hardened last week on the Commonwealth Government's proposal to aid Church schools in Canberra, and crystallised when the Primate, the Most Reverend H. W. K. Mowll, took the extraordinary course of issuing a Press statement last Tuesday.

His Grace issues statements to the Press very rarely, and only upon the most grave matters. It is known that his statement last Tuesday was made after careful and lengthy investigation and discussion.

The proposal was also strongly attacked last Sunday by a former Headmaster of the Canberra Grammar School, Dr. W. J. Edwards, who is now Rector of the Sydney city Church of S. James, King Street.

The Primate's statement read:

"In view of the sharp reversal of public policy involved in the recent proposal of the Commonwealth Government to grant financial assistance to denominational schools in Canberra, and in view of the strong resentment and concern I have found among many representative people, I feel impelled to make a public statement indicating the general attitude of the Church of England on the question.

"Notwithstanding the inclusion of Anglican schools among the proposed beneficiaries, the proposal is not acceptable to Church people generally, however much some members may be in favour of receiving this help.

"In the Church of England there is, of course, no regimentation of the attitude of individuals on the subject, but the vast majority of Anglicans are strongly opposed to State aid to Denominational Schools.

"They view with the gravest concern this departure from the practice of at least three-quarters of a century.

"GRAVELY MISTAKEN"
"They do not doubt the sincerity of the Government's belief that the special circumstances of this case will prevent it from becoming a precedent, but they declare most emphatically their own conviction that, in this, the Government is gravely mistaken.

"I think it only fair to warn the Government that Anglicans and Protestants generally feel so strongly in this matter that, if the proposal is persisted in, there may be serious political repercussions.

"It is well known that one particular Church has long clamoured for State aid to Denominational Schools, and that it would be far the largest

beneficiary of such aid. We feel that the Government would not be justified in subsidising teaching which tends to divide the community, as has been seen comparatively recently, in such matters as the Consecration of Service Colours and Anzac Day Observance."

Dr. Edwards said that "education which is wholly secular declares in effect that God does not matter, and that spiritual values are of no importance for life."

This fact was recognised by those Australian States where provision was accordingly made for religious instruction in State schools; but the conditions under which children received religious education in them was unsatisfactory, and demanded "prompt and radical action" by the Church of England, he said.

A DISTINCTION

Dr. Edwards said that the Roman Catholic Church, "by tremendous sacrifice," had provided "a complete school system of religious and secular education," and that "nobody is more appreciative than I of the splendid work done for education by the Roman Catholic religious Orders, both men and women."

For this reason, Dr. Edwards said, he was reluctant to criticise.

"But we must distinguish between Roman Catholic religion and Roman Catholic politics.

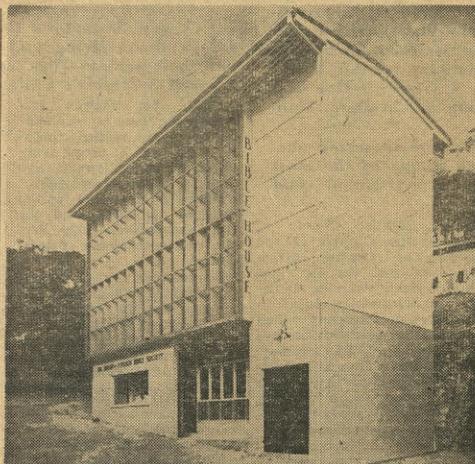
"Seen as a whole, the Roman Catholic Church presents itself to the world as a power—a kind of power which no human institution should presume to possess and exercise, and which is incompatible with our democratic way of life.

"The Roman Church is an absolutist and feudal institution.

"Its power is embodied in and

exercised by a self-enclosed class, the hierarchy.

"This ruling class is entirely removed from any form of responsibility."
(Continued on page 12)



The new Bible House at Port Moresby, opened in October, 1955, is the nerve centre for Scripture distribution in New Guinea, New Britain and the Solomon Islands. Other new projects for which the Bible Society is appealing to church-people are a Bible House for Korea and a Bible Van for Japan.

FACT AND FANCY

A Geelong reader points out that although S. Peter's, Melbourne, is the oldest church building in Victoria standing on its original site, and the first to be consecrated (a fact mentioned in a feature article on July 13), the foundation stone of Christ Church, Geelong, was set by Bishop Broughton on the original Crown grant in 1843, and the completed church opened on S. Peter's Day, 1847.

As a mere male, I derived a certain wry amusement from the conundrum posed by a clerical visitor in the office last week. "What does the bride think of as she moves up the aisle listening to the music?" The answer is: Boy—aisle—altar—hymn.

That Melanesian Mission Press, which has figured in our columns before now, has produced a sixth edition of the Book of Common Prayer, a copy of which reached us last week. I'm told there will be an Anglican printery in Australia next year.

Surprising how many small churches must need pulpits. On May 18 last the Vicar of S. Anselm's, Middle Park, Diocese of Melbourne, offered a pulpit to any church that needed one, and received 21 enquiries in response. The folk at S. Anselm's have now given it to the little church of S. Thomas, Talgarno, in the parish of Wodonga, Diocese of Wangaratta.

A Melbourne reader has corrected my use of the phrase, "The Church of England in Ireland." It is the Church of Ireland, and its primacy at Armagh, he says, is about 120 years older than that of Canterbury.

—THE APPRENTICE

BISHOP DALY'S VISIT

The Bishop in Korea, the Right Reverend John Daly, will visit this country at the invitation of the Primate from mid-November until the end of January.

The Australian Board of Missions is arranging a tour for the bishop, covering Queensland, New South Wales, Victoria, Tasmania and, possibly, South Australia.

Bishop Daly hopes to secure more clergy for work in his diocese.

He was consecrated Bishop of Gambia and the River Pongas in 1951; translated to Accra in 1951; and to Korea in 1955 to succeed Bishop A. C. Cooper in building up the Church there after the Korean war.

Bishop Daly will leave for the Philippines early in February.

WORLD COUNCIL APPOINTS NEW GENERAL SECRETARY

The Reverend Harvey Perkins, a Methodist minister from Mitcham, Victoria, was last week appointed general secretary of the Australian Council of the World Council of Churches.

The appointment was made at the annual general meeting of the council held at "Gibbulla", from July 31 to August 3.

The meeting was attended by 65 delegates, representing member churches from all parts of the Commonwealth.

Anglican delegates included the Primate; the Archbishop of Brisbane; the Bishops of Armidale, Canberra and Goulburn, and Tasmania; Bishop R. C. Kerle; and the Deans of Melbourne, Sydney and Armidale.

The Reverend Harvey Perkins succeeds Dr. Malcolm Mackay, who has resigned following his appointment to Scots' Church, Sydney.

Mr. Perkins was educated at Wesley College, Melbourne, and at the University of Melbourne, where he graduated with first-class honours in Law and Commerce.

He obtained his B.D. at Cambridge University, where he did post-graduate work following war service in the R.A.N.

While overseas he was elected to the executive of the World Student Christian Federation, and represented the Methodist Church at European consultations and at the Faith and Order conference at Lund, Sweden.

Mr. Perkins, who is 37, is married and has three children. His father is the Reverend L. I. Perkins.

Despite some Anglican opposition, the council endorsed the protest which the Executive had sent to the Federal Government over its proposed aid to Church schools in Canberra.

Another important decision was the approval of the development of a Christian television production unit on a general basis.

C.M.S. MEETS IN MELBOURNE

The Federal Council of the Church Missionary Society started its annual meeting in Melbourne last Tuesday, August 7, under the chairmanship of the Primate.

Representatives from all States attended to discuss a full agenda which covered a considerable variety of administrative matters.

An account of the meeting will appear in next week's issue.

It commissioned the recently formed Christian Television Association of N.S.W., to act on the council's behalf.

This commission will be authorised to negotiate with T.V. stations for religious programmes, to secure such programmes from abroad, and to develop talent available in this country.

It will also acquire a production studio complete with the necessary equipment. £10,000 is to be raised immediately for this.

A producer-director is to be appointed soon.

ATOM BOMB TESTS

The council urged the Federal Government to respond to the British plan for an end to atom bomb tests.

In a resolution carried unanimously, the council drew attention to the recently expressed willingness of the British Government to join with any other Government prepared to consider this question.

The statement that President Eisenhower was submitting this matter to a special sub-committee of the Senate for a direct report and the proposal that a commission on the peaceful use of atomic energy be established within the United Nations was also welcomed.

The council urged the Federal Government "to co-operate to the full in this endeavour," and stated that it trusted there would be a ready response to the lead of the British Prime Minister.

ARTICLES ON THE CONSTITUTION

We shall commence next week a series of articles written from representative points of view on the Draft Constitution for the Church of England in Australia, dealing with a number of points arising out of the papers read at the Adelaide Clergy Conference in May this year.

Several Church leaders protested at the N.S.W. Government's decision to legalise poker machines.

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, in a statement for the Press, said: "Gambling in all its forms is an attempt to escape from the realities of life. A nation which follows this path far enough will find that it has no survival power left and no hope of escaping disaster."

AUCKLAND LEADS THE WAY WITH CLERGY STIPENDS

FROM OUR OWN CORRESPONDENT

Auckland, N.Z., August 6

As far as the stipends of the clergy are concerned, Auckland has certainly hit the headlines.

After years of cost-of-living increases, none of which have set them free from the burden of rising costs, the clergy of the Diocese of Auckland are to have an increase that can only be termed phenomenal.

First of all the minimum stipend has been raised from £600 to £650, but that is not all. Far from it.

In addition to this basic sum, there will be an added amount of £10 per annum for every year of service calculated from the date of ordination with a limit of 35 years.

This means that a priest who has been ordained for 35 years

will receive a stipend of £650 plus a bonus of £350, making a total of £1,000.

Even this is not all. If he has five children under the age of 21 and still being educated he will receive a further child endowment grant of £50 per child, making his total income £1,250 per annum.

NEW PRINCIPLE

These are not just dreams—they have become law, having been passed at the first session of the 35th Synod which has just ended.

In his address to Synod, the Bishop of Auckland, the Right Reverend W. J. Simkin, said

that this legislation was based on an entirely new principle made necessary by the increased cost of living, the duty of the clergy to provide for provision for retirement.

Parishes will not be penalised by having to pay more for an older priest. A diocesan pool will be created into which the estimated extra will be paid.

It is good to report that the laymen were behind this move and voted solidly in favour of it.

[N.B.—£100 in New Zealand is worth about £125 in Australia owing to exchange differences.]



—Adelaide Sunday Mail picture.

The Bishop of Adelaide, the Right Reverend B. P. Roblin, pictured with the Federal Minister for Social Services, Mr. Hugh Robertson, M.P., and Mr. F. Ruggless, a 75-year-old resident of the S. Laurence's Home for the Aged at the Grand, South Australia. They talked together after the Bishop had opened and dedicated a new £20,000 wing for men at S. Laurence's on July 28. (See THE ANGLICAN, August 3).

MORE CHURCHES JOIN WORLD COUNCIL

CENTRAL COMMITTEE MEETS IN HUNGARY

ECUMENICAL PRESS SERVICE

Geneva, August 6

"We believe that the churches living under different systems can and must learn from each other", said the general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, at the Central Committee meeting in Galyateto, Hungary, on July 28.

"There is a mutual correction in seeing ourselves as others see us, which is one of the most precious things in the ecumenical movement," said Dr. Visser 't Hooft.

Dr. Visser 't Hooft spoke to more than 200 people, including observers from churches not already represented in the World Council of Churches, consultants from fraternal bodies and divisional committees, guests, and staff.

On Sunday July 29, delegates took part in ecumenical services in churches in Budapest (The Calvin Square Reformed Church, Deak Square Lutheran Church and Nap Street Baptist Church), in Debrecen, in Nyiregyhaza and other places.

Delegates were entertained at a state dinner in the Parliament building on Sunday, August 5, given by the Presidential Council of the Hungarian People's Republic.

Twenty-eight countries were represented by delegates to the Central Committee. They are: Australia, Canada, Ceylon, China, Czechoslovakia, Denmark, Egypt, England, Finland, France, Germany, Gold Coast, Greece, Hungary, India, Indonesia, Ireland, Japan, Netherlands, New Zealand, Norway, Poland, Roumania, Scotland, Sweden, Switzerland, Turkey and the United States.

SPECKS AND LOGS

"If all of us remember that we may have a log in our eyes, we will be more humble in asking about the speck we seem to notice in the eye of our brother; and we may in this way help to make sure that our own specks do not become logs," said Dr. Visser 't Hooft.

"That does not mean a general relativism with regard to the forms of political and social life."

"Wherever we meet we stand for certain great fundamental truths concerning man as a creature of God and a brother for whom Christ died, concerning his right and duty to serve God and to witness in full freedom to the Lordship of Christ over all aspects of life," he said.

Dr. Visser 't Hooft stressed the growth of the World Council of Churches in which 50 churches participated in the provisional organisation in 1946 and in which 162 Protestant, Anglican and Orthodox churches from some 47 nations are engaged today.

Three churches will apply for membership in the World Council of Churches at the meeting now under way. They

CHURCH VISIT TO RUSSIA

ANGLICAN NEWS SERVICE

London, August 4

The Archbishop of York, Dr. A. M. Ramsey, returned last week after leading the Church of England delegation to the Soviet Union.

He said that Christianity in Russia was a vital force which went on showing itself.

"Naturally, a great many of the younger generation are quite apart from the Church."

"But, in spite of this, the vitality of the Church goes on showing itself and is not confined to older people. There is a spirituality in the Russian people which continues."

He said the official talks with the Russian Orthodox Church had been very successful, but there was still a long way to go before there could be anything like union between the Churches.

are the Baptist Church of Hungary, the Church of the Province of Central Africa (Anglican), and the La Plata Synod in South America (Lutheran), an autonomous church in Argentina and Paraguay, which maintains contacts with the Evangelical Church in Germany.

Several large churches which have so far not participated in the movement have recently shown that they are now desirous to enter into closer relations with it, the general secretary said. He also expressed the hope that many recently formed Christian churches in Asia, Africa and Latin America would join the Council in the near future.

MR. KNIGHT REVIEWS HIS AUSTRALIAN TOUR

ANGLICAN NEWS SERVICE

London, August 3

"It all comes back in the end to the clergy, and much could be done in theological colleges to develop good standards," said Mr. Gerald Knight commenting last week on Church music in Australia.

Mr. Knight, the Director of the Royal School of Church Music, returned to this country last month after his seven months' world tour visiting affiliated choirs.

"The priests of to-morrow have a great opportunity to raise the standards of Church music," he said.

"The college at Crafer, South Australia, supervised by Kelham is outstanding in Australia. It is one of the finest I have ever visited, and it will make a great contribution to the life of the Church in Australia."

In the country as a whole, he said, there was a crying need for vital leadership in Church music.

THE VATICAN AND GREECE

ECUMENICAL PRESS SERVICE

Geneva, August 6

Diplomatic relations between the Vatican and Greece were opposed by the Holy Synod of the Orthodox Church in Greece, meeting in Athens, last month.

The decision, taking an official stand against the establishment of such relations, was announced after a meeting of Foreign Minister Evangelist Averof and a number of Orthodox bishops.

During the announcement a statement was read saying: "The Holy Synod has decided faithfully to continue to pursue the holy traditions of the Church and the nation, repudiating the establishment of diplomatic relations of any kind between the Greek state and the Vatican."

Reports last year said the government was looking favourably on a proposal for diplomatic relations with the Vatican.

However, *Vima*, an Athens daily, said the government should consult with the Orthodox Church before making any decision.

DEAN OF CANTERBURY VISITING CHINA

ANGLICAN NEWS SERVICE

London, August 6

The Dean of Canterbury, Dr. Hewlett Johnson, left on August 1 with his wife and two daughters to spend a holiday in

THE PEOPLE'S PART IN A NEW SERVICE

THE HARVEST FESTIVAL IS DRAMATISED

CHURCH INFORMATION SERVICE

London, August 6

A new dramatised form of the Harvest Festival—a thanksgiving and dedication for children and their parents—has just been published for the Church Assembly's Children's Council.

First, the children give thanks for "food for our bodies," carrying to the sanctuary their gifts of bread, fruit, vegetables and flowers; and then for "food for our souls," standing to bless God for the gifts of the Bible and the Holy Communion. The Service ends with an act of dedication.

A special service of Harvest Thanksgiving which was used last year for the first time at the Church of St. John the Evangelist, Bromley, is recalled by the current *Rochester Review* with this description:—

GIFTS PRESENTED

"After shortened Matins or Evensong, the gifts of the people are brought forward by different groups in pairs: with each gift, one person holds the gift, and the other speaks the words of offering to the vicar, who then receives the gifts and presents it at the Lord's Table

with prayer.

"The various gifts represent different aspects of our common life—e.g. milk for housewives, bread for fathers, coal for workers, and so on—and are presented by representatives of each group or age.

"Children present flowers and youth presents fruit... finally, two communicants brought the bread and wine for the Holy Communion, which was later administered after a short interval."

The *Review* comments:—"Even people who do not expect to enjoy the innovation confessed afterwards that it was the finest Harvest Thanksgiving they had ever known."

"A Harvest Service of thanksgiving and dedication for children and parents," published for the Church Assembly Children's Council by the Church Information Board. Price 3d.; by post 5d.; 4/- for 50.

TEST PLAYER PREACHES

ANGLICAN NEWS SERVICE

London, August 6

The Reverend David Sheppard, while in Northampton as a member of the England Test team playing at Old Trafford, preached at Northampton and Kettering on July 29.

He commenced his sermon at St. Botolph's, Kettering, by saying:

"I suppose that some of you would like me to talk about my work with the boys in London, or about the difficulties of playing cricket during the monsoon season at Manchester; or even about the Old Trafford wicket..."

The theme of his address, however, was "St. Paul and the wicked city of Corinth."

At night he preached to a congregation of more than 1,000 at St. Giles', Northampton.

LAMMAS FAIRS

CHURCH INFORMATION SERVICE

London, August 6

The Town Clerk of Newcastle will make, on August 7, a proclamation couched in intriguingly antique language, the purport of which will be to announce the opening of the Lammas Fair.

There are also likely to be outbreaks of Lammas Fairs elsewhere in England about this time, as well as in Scotland (August 10-14, at St. Andrew's).

It was the ancient tradition, at Lammas-tide, for the first loaf of bread baked from the flour of the early yield, to be brought to Church in thanksgiving—a kind of pre-harvest festival.

The word "Lammas" is Anglo-Saxon (*lamb Maesse*) and most probably meant "Lamb Mass," celebrated on August 1, though some think Lammas is a corruption of "Lamb Mass"—the tenants of the Chapter of York Minster formerly paid a tribute of a live lamb on August 1.

HISTORIC CHURCHES GRANTS

ANGLICAN NEWS SERVICE

London, August 6

Lord Esher has been appointed chairman of the newly-created grants' committee of the Historic Churches Preservation Trust.

Lord Esher is an honorary Fellow of the Royal Institute of British Architects and has for many years been chairman of the Society for the Protection of Ancient Buildings.

The committee's function will be to consider appeals for help towards the cost of necessary repairs from churches and non-conformist chapels throughout the country.

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ADELAIDE MISSION TO MOVE TO NEW AREA

"COURAGEOUS ACT OF PUBLIC SERVICE"

FROM OUR OWN CORRESPONDENT

Adelaide, July 30

A suggestion that the S. Peter's College Mission in Moore Street, City, be transferred holus bolus into the heart of South Australia's new growing satellite town of Elizabeth, was received with cheers and prolonged applause at the S. Peter's Collegians' annual dinner in the Adelaide Town Hall on Saturday evening.

The mission has been in its present site for fifty-four years.

The Missioner, the Reverend H. A. J. Witt, who proposed the toast of the school, told Old Boys that their Mission "would be far better off elsewhere."

"While we remain in Moore Street, you are not getting your money's worth," he said.

(The Mission, which is situated in what was once a compressed slum area in the city, is attached to the parish of S. Mary Magdalene. Supported jointly by the boys of the School, the Old Scholars' Association, the College Ladies' Guild, and the parish, it is the only school mission in the southern hemisphere.)

NEW HOUSES

"You and I are witnessing to-day a great social revolution. We see new suburbs, towns, and cities springing up, and with them is coming an increase in juvenile delinquency which all say is a result of bad family life, and very poor community life," said Father Witt.

"Elizabeth is not a new community. It is just a lot of new houses."

"We should completely re-think the purpose of the School Mission. Let us lift it up and plunk it right down in the middle of Elizabeth," he added, amid loud and enthusiastic applause.

The Mission could become the S. Peter's College Community Centre. "We no longer need the soup-kitchen idea. We can contribute a lot to the building up of a real, solid community life in Elizabeth," the Missioner said.

"I would like to be able to say, 'Elizabeth, here we come!', and I hope that you will continue to give us that really magnificent support which we have had from you in the past."

The reaction to Father Witt's address was overwhelming. More than 300 Collegians rose in their places, clapping loudly. They then gave three rousing cheers for the speaker.

Responding, the Headmaster of S. Peter's, Mr. C. E. S. Gordon, said that if the Mission were moved to Elizabeth, it would be "a courageous and imaginative act of public service."

The proposal had received the strong support of the Old Collegians' committee. "We would like to know now if we have your support in the matter," added Mr. Gordon.

Again there was loud applause.

GREATER NEED

The Headmaster pointed out that rapid industrialisation and a great decrease in population in the city of Adelaide had largely removed the need for the Mission, whose character should now be altered.

"The proposal for the move has come from the Mission side because it feels that the city area does not offer as great a need as the new housing area at Elizabeth," he said.

"However, we don't yet know if the parish will agree, or if the Mission committee of management will find it necessary to sever its long connection with S. Mary Magdalene's if the Mission is to move," he added.

The money from last October's Mission fete at the school would make it possible to carry out the move.

(This major proposal to expand the work of the Church in the rapidly expanding Housing Trust town of Elizabeth,

which is on the Main North Road some 20 miles from Adelaide, was foreshadowed in THE ANGLICAN on July 6. For several vital reasons, we have withheld the announcement until this edition.)

B.C.A. SURVEY FLIGHT TO EXTEND OUTBACK WORK

FROM OUR OWN CORRESPONDENT

Ceduna, S.A., August 6

The Organising Missioner of the Bush Church Aid Society, Canon T. E. Jones, left Ceduna on July 31 on the first stage of a 5,000 mile survey trip through the north-west of Western Australia and the Northern Territory.

Canon Jones will investigate ways in which the Church's work can be extended in these remote areas in conjunction with the Bishops of North-West Australia and Carpentaria.

The journey is being undertaken in the Bush Church Aid Society's Percival Proctor aircraft, one of three aeroplanes which the society has available for its Flying Medical Services in outback South Australia.

The machine is being flown by the society's senior pilot, Mr. A. E. Chadwick, who has been with the service since its inception eighteen years ago.

In an interview before taking off, Mr. Chadwick mentioned that it would probably take a month to carry out the whole survey, and outlined the route which would be followed.

From Ceduna the aircraft will fly direct to Perth, stop-

ping only to refuel at Forrest and Kalgoorlie.

A day will be spent in Perth and then the flight will be continued north to Geraldton, where the Bishop of North-West Australia will board the aircraft.

From Geraldton the party will gradually work up to Wyndham, making calls en route at Mt. Magnet, Meekatharra, Wittendoom Gorge, Roeburn, Port Headland, Marble

Bar, Broome, Derby and Hall's Creek.

The Bishop will remain at Wyndham, but Canon Jones and Mr. Chadwick will continue to Darwin to confer there with the Bishop of Carpentaria.

The return flight to Ceduna will be made through the Northern Territory with calls at Katherine, Daly Waters, Tennant Creek and Alice Springs, as well as at Oodnadatta and Taroona in the interior of South Australia.

RAISING THE STANDARD AT BAIRNSDALE

FROM OUR C.M.S. CORRESPONDENT

Bairnsdale, Vic., August 6

Down at the bottom of the map, amid the lakes and rivers of Gippsland, is the parish of Bairnsdale, set in a vital lush town, its vivid life reflected in the activity and fellowship of the C.E.M.S. branch there.

The quality and type of the various C.E.M.S. branches reflect the differing local interests, and here, in this frontier town, which is fast growing out of its clothes, this branch's activities have stressed the fellowship angle.

Mr. J. H. Davies, the group president, and his helpers, have a strong appreciation of this quality and have expressed it, not only in their own church group, but also among men of other denominations, strengthening thereby the unity of men of like purpose, and their lead and help has been extended to the quiet seaport of Paynsville, where Brothers Cox and Billings are developing another group.

Here, then, is a strong marching Church, and the Standard of S. George, which will soon

fly from a new tall masthead will show on high the strong spirit of this Anglican community.

Here, in the far south, is a stirring warmth, a clear sign of a living, active Church, and a company of men of the Church who march forward as brothers in the arm of the spirit, and above the marching feet rises the son of the Church triumphant.

RECTOR WILL SET FOUNDATION STONE

FROM OUR OWN CORRESPONDENT

Adelaide, August 6

The foundation stone of the new nave and tower of S. George's, Alberton, will be set by the rector, the Reverend H. N. Crosland, at 4 p.m. on Sunday, August 26.

The vestry have decided unanimously that the rector should perform the ceremony. Afterwards, there will be a buffet tea, followed by a thanksgiving Evensong.

The whole outlook at S. George's has been revolutionised by the successful carrying out of a Wells house-to-house canvass to every Anglican family in the district.

This was conducted by a team of men of the parish led by Messrs. J. Simons and K. Kay. The general chairman was Mr. W. E. Wilson.

"Only those intimate with this venture of faith can appreciate how we have been guided by the Holy Spirit," said Mr. Crosland.

A parchment list of subscribers to the canvass will be placed in a sealed container at the rear of the foundation stone

on the day of the setting ceremony.



Mr. John Simons, who is the parish R.S.C.M. organist and choirmaster at Alberton, Diocese of Adelaide, as well as being the Initial Gifts Chairman of the Wells Canvass.

ARCHBISHOP ON FINANCE

FROM OUR OWN CORRESPONDENT

Wellington, N.Z., Aug. 6

In his presidential address to the Wellington Diocesan Synod last month, the Archbishop of New Zealand, the Most Reverend R. H. Owen, praised the system whereby the laymen of parishes took the lead in financial matters.

The Wells organisation system, the Archbishop said, had been engaging the Church's earnest attention in recent months.

On the evidence he had had he was convinced that the system could put parish finances on such a basis that demands on them could be satisfactorily met.

STIMULATION

It was a great blessing, he said, that a parish which had had to scrape along with barely enough money for its immediate needs, could now plan for the future.

More important were the spiritual results from a Wells canvass in a parish, the Archbishop continued.

It stimulated the whole church life in a parish, opening up a way in which Christian men and women could return, not only to the Christian duty of giving, but also to the Christian duty of worship and service.

CENTENARY VISITOR

FROM OUR OWN CORRESPONDENT

Perth, August 6

The Perth Diocesan Council has invited the Archbishop's Commissary in England, Canon J. W. Clift, to visit the diocese during the centenary celebrations next year.

Y.A. QUEEN BALL

FROM OUR OWN CORRESPONDENT

Bathurst, August 6

Candidates from ten Young Anglican branches throughout the central west of New South Wales will enter the Strand Theatre, Orange, on August 10, accompanied by their ladies in waiting, and standard bearers.

It will be the climax of a three months' queen contest to give aid to S. Michael's P.O.W. Memorial Children's Home furnishing appeal, the youth department, and parish causes.

The winning girl will be given the crown by the Bishop of Bathurst.

Numerous events have been held in many parish and sub-centre areas in support of local candidates.

Branches in the 1956 contest are: Bathurst, Parkes, Peak Hill, Condobolin, Wellington, Forbes, Dubbo, Kelso, Orange and Blayney.

Registrations were received at Bathurst headquarters for 21 members at Trundle, and the same number for the Y.A. branch at Coonamble.

The Youth Commissioner will visit West Wyalong parish for services on Sunday, August 19, and will meet local Y.A.s and J.A.s the night before.

MUCH PROGRESS IN LAUNCESTON

FROM A SPECIAL CORRESPONDENT

Launceston, August 6

There were many marks of progress mentioned by the rector and churchwarden, of S. John's Church, Launceston, at the annual meeting last week.

The most notable event of the year was the Every Member Canvass, carried out by laymen during the last few weeks.

Almost 550 families, known to be associated in some way with the church, were visited during the period, and apart from increased interest in church affairs thereby created, one of the most tangible results of the canvass is that about 370 church families have pledged themselves to give a total of £20,000 over the next 3 years.

ANNUAL DINNER

This will increase the annual income from collections by 31 times compared with the year just concluded, and will give the churchwardens and vestry much greater confidence in planning for the year ahead.

After the election of officers for the coming year several parishioners made constructive suggestions for the guidance of the incoming vestry.

Amongst these were the holding of an annual church dinner, and the formation of several teams of laymen and women to assist the vestry in such specific fields as publicity, finance, church grounds and building maintenance.

The rector, Archdeacon L. N. Sutton, spoke with appreciation of the services of the retiring church officers.

TWEED HEADS CANVASS

FROM A SPECIAL CORRESPONDENT

Tweed Heads, August 6

The parishioners of S. Cuthbert's, Tweed Heads, have pledged £20,000 over three years, as the result of a canvass which began on July 10. One of the first objectives will be to pay off the debt on the new rectory.

Transport for Sunday School children from outlying areas will be provided as soon as possible.

Church halls will be built in the newer building areas where there are at present no facilities for holding services.

The parish church itself, S. Cuthbert's, will soon need enlarging as it was built 50 years ago to service a much smaller community.

HEADMISTRESS FOR BUNBURY

Miss Dorothy M. May, at present at Firbank Church of England Girls' Grammar School, Brighton, Victoria, has been appointed Headmistress of Kebley School, Diocese of Bunbury, as from January, 1957.

THE ANGLICAN

FRIDAY AUGUST 10 1956



ONE MINUTE SERMON

NOAH

Genesis 6 : 9 and following chapters

Noah, a preacher of righteousness, says S. Peter (2 Peter 2:5); Noah, a planter of vineyards and dealer in wine in his old age. But in younger days he had a real calling to win the men of his day to a belief in the God whom he served. And he was an unsuccessful preacher. Men were not interested in righteousness, they had no desire for repentance and reformation. The Jewish writer, Josephus, tells us that Noah did his utmost to the point where his life was in danger from angry listeners.

Men do not like to be taught that Judgement is a certain fact—but it is. There is a living God and He asks of men a certain way of life. So did Noah preach. No doubt they helped him build the Ark, laughing as they did so at the queer delusions of this man whom they admired but would not follow.

Noah obeys God! That is the secret of a true life. The only approval finally worth having is God's approval, the approval of Jesus Christ.

The rains descended and the floods came and beat upon their homes and great was the fall thereof. This flood happened. The digging of archaeologists has made it clear that over that portion of the world there was such a flood which has left its deposits of mud many feet below the surface of the land today.

Noah's efforts saved his family and animals and birds (notice the two different accounts woven together in Gen. 6:19; 7:2-3) to make a new beginning. How dramatic is the account of the Flood and its onset, the methods used to find when it was abating, the thanksgiving afterwards, and the renewal of God's covenant with man, given now another chance. How vivid is the reality of God to these early people, how near He is to them.

We would explain the happenings of every day (and no doubt correctly) by intermediate agencies scientifically known, and in so doing often forget God who is the source of all life and power. But to them God was the one reality. What was done, He did directly. They leap over any intermediate instruments and think of Him. "He spoke the word and it was done."

How good for us to meditate on the close communion of these simple souls with God Himself and learn again that "in Him we live and move and have our being" and that apart from Him "we can do nothing".

SARATOK NEWS

FROM A SPECIAL CORRESPONDENT Saratok, August 6

Canon Sorby Adams baptised the infant daughter of the Reverend Douglas and Mrs. Wellington, when he visited Saratok during S. Peter's-tide with the Bishop of Borneo.

The child, Sally, was born the day before the consecration of the new Borneo cathedral.

The bishop confirmed 70 candidates in S. Peter's, Saratok.

The local people arranged a party on the football field afterwards.

During the bishop's visit, Arnold Puntang was ordained to the priesthood at the first ordination ever held in Saratok.

He is a former student of the House of the Epiphany, Kuching.

The bishop also blessed a new chapel in one of the villages and a new boarding-house and dining-room at Roban, twelve miles away.

A new church is planned for Roban. Various other villages are building their own chapels.

There is a strong movement to increase the work among women.

—THE MAN IN THE STREET

Pernicious Poker Machines

There was never much doubt that the Cahill Government would find a cash solution to the pubs versus clubs argument over poker machines in New South Wales.

And so it turned out. The Government had winked its eye for years at the operation of these gambling machines.

Then the United Licensed Victuallers' Association (not to be confused with any organisation perturbed about moral problems in the community) decided to seek the deregistration of clubs which used these machines.

The U.L.V.A. reason was plainly concern that the clubs were using profits from the machines to subsidise their bar trade, and thus to sell beer and spirits at prices lower than the hotels had been doing since heavier excise duties were imposed last March.

Well, the U.L.V.A. won the first round. Certain clubs duly lost their licences. But club life was not interrupted. It was only disturbed while the next step was considered. Appeal litigation could be costly and a favourable decision dubious. Would it not be better to see whether the State Government would alter the law and legalise the "one-armed bandits," as the poker machines are generally called?

The Government was willing—at a price. Desperately short of funds, especially with transport undertakings losing heavily, it saw the chance of raking in at least £1 million by legalising and taxing the poker machines.

It is all rather sordid and shabby. But it is no innovation. The Government is already drawing considerable revenue from gambling on racecourses and dogtracks and from the State lottery.

So I'm not as inclined to get as hot under the collar as some people are about the taxing of poker machines. My criticism of the Cahill Government is for legalising the use of the machines at all.

No superhuman effort was required to banish their use. It is almost openly acknowledged that the police were dissuaded from taking such action during the years the Government connived at the operation of the machines.

CLERGY NEWS

FORD, The Reverend J. L., has resigned the chaplaincy of Kobesly School, Diocese of Bunbury and accepted an appointment as Locum Tenens, Pingley, in the same diocese.

HAIN, The Reverend L. W., Rector of Wogan, Diocese of Perth, has resigned in order to take up chaplaincy duties for hospitals in the Melbourne diocese.

HALL, Canon H. A., Vicar of Dunolly, Diocese of St. Arnaud, to be Vicar of St. John's, Flinders, Diocese of Melbourne.

HENN, Canon W. E., Chaplain at Perth College, Diocese of Perth, has announced his resignation.

HOWELLS, The Reverend V. P., has resigned the office of Rural Dean of Bridgetown, Diocese of Bunbury. The Bishop has appointed the Reverend J. J. M. Bromlow in his place.

IKIN, The Reverend H. D., Rector of the Channel parish cum Bruny Island, Diocese of Tasmania, to be Rector of Ulverstone in the same diocese.

PRECIOUS, The Reverend J. R., Rector of Kensington, Diocese of Perth, has resigned. He will be returning to England on January 15 with his family on the Himalaya.

STEWART, The Reverend A., Rector of York, Diocese of Perth, has resigned as from December 9 to return to the Church of Ireland.

STEWART, The Reverend F. A., Assistant Victorian Secretary of the Australian Board of Missions, has been appointed to the charge of the Parochial District of Ferntree Gully. He will be inducted by the Archbishop of Kew on September 12.

DO YOU WANT TO BUY OR SELL ANYTHING? Why not advertise it in the Classified section of THE ANGLICAN See Rates, Page 12.

A more senseless way of passing the time (and losing money) than working these pernicious machines it would be hard to imagine. Men so weak that they cannot resist the temptation to waste time and money in this way should be protected against themselves—by Government action.

But who would expect that to happen in New South Wales under present political management?

Too Many "Perks" For Politicians

Criticism about the appointment of Australian "politicians in the autumn of their lives" to important diplomatic posts abroad has my support.

Recent examples are the benighted expatriations of Mr. Jos. Francis and Sir Eric Harrison. The posts to which they have been appointed should not be regarded as pensionaries for politicians. In fairness to them both, it must be said there have been innumerable precedents for such appointments by both Labour and non-Labour parties.

But how much better it would be to choose younger, more vigorous men who would seek to make such posts a real career. Some such imagination was shown in appointing Mr. A. R. Cutler, V.C., first as High Commissioner in New Zealand, then as High Commissioner in Ceylon and, more recently, as Minister in Egypt.

Sir Douglas Copland, although older (62), provides an even better example of a highly competent man being appointed to diplomatic posts abroad—firstly, as Minister to China, and then, after an academic interlude in Canberra, as High Commissioner in Canada.

If politicians must be used in some of these jobs that are so important for the promotion of Australian trade and other interests, for goodness' sake let us appoint them before they are over 50.

But, better still, let precedent be cast overboard and the best qualified man sought, inside or outside politics, when we need to appoint a High Commissioner in London, an Ambassador in Washington, or trade envoy in South-East Asia.

Example Expected From Teachers

The affectionate remem-

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)

- DAILY DEVOTIONAL: 10 a.m. A.E.T.
- August 13: Lieutenant-Colonel Mabel Bell.
- August 14: Archbishop of Melbourne, the Most Reverend J. J. Booth.
- August 15: School Service, "Stories from the New Testament," Epis. 81, "Jesus Cleanses the Temple."
- August 16: The Reverend G. R. Mathers.
- August 17: Most Reverend J. P. O'Loughlin.
- August 18: For Men—the Reverend George Nash.
- SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T., 3.15 p.m. W.A.T. NATIONAL.
- August 12: "Gems from the Talmud," Rabbi Dr. R. Brasch.
- PLAIN CHRISTIANITY: 7.15-8 p.m. A.E.T., 7.30-8.15 p.m. W.A.T.
- August 12: The Dean of Christchurch, the Very Reverend M. G. Sullivan (visiting Australia), with music by the S. John's Fellowship Choir.
- COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T.
- August 12: Chalmers Presbyterian Church, Launceston.
- FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T.
- August 12: Major-General the Reverend C. A. Osborne.
- EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.) 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.
- August 13-18: The Right Reverend C. Storr.
- READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.45 a.m. W.A.T.
- August 13-17: Dr. Harold Wood.
- WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T., 10.30 p.m. W.A.T.
- August 15: "Men at Work—The Personnel Officer," Mr. Alan He. EVENSING: 4.30 p.m. A.E.T.
- August 16: S. Peter's Cathedral, Adelaide.

brance in which most of us hold at least a few of our teachers in after-school life makes us also hold the teaching profession as a whole in high repute.

Yet teachers, like the rest of us, cannot be unconcerned about such mundane things as pay and conditions. And currently in New South Wales, trainee teachers are agitating for an increase in their allowances which, they claim, are much below the Victorian level.

I have always believed that education in Australia should be on a Federal basis. Differing curricula and examination standards are thoroughly confusing, and seem to me to be as senseless as our lack of uniformity in railway gauges.

And one incidental advantage of a Federal system would be that teachers' salaries would be easier to arrange on a fair basis for all.

There should also be stimulus for teachers in being able to seek transfers easily to other States for experience in a Federal system of education.

But what I set out to say on this topic is that it is somehow distasteful to think that teachers should feel it is necessary to demonstrate with banners and slogans to get their just rights. While conceding that their case has merit, one hopes that it can be put—and get results—in more dignified fashion.

For we have all been brought up to look to teachers to set a good example. And not often, I think, have we been disappointed.

Coast Disaster's Lessons

The sinking of a collier, with the loss of 10 lives, almost at Sydney's front door last week, calls for searching inquiry, both into the safeguards imposed in the running of the "sixty-milers" between Newcastle and Sydney and into the rescue methods that can be put into prompt effect as soon as a ship notifies it is in distress.

The little ships that ply up and down the short stretch of N.S.W. coast in the coal trade are taken almost as much for granted as the ferries on Sydney harbour.

But last week's sudden disaster was a sharp reminder of the risks taken by men who go down to the sea in ships, even when they remain in sight of land. The lessons of this tragedy must be thoroughly learned for the protection of others.

Let's Ban These Motor Trials

Action should be taken to stop motor reliability trials on the highways of Australia.

They are purely advertising enterprises. But the deaths of two competitors in one recent trial shows they are also unduly risky.

Yet in another trial, now in progress, some drivers asserted that they were being passed by others even when they themselves were travelling at 80 miles an hour.

The hazards on our highways are numerous enough without holding on them reliability trials which, in some aspects, are also speed trials.

The recent episode on the Hume Highway, when big interstate trucks were bogged down for a fortnight or more, emphasises that we need to apply all-our resources of planning and finance to build up roadways capable of dealing with the demands of ordinary traffic, travelling in safety at normal speeds.

Reliability trials, if they can be shown to serve any useful purpose apart from advertising a motoring product, should be confined to closed circuits.

—THE MAN IN THE STREET

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters have been omitted.

CONFIRMATION

IMPORTANCE OF PREPARATION

TO THE EDITOR OF THE ANGLICAN
Sir,—I was interested in the comments of the "Man in the Street" on the subject of Confirmation in last week's issue of THE ANGLICAN. The Rector he mentions is certainly not the only one concerned about this matter. It is obvious that if we could hold our Confirmees it would not be long before our existing church buildings would be unable to hold the number of worshippers.

Confirmation is the big opportunity for the church. For even nominal Anglicans are for the most part ready and anxious to encourage their children to be confirmed.

But here the matter ends as far as most parents are concerned. From that point on the Church itself must be prepared to take over.

Few of us, however, seem to be aware of the tremendous challenge that faces us in this never ending source of new material. Young people's clubs and the various activities associated therewith can and do serve a very useful purpose, but if we rely on them to hold the confirmees we have failed already, for the real work must be done in the preparation and confirmation itself.

It is here I think that we are falling down on the job. In the first place the preparation period itself is too short. The overall average time allowed for preparation would be three months, and in many cases this is a generous estimate. It is as though we were saying in effect to our people: "Confirmation in twelve easy lessons."

In the second place we tend to confirm our people at too early an age. I understand that there is at least one diocese in Australia that fixes 15 years as the minimum. In my opinion even that is too young. I do not claim to have a better method than any other priest in holding Confirmation candidates to the church, but I know that many will agree when I say that the percentage of adults who remain faithful to Confirmation vows is much greater than the percentage of children and adolescents who do the same.

As I see it Confirmation is the winning of a man or woman to be a professed disciple of Christ. This cannot be done in 12 easy lessons. It should not be attempted with a child of tender years. (It is important to note here that the Anglican and Roman rites of confirmation differ not only in form but also in intention. The Roman rite is to confirm the child in a faith and a way of life already firmly held. The Anglican to confirm the candidate in a discipleship that is to last from now to eternity.) Discipleship that is based on an emotional or sentimental basis rather than on an intellectual basis has little chance of survival.

During the preparation for confirmation we have the chance which may not come our way again of teaching our people some of the splendid truths of the Christian Faith. Sufficient of them anyhow to whet their appetites for more, and to prevent the horrible drift away that arises largely I am convinced from disillusionment. It is not too much to ask surely that every confirmation candidate should know something of the great arguments for belief in God (the first Article of the Christian Faith); that he should know something of the reasons why the Christian believes that Christ was the divine Son of God; and that he should be taught to

look for and to experience something of the influence of the Holy Spirit in his own life. Let us teach him that God is love, and that he that dwelleth in love dwelleth in God and God in him. And although this knowledge may not hold him to the church it will at least if properly taught keep him from falling away to those who hold erroneous beliefs about purgatory and hell fire.

Much time and patience and example of life on the part of both pastor and flock are required if this job is to be properly done. And everybody knows that in most cases the former has already more to do than he can safely carry. But fewer confirmations and more thorough preparation might well bring its own reward in many more dedicated hands to share the task.

Yours faithfully,
(The Reverend)
J. G. DONOGHUE,
Crookwell,
N.S.W.

EVANGELICALISM

TO THE EDITOR OF THE ANGLICAN
Sir,—Your correspondent, "J.D." suggests that belief in the doctrine of Verbal Inspiration is the essential and distinctive mark of true "Evangelicalism." What is his authority for this?

In an attempt to answer my own question, I consulted the following, which seem to me to be authoritative statements of Evangelical doctrine.

1. "The Catholic Faith", by Griffith Thomas. This book, first published many years ago has been re-printed many times. I got my copy at a Mission conducted by Canon H. M. Arrowsmith. I cannot find any mention in it of the phrase "Verbal Inspiration." The author says, "The Church of England has never promulgated any particular theory of inspiration," and he indicates some of the distinctions to be noted in our use of the word "Inspiration." (Pp. 328, 330).

2. "The Fullness of Christ"—a report prepared by a committee of leading evangelicals of the Church in England, appointed by the Archbishop of Canterbury. Published in 1950, it examines the points of conflict and contrast between the Catholic and Protestant traditions in the Church of England. It has much to say about the authority of Scripture. Like Griffith Thomas, it emphasises the Church's teaching about "The Sufficiency of Scripture" (Article VI), but it is completely silent on the subject of Verbal Inspiration. It speaks indeed of the Inspiration of the Scriptures, but never of "Verbal Inspiration."

3. A sermon on "Fundamentalism" preached by Bishop C. M. Chavasse, of Rochester, at last year's Islington Conference—an evangelical gathering. This sermon has already been referred to in your columns. It refers to Verbal Inspiration only to reject it as untenable, and goes on to say, "... the Scriptures never claim to be the actual words of God ... instead, the Bible as a whole is the Word of God."

Can "J.D.", or anyone else, tell me where I can find the doctrine of Verbal Inspiration clearly and logically expounded by a reputable theologian?

Yours, etc.
(The Reverend)
J. HARVEY BROWN,
Kingsville,
Victoria.

TO THE EDITOR OF THE ANGLICAN
Sir,—I regret the need to seek more of your space, but the letter of J.D. cannot pass unchallenged, for it seems to illustrate the stereotyped thinking characteristic of many modern Evangelicals. To anyone with a knowledge of the history of the Evangelical Movement, this is supremely sad. Sir James Stephen's description of Henry Martyn as "the learned and the holy" is one which once fitted the movement as a whole, for not only did the early Evangelicals stress the need for personal piety, but combined with it true scholarship, which issued in the formation of the modern theological colleges, and systematic commentary on Holy Scripture. I cannot believe that these

men would have uncritically accepted, with the fruits of modern research at hand, the kind of "verbal inspiration" which J.D. describes; nor can his bland assertion that it is necessary to hold this view in order to maintain the supreme authority of Holy Scripture, and therefore that Evangelicals must uphold this outworn theory, be received.

The truth is that recent advances in Bible study have not been made by Evangelicals, and this one-time characteristic of theirs has been largely lost. Yet I believe that it is only in the revival of a scholarly Evangelical movement that the Church can hope for an informed and educated laity. There are plenty of first-rate scholars in the Anglican Church, but they are rarely laymen.

In reply to Mrs. Gilbert, I must say that I am truly sorry that her experience of Evangelicals has been such that they leave her seemingly puzzled and confused. There are many scholarly people in the same position. But I cannot plead guilty to having used any terms in a specialised technical sense. By a "vital Christian witness" I meant exactly that—the translation of the transforming experience of Christ common to all Christians into terms "understood of the people."

Yours faithfully,
(The Reverend)
H. R. OAKES,
Tumbarumba,
N.S.W.

A POLICY OF EXCLUSION

TO THE EDITOR OF THE ANGLICAN
Sir,—Whilst I gladly accept Canon Loane's explanation of his remarks on diocesan finance at a recent meeting in Sydney of the Anglican Church League, I notice he does not answer my assertions of exclusiveness.

However, those familiar with A.C.L. methods in Sydney over many years will agree that the alleged statements of all the speakers are in keeping with the League's policy. A.C.L. may be Protestant in doctrine, but is it not thoroughly papalistic in its methods?

It has its rigid platform, its motto might well be *semper eadem*, if any man deviates, he is excluded by political methods. As Canon Loane and Canon Arrowsmith have not disowned this policy, cannot their silence be accepted as agreement?

I have just received two appeals. One on behalf of Moore College, of which Canon Loane is Principal, and another on behalf of the Bible Society, of which Canon Arrowsmith is Federal Secretary. I repeat that whilst they actively associate themselves with this policy of exclusiveness and then look to the whole Church for support for their organisations, they are in a false position.

Yours Sincerely,
(The Reverend)
ROY WOTTON,
Gordon,
N.S.W.

DIVORCE—ANOTHER VIEW

TO THE EDITOR OF THE ANGLICAN
Sir,—Marie K. Peel is to be commended for her courageous letter on Divorce. I also know of cases in which divorce has not led to tragedy. I know also of cases where tragedy has resulted from a refusal to accept divorce as a solution of an otherwise insoluble problem. I can't understand why the Church of England persists in its rigid attitude to the question, as if divorce were the deadliest of sins.

Whenever the subject is debated in religious circles, the statement is made sooner or later that Christ condemned divorce. I think this is a mistake which reveals a complete misunderstanding of the mind of Christ. He never condemned anything. The people He came nearest to condemning were the scribes and Pharisees, who laid on the people "burdens grievous to be borne."

In this connection there are one or two points of New Testament exegesis which, so far as

SOMETHING DIFFERENT AT EVENSONG
BRAINS TRUST REPLACES SERMON

FROM A SPECIAL CORRESPONDENT

Melbourne, August 6

The successful experiment of omitting the sermon at Evensong and substituting, in the parish hall, a Brains Trust, was conducted at S. Anselm's, Middle Park, on July 29.

The five members answered questions on religion and morals submitted by members of the congregation.

The members were: Dr. A. McCr. Thomson, a Collins Street medic; Dr. Desmond Bright, a Melbourne scientist; Miss Lorraine Houlden, one of Dr. Bazeley's staff on the making of Salk vaccine, and Mrs. Desmond Bright, Mus. Bac. and the vicar.

Here are some of the questions and the panel's answers: Question 1: "Does age beget intolerance?"

Dr. Thomson: "We should be intolerant of sin, especially in ourselves."

Dr. Bright: Tolerance is a necessary part of wisdom. Has anyone ever heard of a wise young man?

The Vicar: "As we get older we become more tolerant of other people's faults. We learn to worry more about our own sins than those of others."

Dr. Thomson: We attribute to animals more pain than they actually feel, but without some sense of pain animals and birds could not survive, as it is the experience of pain that teaches them to exercise means to defend themselves.

The Vicar: "Animals and birds are not persons and have no place in the Kingdom of Heaven, and Man has no moral duty to them, but he has a moral duty about them. He must not inflict pain upon them for pleasure, because in so doing he is making himself more disposed to inflict suffering upon his fellow men."

I know, have not been mentioned in any published discussions. First is the fact that John the Baptist was thrown into prison, and later executed, because he denounced the adultery of Herod and Herodias, both of whom had been divorced.

Only a few weeks later, Jesus was "put on the spot" by the Pharisees with a question which could have led to his arrest also if He had followed John's example. Jesus did not publicly denounce Herod and his paramour, though he did say that the marriage of divorced persons made them both adulterers.

That, however, does not mean that he denounced them. The "woman taken in adultery" was not condemned; she was advised to "go and sin no more." But even that injunction need not be taken as a rule to forbid divorced persons from living together as husband and wife. If the woman in question decided to settle down as a devoted wife of the man of her choice would Jesus or any modern loyal Christian condemn her?

Incidentally, can anyone tell me where there is any evidence that Jesus believed or taught that a ceremony of any kind, religious or civil, is essential to Christian marriage?

Yours sincerely,
F. E. BROWN,
Camberwell, Vic.

TO THE EDITOR OF THE ANGLICAN
Sir,—Your correspondent, Marie Peel, is to be commended for her courageous letter (July 27) on the question of divorce. For my part I am not willing to let Mrs. Armour off so lightly; she should either substantiate her statements or recant. Does not Mrs. Armour know that divorce is the result of misery and degradation in the home, not the cause of it? As for broken homes, most homes are "bust wide open" with discord long before the Divorce Courts are reached.

Question 3: "Has the Church made sufficiently strong efforts to penetrate into Russia and spread Christianity there and so enable the manufacture and use of atomic bombs to be prevented?"

Mrs. Bright: "There is a Church in Russia. What would be our reaction if Russia sent a mission to introduce Christianity into Australia?"

Dr. Thomson: "No Church has ever made sufficiently strong efforts to convert any country. Christianity has a pretty free go in America, but they are manufacturing plenty of hydrogen and atomic bombs."

Dr. Bright: "America has a motto: 'In God we trust,' but they are producing atomic bombs just in case."

The Vicar: "Some parts of Russia are not Christian, but Mohammedan, but of the 200 million people in Christian Russia, 90 per cent. are still taking their babies to be baptised, and I don't think the Orthodox Church in Russia has anything to learn about Christianity from us."

RE-MARRIAGE

Question 4: "An Anglican couple are divorced and neither of them re-marry, but now they want to re-marry each other. Is it necessary for them to be re-married in Church?"

The Vicar: "They will have to apply to the Divorce Court to annul their divorce and the Church could then give its blessing to their union, but they would not have to be re-married."

The only mistake my wife made in divorcing her first husband was by waiting too long. Before her papers were through and after ten years of horror, her children's health had already suffered.

Doubtless Mrs. Armour and others like her think it is in accordance with "God's will" that innocent children should suffer indefinitely at the hands of a drunken, vicious parent. I don't agree.

Yours sincerely,
W. E. WILLIS,
Balmarring,
Victoria.

BISHOP PATTESON CHAPEL

TO THE EDITOR OF THE ANGLICAN
Sir,—Could you spare some of your valuable space to help the Bishop Patteson Memorial Chapel on Norfolk Island?

S. Barnabas' Chapel was completed in 1880 and consecrated by Bishop Selwyn on December 7. Since the Melanesian Mission moved its headquarters from the island about 1918, outside help given to the chapel has been almost nil.

The Archbishop of Sydney has had episcopal oversight of the island since 1937, and during that time the Home Mission Society has helped the island to the extent of approximately £2,000.

At present the roof of the chapel is in a very bad state and £1,000 is needed immediately to re-roof it.

Our whole Church should surely help this most beautiful memorial to one of the earliest and greatest martyrs of the Pacific area.

Donations for this cause may be sent to the Home Mission Society, Church House, George Street, Sydney, N.S.W.

Yours faithfully,
(The Reverend)
W. K. DEASEY,
Chairman, Norfolk Island Committee.
(Other Correspondence on Page 10).

Question 5: "The Vicar insists on parents accompanying child candidates to the Confirmation classes. Don't you think this might be denying the benefit of the Sacrament to the child if the parents are not interested and refuse to come?"

Dr. Bright: "I think this rule is intended as a form of discipline for the kind of parent who wants to play golf and sends the children to Sunday School to get rid of them for a while."

The Vicar: "At the baptism of an infant the parents and godparents promise to see that the child is brought (not sent) to be confirmed. We do make exceptions in cases where the parents have to work on Sundays. Most parents accept the rule as a reasonable one and carry it out."

Question 6: "Our Lord said to the dying thief—'This day thou shalt be with me in Paradise,' yet in the Creed we say that our Lord descended into Hell. Why is the word Hell used?"

Dr. Thomson: "It is obvious that by it is meant the intermediate state which we know as Paradise."

The Vicar: "Archbishop Cranmer in 1547 was faced with the problem that there is in English only one word for the two Hebrew words Hades (the place of departed spirits) and Gehenna (the place of torment) and he did what many translators before him had done and adopted the word Hell, but Paradise (the Intermediate state) would certainly be a better word to use."

S. PAUL'S TEACHING

Question 7: "While there could have been no S. Paul without Christ, would you agree that there would have been no Christianity without S. Paul?"

Dr. Thomson: "God is not dependent on any one man to carry out His purpose."

Mrs. Bright: "God would cause whatever person He wished to become inspired with His Spirit."

The Vicar: "Jesus confined His teaching chiefly to moral principles and said nothing about His death being related to the Eucharistic sacrifice as an essential factor in our salvation, and S. Paul in his preaching made good this deficiency, but if he had not done so, someone else would have."

Question 8: "In view of Isaiah's prophecy that—'A virgin shall conceive and bear a son' how is it that it was not until after his resurrection that Jesus achieved recognition?"

The Vicar: "The prophecy of Isaiah did not refer to the Messiah, but to the political troubles of his own day. However, our English translation into the word 'Virgin' is not an accurate one. Isaiah's word—'Almah' means 'a woman of marriageable age'; not necessarily a virgin. Had he meant a virgin he would have used the Hebrew word—'Bethulah.' Incidentally, a virgin birth for the Messiah was not looked for by the Jews, who placed no particular significance upon virginity, and it was not until about 390 A.D. that it first appeared in one of the Christian creeds."

Question 9: "What is the ground for the belief that Mary Magdalene was 'the woman who was a sinner?'"

Mrs. Bright: "This question is admirably answered by the Reverend T. B. McCall in the correspondence columns of THE ANGLICAN of July 27, and therefore hardly requires any further reply from us."

ANGLICAN OF THE WEEK



Our Anglican of the Week is the Reverend Boggo Pilot, a young and energetic priest of the Torres Strait Mission, Diocese of Carpentaria.

He is stationed at Murray Island, made famous by the book "The Drums of Muir."

Possessed of much charm and ability Father Pilot speaks excellent English, as indeed do all the native priests of the Torres Straits.

He was baptised by the Rev-

erend W. H. Macfarlane who is now retired and living in Tasmania.

He spent a year at S. Francis' College, Brisbane, in 1953, and gained his Th.A.

During this time he visited Sydney as the guest of the Comrades of S. George.

He was sent to Murray Island at a time when Pentecostal influence was undermining the work of the Church.

He is a younger brother of the Reverend Kabay Pilot. He is married and has three children.

BOOK REVIEW

A GREAT THEOLOGIAN

DEAN COLET AND HIS THEOLOGY. E. W. Hunt. S.P.C.K. Pp. 142. Australian price, 49/9.

JOHN COLET (1466-1534) was Dean of S. Paul's, and chaplain to Henry VIII. He founded and endowed S. Paul's School so well that it has continued brilliantly to this day.

Soon after his appointment as Dean he introduced the practice of preaching and expounding the Scriptures, in contrast with the usual allegorical, moral, and anagogical manner of his day, in a fresh and historical sense with full reference to context.

Among scholars he won considerable appreciation by his method; but his teaching was so much more liberal than that of contemporary priests that they thought him little better than a heretic, and he was so frequently molested that he determined to retire.

Before, however, he could put his resolution into effect he died, and was buried on the south side of the choir of S. Paul's.

There have been a number of biographies of the famous Dean, the latest being that by Sir J. A. R. Marriott; and the author of this book makes no pretence of writing another.

His book is a monograph—introduction to the Dean's Christian Humanism, his method of preaching and exegesis, his attempts at Church reform, and, supremely, to his mysticism; and serves as an illuminating, scholarly, well-documented commentary, not simply to the life of a great priest but to the Church-life of an age, the age of the dawning Reformation.

Although the Dean was what

we might call a mediaeval Catholic, he was distinguished by his Christo-centric Humanism, and his belief that the Bible was the ultimate standard of truth.

In this latter respect he was a Protestant before Protestantism, yet he never sought to disrupt the Church but to reform it.

Erasmus called him "an assertor and champion of the old theology"; and, after his death, Erasmus wrote of him that "Christ was always in his mouth, always in his heart."

ARTICLE 6 of our Anglican Articles states that "Holy Scripture containeth all things necessary to salvation," and this is almost an echo of Colet's belief "In laeta et copiosa mensa sacrarum literarum continentur omnia quae sunt veritatis"—"in the choice and well-stored table of Holy Scripture all things are contained that belong to the truth."

This is a stimulating book, and the author reaches his finest contribution in the last chapter on Colet's Mysticism, which is well worth reprinting separately as an introduction to one who ranks with the greatest of our English mystics.

There is so much here that is good and helpful in the best tradition of our Church that space is inadequate to quote. Through the way pointed by Colet, "The whole man is brought back upwards again to a divine state"—totus homo... redigitur sursum in statum divinum.

—W.L.O.

[Our review copy came from Church Stores, Sydney.]

BOOK REVIEWS

IMPORTANT BOOKS

EXPOSITORY TIMES, May, 1956.

AT Minneapolis in August, 1954, Professor Massey Shepherd made it clear that the chief question facing Anglicans in their worship was what they believed about "sacrifice" in the Eucharist. Professor C. F. D. Moule of Cambridge, has written a significant book "The Sacrifices of Christ." An estimate of it is the first article in this issue of the "Expository Times."

As to "sacrifice" there can be no repetition of Christ's sacrifice upon the Cross, but "Communion" implies giving as well as receiving. "Our imperfect obedience is offered in union with Christ's perfect obedience." Every Eucharist is "neither a mere recalling to the mind nor yet a re-enactment, but an entering into what Christ has done."

Following are interesting notes on "Otherworldliness in the New Testament by Professor Amos Wilder, and on "Theology as Evangelism" by the Reverend B. M. Reardon. "Theology is not a pure or abstract science. It must take account of the facts of life. It must be capable of being preached."

"Articles in Typology," "The People of God," "Religious Education" take up many pages. A Review of Rinald G. Smith's "The New Man" (S.C.M.) seeks to provide a synthesis of what the Reformation and Renaissance bequeathed to man. He finds possibilities in the works of Buber, Bultmann and Burhoeffer.

—J.S.A.

HISTORICAL RECORDS

JOURNAL OF THE CHURCH OF ENGLAND HISTORICAL SOCIETY. July, 1956.

This, the third number, of the Church Historical Society, with headquarters in Sydney, discusses the establishment of a museum and library to preserve documents and museum pieces.

There are interesting articles on Bishop Alfred Barry, founder of "Shore" School; S. John's College, Morpeth; the Sydney Home Mission Society; S. John's Church, Camden; and the Quetta Memorial Cathedral, Thursday Island.

—J.S.

[Enquiries about the Journal should be made to the Honorary Secretary, S. Stephen's Rectory, Newtown, N.S.W.]

A MISSION HOSPITAL IS LOST

By SISTER HELEN ROBERTS

It is a tragedy when a hospital burns down—anywhere. It is a tragedy that is magnified in the Mission field, where there is no other medical help near, where it is days or weeks or months before replacements can be obtained.

That is the tragedy that has befallen us at Wanigela, New Guinea.

ON Wednesday night, the nurses had lit the stove in the hospital to prepare the food for the motherless babies, of which we always seem to have several.

They had gone to Sister's house, when, at 7.30 p.m., the sound of several slight explosions made us rush to our windows to see that the flames were rushing over the dry thatched roof of the hospital.

The sterilising room and the operating theatre with their valuable equipment were too dangerous to enter. The flames were leaping up the roof above the office in the centre of the building.

A few rushed into the burning building and handed out the files, records and books.

Then it seemed that all we could hope to save was the dispensary equipment and the store supplies—bottles of tablets, rolls of lint and cotton wool went flying out of the windows, bottles of medicine were grasped by willing hands as quickly as they could be handed out.

A hole was cut in the walls and bags of bandages, boxes and drums of spirit and disinfectants were pushed out, to be carried right out of any possible reach of the flames.

THE entrance door had been cut off by the flames, so the salvagers had to make a rapid exit through the windows as the rain of fire from the roof became too severe and the bottles began to explode with the heat.

The roof collapsed and then it was seen that the out-patients' building adjoining was on fire. A wall was knocked down, half the thatched roof was cut off—every drop of water on the station was poured on the dry thatching—and the building was saved.

It took a day to reorganise the salvaged stocks—and to re-roof and repair the out-patients' department. The next day, it was "business as usual."

Our neighbours, the Kingsford Smiths, lent a supply of equipment to tide over emergencies. The European Medical Assistant at Tufi has offered to send down drugs from his own supply to cover immediate needs.

The people from the neighbouring villages have begun to rebuild the hospital. The work goes on—only the babies have proved complacently unco-operative. All their rubber teats and feed equipment were lost, and they don't like drinking out of cups, at that age.

BUT years of careful assembling of adequate hospital equipment has gone up in flames, as implements and equipment not provided to the mission by Government have been destroyed in the sterilising rooms, operating theatre and babies' department.

That equipment is essential in emergencies—when a woman is brought in torn right down her side by a crocodile, an old man seriously mangled by a wild boar, or mutilated by serious knife wounds which may require a saline infusion and certainly require stitching—all the

midwifery things have gone, too—we hope there will be no serious and complicated cases for some time.

The Papuans will do their best to restore their place of life and healing as quickly as possible—and we are praying that there will be others anxious to be associated with this work of restoration in an isolated outpost of the Church in Papua.

PERTH YOUTH CAMP

FROM OUR OWN CORRESPONDENT

Perth, August 6
Two generous donations have made it possible for the Diocese of Perth to build a youth camp.

Mr. J. P. Collins has offered to give £1,000 a year for 20 years for youth work in the diocese. A valuable piece of land at Mundaring has been given for the camp site by the Misses Monger, of Fayersham.

The archbishop has appointed a committee to plan the camp, and work is being undertaken to clear the land.

FILM REVIEW

"THE LIEUTENANT WORE SKIRTS"

THIS film is really good fun which all the family will enjoy. It is the story of a middle-aged American air ace who is called up for service as a reservist in Hawaii.

His wife, not wishing to be separated from him, enlists again as a lieutenant of the Women's Air Force Reserve and is also posted to Hawaii; but in the meantime her husband has been rejected as medically unfit.

He persuades her to apply for married quarters in Honolulu and he takes on the house-keeping while she becomes the bread-winner.

What happens from then on almost begs description. They try all sorts of things, even to pretending that she is insane, to get her discharged, and just as she gets her discharge he is informed that he is now medically fit and must take up duty.

Tom Ewell is excellent as the husband, although very similar to his performance in "The Seven-year Itch," and Sheree North makes an attractive and capable lieutenant in skirts.

We saw it at the Capitol Theatre in Melbourne. —W.F.H.



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TEACHING THE CHILDREN

OUR GREATEST CHRISTIAN RESPONSIBILITY

"And thou shalt teach them diligently . . ."

One of our greatest responsibilities as Christians is the teaching of the young.

This task is often left to only a few, while far too many who could assist in this important work refrain from doing so because they lack confidence.

My aim in writing these articles is to help practising teachers among the young readers of this page, and to encourage others who would like to undertake this vital Christian service, but who feel themselves inadequate for the task.

OPPORTUNITY

Before we consider the necessary qualifications for a Sunday school teacher, let us survey the opportunity which is ours.

The big majority of children attending public schools are, by virtue of Holy Baptism, mem-

Added to this, one will often find a large number of children literally squeezed into a room which is meant to accommodate only a quarter of that number, thus adding to the child's discomfort and giving rise to disciplinary trouble.

Not only has the parish priest to contend with this unenviable situation, but as well as this he has a large area to cover during his school visit. In many schools there are four or more groups to teach—infants, kindergarten and transition, girls' primary and boys' primary, and in some cases special groups.

The time taken to go from class to class, coupled with the usual time given for opening prayers, hymn and the Apostles' Creed, leaves little time for much teaching to be done.

FOLLOW-UP

In educational practice, any teacher worth his salt will tell you that a "follow-on" lesson is necessary to clinch the main points. This is done in many ways, and will be discussed in succeeding articles. But frequently this important feature has to be left out of the weekly Scripture lesson for reasons that are only too apparent.

Let us remember the great difficulties facing these worthy servants of God in tackling an almost impossible task, and at the same time let us each consider whether we may not be able to lighten that burden by offering to help in teaching a part of the larger groups.

This is a task quite within the abilities of many who read this page, and help thus given will enable a more uniform age-group to be formed. It will also relieve the rector of the problem of an unwieldy class, and help each class to have more comfortable seating accommodation.

Next week we shall consider the role of parents in the Christian education of children. —DOMINIE.

I KNOW MYSELF!

I have to live with myself, and so

I want to be sweet and good to know.

For what's the use of spending my days

With someone no one can love and praise?

Life is full of blessings and glee, But this is the loveliest thing for me:

To look in the mirror above my shelf

And be really glad that I know myself. —ANON.

A PRAYER FOR THE WEEK

ALMIGHTY and most merciful God, Who hast given in the Bible to be the revelation of Thy great love to man, and of Thy power and will to save him. Grant that our study of it may not be made in vain by the callousness or carelessness of our hearts, but that by it we may be confirmed in penitence, lifted to hope, and made strong for service, and, above all, filled with the true knowledge of thee and of Thy Son Jesus Christ.

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TAMWORTH, N.S.W.

AWARD OF SCHOLARSHIPS FOR 1957.

To mark the opening of new extensions to the school, the Council of the above school proposes to offer the following Half-fee Scholarships for the year 1957—

(1) One Half-fee Scholarship to a boarder entering Secondary School in 1957.

(2) One Half-fee Scholarship to a day girl entering Secondary School in 1957.

(3) One Half-fee Scholarship to a boarder entering Fourth Year in 1957.

(4) One Half-fee Scholarship to a day girl entering Fourth Year in 1957.

The scholarships will be awarded in open competition and will be renewed for further periods.

For all particulars apply immediately to the Headmistress, MISS A. I. S. SMITH, at the school.

The Youth Page

TALKS WITH TEENAGERS

GOD HAS SPOKEN

BEFORE THERE WAS A BIBLE, GOD SPOKE

This week we begin a new series of "Talks With Teenagers." Again and again the Bible tells us that "God has spoken." In our search for Fellowship with God we need to know His will and purpose for us, and so we shall see in the next few weeks how God has made these known to men.

"Please tell me a story!" I sayings, than, for example, is the conversation of Jesus with the woman of Samaria whom He met by the well-side (John 4:7-26).

In each case, He spoke to meet a particular need. This is true, also, of the Letters of S. Paul, or S. Peter, or S. John. The circumstances of the times, the needs of the people, the quarrels, or enmity, or sin of the people, called forth God's message to meet that need, or reprove the sin.

HE SPEAKS TO-DAY

Even though almost 2,000 years have passed since the last book of our Bible was written, its messages have not lost their value to us to-day.

A TEACHER'S PRAYER

*They come to me with eager, asking eyes,
And in my heart I pray: "God, make me wise,
They are so earnest in the things they ask,
I would be faithful to my Teacher's task!"*

*They come bewildered, seeking wrong from right,
And gently then I pray: "God give me light,
For they will think and do the things I do;
In all I say to them I would be true."*

*The way is long—I cannot teach alone,
I am so weak and often weary grown;
Thou Who didst teach so wide and patiently,
Oh, teach me, Lord, that I may teach like Thee.*

—MARJORIE McMAHON

peated and repeated again and again many times, before ever a word of them was written down.

Is this part of what the writer of the Epistle to the Hebrews wishes us to learn when he says, "God, Who at sundry times and in diverse manners spake in times past unto the fathers?"

In those far off days, God did not speak "once and for all," but in separate revelations, each of which set forth only a small part of His will. Each seer found a small fragment of truth. In different ways God spoke to different men.

But the basic fact is, God spoke to them.

HOW DID HE SPEAK?

It would be interesting to know just how God spoke to men. Perhaps sometimes through conscience, as in the case of Cain (Genesis 4:9-10), sometimes through the thunder (Psalm 104:7; Samuel 22:14), or the wind, or a "still small voice" (1 Samuel 19:12).

Sometimes, too, He spoke to a particular person through the circumstances under which he, or others, lived. In Exodus 3, we read how Moses, who had obviously been thinking about the sufferings of his people in Egypt, and wondering what might be done for them, heard God speaking to him out of the burning bush.

Later, as he led the People towards the Promised Land, he was given the Law as he communed with God on the Mountain. God spoke to him through the people's need (Exodus chapters 19,20).

MEETING THE NEED

As we read the Bible, we become aware that this is true not only of Moses, but of the Old Testament Prophets, and of our Lord and S. Paul, and the other New Testament writers.

The "Sermon on the Mount" is no more a group of wise

Human nature is much the same to-day as ever it was, and human problems and needs have not altered much with the passing years.

I don't suppose there are any really new sins in the world. We often think that we are very clever and "modern," but when we read the Bible the words written down centuries ago speak God's message to us as clearly and as plainly as if they were written for us alone. "God, Who . . . in time past" spoke to men at different times and in varied ways, still speaks to us through His written word.

The Bible is the most disturbing Book ever written, because it speaks to men with the "Voice of God." It will trouble our consciences, it will disturb our peace of mind, but if we pay attention to it, it will bring us the Message of God for our own lives, for our fellow men, and for the World of To-day—and To-morrow.

POINTS FOR DISCUSSION

1. When God spoke to people "in time past," did He speak to them about things they knew, or not?

2. Are "Honour thy father and thy mother," "Be ye kind one to another," "Forgive your enemies," "Pray for them that despitefully use you and persecute you" specific or general commands?

3. Do changed times make the Ten Commandments out of date?

OF COURSE!

This story is going the rounds up in the snow-country.

Two friends met. "Did you have much snow this year, Bill?" said one to the other. "Oh, a fair amount," was the reply, "but my next door neighbour had more." "How could he have more?" "He's got a bigger farm than I have."

THE TREASURES OF THE CHURCH

S. LAWRENCE (AUGUST 10)

Lawrence, who is remembered in our Church Calendar on August 10, was a rich young Spaniard, belonging to one of the noblest families in Spain, about 1700 years ago.

Like most wealthy young men of his day, he went to Rome to seek honour at the Court of the Emperor, and somehow he came into contact with Christianity.

In those days Christianity was a forbidden religion in the great Roman Empire, and those who became members of the Church went in danger of their lives.

DISTRESS

This young man, however, accepted the Christian Faith and was baptised, and later was ordained as one of the seven Deacons whom the Bishop of Rome had to assist him in his work.

These were difficult days for the people of Rome. As the result of wars, there was famine in the city. Such food as was to be had was very dear, and multitudes were starving.

Part of Lawrence's duty was to look after the poor. Every day he found more and more starving folk, and when the slender resources of the Christians were exhausted, Lawrence sold his estates in Spain to help feed the poor.

Fifteen hundred families were now dependent on the help of the little Christian Church for their daily bread. Eventually the day came when Lawrence had used up all that he had in meeting their need. To the amazement of his fellow-Christians, Lawrence sold the gold and jewelled chalice, and other vessels of the Church that the poor might be fed.

PERSECUTION

It was about that time that a bitter enemy of the Christians, Macrianus, the chief of the Egyptian Magi, convinced Emperor Valerian that he had no hope of winning his war against the Persians while the gods were displeased by the spread of Christianity.

In a raid on the Catacombs where the Christians met for worship, Bishop Sixtus and four of his Deacons were arrested. As they were led to prison, Lawrence, who had been caring for his beloved poor, met them.

"My Father," he said, "should the priest go to the sacrifice without his attendant Deacon?" "Weep not," replied the old Bishop, "you shall follow in three days."

After the Bishop and his Deacons had been beheaded in the Catacombs where his congregation was assembled, Lawrence was arrested.

TREASURES

The Judge before whom he was brought had heard of the large sums of money Lawrence had been giving away, and offered him his life if he would surrender the treasures of the Church.

At Lawrence's request, the Prefect provided a great many waggons in which to collect the treasure, but he was astounded to find them filled with sick, blind and lame people, and little orphan children when Lawrence told him he had returned with the Church's treasures.

Furious at having been mocked, the Prefect ordered Lawrence to be put to death by torture, and at last had him bound to an enormous gridiron above a charcoal fire, and there he was slowly roasted to death.

Even there Lawrence was enabled to show a cheerful spirit. "Your joint is done on this side," he said to the officer in charge of his execution. "Don't you think you ought to turn it?"

And he did not die in vain. It has been said that the death of S. Lawrence was the death of heathenism in Rome. Many who saw him die were so moved that they themselves became Christians.

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- Perth College, Perth, W.A.

CHUNG HWA SHENG KUNG HUI, 1956

THE CHURCH IS ALIVE IN CHINA

BY THE BISHOP OF HONG KONG, THE REVEREND RONALD HALL

MY wife and I are in China visiting the Church at the invitation of Bishop C. T. Chen, Chairman of the House of Bishops. We were met at the border between Hong Kong and the mainland of China by the Reverend Shen I-fan, Bishop Chen's chaplain and only son of Bishop T. K. Shen, Bishop Nathaniel Mo Yung In, Bishop of the new diocese of South China, and the Reverend Florence Lee Tim Oi were on Canton station platform.

After leaving our belongings in the Chinese International Travel Service Hotel, we were soon in the bishop's home, where Mrs. Mo Yung In was just back from the regular Women's Service League meeting in the Church of Our Saviour. The bishop's old mother, 85 years old, was also waiting to greet us. We brought them news of a new grandson in New Zealand, where the bishop's son-in-law, the Reverend Timothy Mak, is working among the Cantonese in Wellington.

The next day we met the Reverend Lit Po Wu, secretary of the diocese, and the Reverend Peter Peng Young, capable Dean of the Cathedral Church of Our Saviour, at the church. The church was in beautiful order, better cared for than in the old days, and plainly being used now on week-days as well as on Sundays. It was June 1, Children's Day in China, so all primary schools were on holiday; and for that day, all primary school children could board any bus they liked and go anywhere without payment.

We went to the great open-air auditorium cut out of the hill below the Sun Yat Sen Memorial, to see the children's display, but it had been postponed because of rain. But it gave us a chance to see with what energy the whole hill is being made into a park, and to study the children in the park and in the streets. In fact, one great impression of that first day was of a great deal being done for children, and of the carefree happiness children ought to have.

On to the new housing for the railway workers, and a primary school of 36 classes for their children. As Hong Kong dwellers we envied Canton its wide flat spaces. We are building schools of five floors in Hong Kong now, the ground floor being a covered playground, and a roof playground making in fact a sixth floor. We realised that China's anti-pest campaign has pretty well won the victory over flies.

"SOCIAL YOUTH"

In the afternoon our old friends in the Y.M.C.A. told us in detail what we had already heard in general—that they have in fact become a kind of organising and advisory centre for the youth work of 32 city churches in Canton, centred in the Churches, not in the Y.M.

They are also much taken up with a new activity which they share with secular workers organisations—work for "social youth" (a literal translation of a Chinese term which is used for young people who, having passed primary school, are not yet able to enter middle school, or have not yet found work.)

The Y.W.C.A. was closed for Children's Day, but the general secretary, who was our guide for the afternoon, told us how much they are doing now for "home women," i.e., those who do not go out to work, but find their proper place in all the work of the home.

So across the river to our old friends at the Union Theological College, now temporarily in an old mission building—nine young men and eleven young women under the leadership of

the Reverend Kwong Ming Fat, the Old Testament scholar who worked before the war with the Reverend Percy Jenkins on the revision of the Cantonese version of the O.T. (We were told later in the Bible House in Shanghai that they still have most of his manuscript, though part was lost in the Japanese days.)

But there is little demand in Canton or in Hong Kong for this translation to be printed, much to my own personal disappointment, for Cantonese is still the home language and the heart-language of the Cantonese people. Among the students only one was a University graduate; the others were through middle school. The

This is the first of four articles written by the Bishop of Hong Kong during his visit to the Church in China (the "Chung Hwa Sheng Kung Hui") in May this year. The second article will appear next week.

course is of four years, including one of practical work.

On the next morning to Shanghai. We were to change planes at Hankow, and to our delight and joy the three people we most wanted to see were at the airfield to meet us—Bishop Stephen Tsang, Dr. Francis Wei, and Lucy Koo, daughter of Dr. T. Z. Koo. She is now teaching music at the Central China Teachers' College.

Her two plump, jolly daughters were with her, for their first sight of an aeroplane on the ground. They had needed some convincing that the bird-like things they had so often seen in the air could really carry people inside them.

COLLEGE HEAD

Dr. Francis Wei was his dear old self, tanned and well and vigorous. He is lecturing in logic at the vast Government normal school, which was grown out of his beloved Hwa Chung, 3,000 students now and going to be 6,000. He has a class of 200.

No written examinations, but an oral test in which students in groups are given half an hour to prepare the answer to a fairly general comprehensive question, to which they have to give an oral answer—the teachers also asking questions as they did to me years ago at Oxford in my *prima*.

But another new factor has come into Dr. Wei's life—he who has always been rather haughty and tyrannical as a College head is now the slave of a new tyrant, a 5-year-old grand-daughter who had come like Lucy's children to see an aeroplane. This dainty little atom in a pink and white frock was plainly the old man's dictator.

I noticed to my amusement that they spoke their native Cantonese together, and that the new ways of China have not cured Dr. Wei of his foibles. He told me how the first day his 200 students had crowded into the front rows, wondering if they would even then be able to hear their septuagenarian lecturer.

But, with a chuckle, "my class will have to be over 500 before I need amplification. They very quickly spread themselves over the hall!" A Russian philosophy magazine was in his little bag—he taught himself Russian in six months and can now read it freely. Finding of course many Greek, Latin, and in technical matters, English words in the language.

I had brought some lectures on the Prayer Book which Dr. Massey Shepherd had given the year before in Hong Kong, and was glad to hear that there is a copy of Dr. Shepherd's classic Oxford Commentary on the Prayer Book in Hankow, which Dr. Wei frequently consults. The senior Methodist pastor,

the Reverend Haiiao Kuo Kwel, had come from hospital (high blood pressure) to greet us; and the assistant-Dean of the Cathedral, the Reverend Fan Chung Ti, and a young Y.W.C.A. General Secretary (who was to meet a Japanese Y.W.C.A. Secretary who in fact did not arrive). We had four hours to talk, and during that period we found that "Liberation" has not freed Chinese Christians from the tyranny of traditional hospitality.

We were treated to a delightful feast, of which any one dish would have been a meal in itself.

From the plane we saw the extensive range of new building that is going on; and the

pillars of the first bridge across the Yangtze, already above the level of the river. We learned there is no longer Wu-chang and Hankow—only one city Wuhan.

SHANGHAI

Bishop C. T. Chen, our host, was at the Lungweh airfield in Shanghai to meet us, and with him Miss Cheng, Chairman of the Standing Committee of the Shanghai diocese, and also the son of the late Bishop Lindel Tsen, Bishop Cheng Chien Yeh, Assistant in his father's old diocese of Honan and an episcopal chief of staff to the Presiding Bishop and General Secretary of the Standing Committee of General Synod; 37 years old, he looks 10 years younger.

He and his young Cantonese wife, who is acting Executive-Secretary of the Church Bible House, were now responsible for looking after us, and most thoughtful and kind they were.

Sunday morning in Holy Trinity Cathedral, Shanghai—now at last a Cathedral in a real sense, though in a new sense, for it is the National Cathedral of the Chinese Church in which the Presiding Bishop has his Cathedral. Two weeks before our arrival there had been a meeting of the House of Bishops attended by 17 bishops including old Bishop Koo of West Szechwan, who has come out of his retirement since Bishop Song's death.

Holy Trinity Cathedral has been completely renovated with the aid of a Government grant, and I was much moved to see as I arrived, members of the tiny English community coming to the service. The Cathedral is used by St. Paul's congregation, a practice begun by the courtesy of Dean Trivett after the Japanese war during which St. Paul's Church was completely destroyed.

The pattern in Shanghai, like ours in Hong Kong, is a monthly Sung Communion Service, generally on the first Sunday, with Sung Matins on the other Sundays.

COMMUNION

This was Communion Sunday so we made our Communion with over 300 Chinese fellow-churchmen and the little company of English folk who had been given seats in the front, with English hymn books and prayer books provided. The Presiding Bishop celebrated, assisted by Bishop Cheng Chien Yeh.

It was a most moving experience to preach to a great congregation which practically filled the church, and I was most grateful to the Reverend I. F. Shen for a brilliant interpretation of what I tried to say.

As I came down the aisle, I recognised from behind the front seat a familiar shock of hair (though now grey) and I

knew Bishop Michael Chang was well enough after the operation for which he was brought to Shanghai last year, to come to church.

We found him remarkably recovered and preparing to go back to Fukien, but he still has that total lack of interest in any kind of food (except an occasional piece of meat) which has always been his wife's chief problem.

DEVOTION

The afternoon and evening were spent in Bishop Chen's flat in the old compound in Fan Wan Tu Road, and we learned that the Diocese of Shanghai has now 15,000 reliable members (the same number reported for the Nippon Sei Kokwai at their general Synod last April).

Bishop Mao (of Shanghai) told us he had confirmed 500 people in his diocese in the last 12 months.

Dr. Wei told me with sorrow of some of our old friends who have lapsed, but said how vigorous and healthy the Church now is without the burden of an unconvinced membership.

My wife, who was in the congregation which filled Holy Trinity Cathedral, told me that was also her impression—the very obvious devotion of that great company to the Lord they had come to worship.

A happy family supper, very episcopal—Bishop and Mrs. Chen, Bishop and Mrs. Mao, Mrs. Lindel Tsen and her stepson, Bishop Cheng Chian Yeh and his wife, the Reverend Shen I Fan and his wife, and his elder sister Grace Shen, an old student of the Royal School of Church Music, now teaching music in a Teachers' College, and organist of Holy Trinity Cathedral.

I thanked God for what the Missions of America, Canada, and England had achieved—though it is right also to acknowledge failure. It is also right to lay such sins upon the altar and to leave them there and go on our way thanking God for the Chinese Christian leaders who are the children of the love and prayers of so many missionaries over the last hundred years.

APPEAL FOR NEW COLLEGE

FROM OUR OWN CORRESPONDENT

Perth, August 6
The Archbishop of Perth has launched a £150,000 appeal for the John Wollaston Theological College, the foundation stone of which will be set on July 25, 1957.

Individuals or firms which contribute £1,000 or more will be listed as Founders of the college. Donations are free of income tax.

The appeal will culminate with a Founders' Dinner at the Adelphi Hotel, Perth, on October 12.

The draft constitution for the Theological College in the Perth diocese has been approved in principle by the Diocesan Council, and passed to the Chancellor for the preparation of a bill to be presented to Synod.

MELBOURNE-ADELAIDE ENGAGEMENT

FROM OUR OWN CORRESPONDENT

Adelaide, August 6
The engagement has been announced of Miss Margaret Booth, daughter of the Archbishop of Melbourne, the Most Reverend J. J. Booth, and Mrs. Booth, to Dr. N. Norman Tucker, of Adelaide.

Dr. Tucker has been Senior Resident Tutor at S. Mark's College since its inauguration in 1925.

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WARNING ON GAMBLING

This is the full text of the message issued by the Australian Council for the World Council of Churches, following its annual general meeting at "Gilbulla" last week.

The Australian Council for the World Council of Churches, from its annual meeting, sends greetings to the members of its member churches, and to all other Australian citizens.

The World Council is not a Church, but a body composed of representatives of churches gathered for common prayer, thought and action.

We are thankful for the growing sense of unity we have realised here in Australia, and for the growing co-operation between more and more religious communions in all parts of the world, enabling the Christian community to express itself more unitedly. This has nowhere been seen more clearly than in the remarkable work the Churches in Australia have been doing in the realms of Migration, Inter-Church Aid (£41,000 last year) and Resettlement of Refugees—a total of 3,000 this year.

We are thankful for the better international atmosphere, and for the considerable work our own Commission of the Churches on International Affairs has been able to do in the international sphere to help toward justice and understanding.

SOUTH-EAST ASIA

We are thankful for what our Government has done to help South-East Asian countries more toward economic self-support, and for the manner in which they have made welcome so many students from South-East Asia in this country. We urge the Government to make possible an extension of this plan. We believe Church people can do more to make its students at home in Australian life, and we urge upon them the privilege and duty of hospitality and friendship.

We share the growing anxiety regarding atomic bomb tests in Australia and elsewhere.

We urge our Government to give more adequate assurances that the tests being made in Australia are not a serious danger to life and health, and failing such assurances to take immediate steps to abandon any further tests on Australian soil.

Further, we draw attention to internal matters of deep concern.

We are well aware of the presence of television, and its potentialities for good or evil, and urge our Australian people by due financial support to enable their Churches to take an active part in supplying programmes that are worthwhile.

We recognise that every nation has its characteristic con-

tribution to make to the wider world. Australians have developed, in marked fashion, a spirit of adventure. This has been revealed in war and peace, and may well be an invaluable contribution to international life in a changing world.

We believe it to be a tragedy that some Governments in Australia are alluring our people to the prostitution of this spirit of adventure by an appeal to selfish greed and supposedly easy and immediate gain. We believe that gambling is a social evil and also that the legalisation of lotteries, poker machines and other forms of gambling is not only a step to moral degradation, but will have the effect of perverting the true spirit of adventure in Australian life.

"JOY OF LIVING"

We urge Governments to retrace their steps in these matters, and where money is needed for hospitals, courageously to ask us directly to provide it, and we urge our fellow citizens to seek the joy of living—not through acquisition which robs our neighbours, but in adventurous work in fashioning fine homelife as partakers in games and the game of life, that we may hand on to our children a tradition of character and a foundation of fine living and right relationships which shall make for peace in the coming days.

GREEK ORTHODOX MISSIONARY PLANS

The Greek Archdiocese of North and South America announces the establishment of the "Greek Orthodox Holy Cross Missionary Society," the main purpose of which is the dissemination throughout Asia and Africa of information on Eastern Christianity and the advancement of Orthodox Christianity throughout Asia and Africa.

This society, says the Greek Orthodox Archdiocese of North and South America, "is the realisation of an urgent need to reclaim Orthodox leadership in the world missionary movement as in the days of Saints Cyril and Methodius, and others who first brought Christianity to the Slavic and European countries."

BOOK REVIEW

EVANGELISING THE INDIFFERENT

THE FAITH AND MODERN ERROR. An Essay on the Christian Message in the Twentieth Century. Harry Blamires, S.P.C.K. Pp. 145. Australian price, 25/-

THERE is much to stimulate and challenge churchmen in this essay by Harry Blamires, whose novel, "Blessing Unbounded", was recently reviewed in THE ANGLICAN.

Our attention is caught from the beginning as he points out that although Christian apologists have directed their attention to the inquiring and the sceptical, there has been insufficient effort at dealing with that much larger group—the indifferent. Indifference is seen to be the result of man's non-acceptance of his own finitude (or to use the writer's term, finitude).

Mr. Blamires analyses conditions of modern life which particularly encourage insensitivity to reminders of man's finiteness. This analysis is followed by a study of methods which stimulate "the habitual inner awareness of finitude." The essay opposes the "modernist" dilution (and other dilutions) of the Christian Message—asserting the necessity of belief in continuous supernatural intervention within the natural. In this connection we are reminded of "the antiquity of modernism" and also of the out-of-date "evidences" relating to Old Testament narratives and New Testament miracles.

These "evidences" had relevance to previous generations but different questions are being asked today and, as Mr. Blamires comments, young people today "clamour for a system—whole-hearted, rational, coherent, and demanding an act of faith."

ONE feels that this work is seminal in intention. It leaves us with new slants which we are asked to consider. For instance, the author sees dangers in the ecumenical movement because for some it is intended to provide "a piece of universal machinery for safeguarding peace and brotherhood in the abstract." He does not deny that the goal may in itself be good but it must not distract from the essential content and goal of the Christian Message.

Another sample of "food for thought" is his consideration of criticism levelled against the Church for not taking the leadership in the social revolution in modern England. Frequently nonconformity has been credited as the inspiration of English Socialism.

Mr. Blamires comments: "It has been the glory of English Dissent that it has refused to allow the creativity of the spirit to be dammed up by convention. The defect of Dissent, from the Anglican point of view, is the weakening of the

WELLINGTON CATHEDRAL

FROM OUR OWN CORRESPONDENT Wellington, N.Z., August 6
The Archbishop of New Zealand, and the Most Reverend R. H. Owen, announced last week that the contract for building the first part of the Wellington Cathedral had been let.

The contract includes the building of the cathedral's east end, the Lady Chapel, the crossing and the first section of the great nave.

He said that the work would take about two years; there were sufficient funds in hand to meet the cost.

The cathedral is to be built in concrete. The design is modernised and simplified Perpendicular Gothic.

PERTH BOOKLET FOR CENTENARY

FROM OUR OWN CORRESPONDENT Perth, August 6

The Diocese of Perth is preparing a souvenir handbook for its centenary in 1957.

This booklet will be comprised of 200 pages of historical and biographical details.

Twenty pages will be given to a report of the various functions to be held in connection with the centenary.

The diocesan authorities hope to publish the book in March, 1957, at a cost of 5/- per copy.

GREAT TOM STANDS IN FOR BIG BEN

BY BEATRICE KANE

While the clock and bell hammers of Big Ben are being overhauled, the voice of Great Tom, the clock bell of S. Paul's Cathedral, has taken its place in B.B.C. broadcasts.

Great Tom is a particularly appropriate substitute for Big Ben, for it is descended from a bell which originally rang out from the site of Big Ben and was sold to the Commissioner of London for Sir Christopher Wren's great new cathedral of S. Paul.

It has been recast several times since and the present bell bears the inscription, "Richard Phelps made me, 1716". It is about six feet high, nearly seven feet in diameter and weighs just over five tons.

Great Tom, as well as striking the hours, has the special duty of tolling upon the death of the Sovereign or of the Archbishop of Canterbury, the Bishop of London, the Dean of S. Paul's, or the Lord Mayor of London.

The present clock was made in 1893 and is one of the largest handwound clocks in the world.

It takes a man about an hour to wind it every day.

It has three black dials with gilt figures which are in fact carved out of stone.

B.B.C. engineers have made several experimental recordings with microphones in different positions in S. Paul's bell-tower to find the best way of broadcasting Great Tom to the world. Great Tom strikes A flat and according to an old story his voice carries well.

It is recorded that in the eighteenth century a soldier named John Hatfield, who was on sentry duty at Windsor Castle twenty miles from London, was arrested for being asleep on duty.

He declared that he had heard Great Tom strike thirteen—not twelve—at midnight, and, as others bore out his testimony, he was acquitted.

PERTH SYNOD

FROM OUR OWN CORRESPONDENT Perth, August 6

The Synod of the Diocese of Perth will commence on Monday, October 15, when the Archbishop, the Most Reverend R. W. H. Moline, will deliver his charge at 8 p.m.

Synod will meet on Tuesday, Wednesday and Thursday.

His Grace will celebrate Holy Communion on Tuesday, October 16, at 7.30 a.m. in S. George's Cathedral.

The clergy conference will be held at 10.30 on the mornings of Wednesday and Thursday, October 17 and 18.

PARISH BUYS A GAOL

FROM OUR OWN CORRESPONDENT Bathurst, August 6

The parish of Holy Trinity, Dubbo, has bought a old gaol at Ilford, from which new vestries will be constructed.

The stone from the gaol is reported to be in first class condition and will harmonise well with the stone of Holy Trinity Church.

The gaol cost £150 and even with removal expenses will be cheaper than buying new stone. Mr. Louis Williams will design the vestries.

"ESSENTIAL for EDUCATION"

We quote below an extract from a speech by the New South Wales Minister for Education, the Honourable R. J. Heffron, M.L.A., as reported in the "Newcastle Morning Herald," 16th June, 1956:

"Mr. Heffron recorded a speech on tape . . . Mr. Heffron said a tape recorder was an essential piece of educational equipment not only for children, but also for use in adult education . . . He believed English was one of the most important subjects in schools, and tape recorders were an excellent means of teaching correct spoken English . . . If more people could use a tape recorder and hear their own voices it would lead to a rapid improvement in Australian speech," he said."



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DR. W. J. PLATT'S VISIT

FROM OUR OWN CORRESPONDENT Perth, August 6

The General Secretary of the British and Foreign Bible Society, Dr. W. J. Platt, will address a meeting in Wesley Church, Perth, on Tuesday, August 14, at 8 p.m.

Dr. Platt, a Methodist minister, who is touring this country, is an authority on southern and central Africa.

He was for many years a missionary in French West Africa.

He will also address a women's meeting at the McNESS Hall on August 16 at 2 p.m. and a clergy meeting at the Central Methodist Mission on August 20 at 10.30 a.m.

He will preach in S. George's Cathedral at 11 a.m. on Sunday, August 19.

ROCKHAMPTON SYNOD

Rockhampton Synod will be held on August 27 and 28.

A decision will be made about the Australian Church Constitution.

A representative of the Wells Organisation will speak on Church finance.

OBITUARY

THE REVEREND W. B. DOCKER

We record with regret the death in Adelaide on July 21 of the Reverend W. B. Docker. He was 74.

H.R.C. writes:

Wilfrid Brougham Docker had a varied career.

He was at S. Paul's College while a student of Sydney University. After taking his B.A. in 1905, he went to England, and spent a year at Wells Theological College. He was ordained both deacon and priest by the Bishop of London, and for four years was an assistant curate in Kensington. Then he came to Tasmania, but after a year moved to the

Diocese of Adelaide, being priest-in-charge of Angaston, a country district, for three years, and then of a city parish, S. Cyprian's, North Adelaide, for five years; for the last three of these he was also warden of S. Barnabas College, where he trained candidates for Holy Orders.

This proved to be the beginning of his connection with the educational work of the Church, to which he devoted so much of his time and ability, and through which he made his special contribution to the Church.

In 1920 he became the Diocesan Organiser of Sunday Schools. In two years he created a new spirit and outlook among Sunday School teachers. In the second year, he was also the Diocesan Organising Secretary for the A.B.M., his life-long zeal for foreign missions coming to the front in that work.

Then in 1922 he became Rector of S. Mary Magdalene's, City, and S. Peter's College Missioner. His eleven years there were fruitful and happy until his wife died. This was a great blow to him; they had been such true partners in all that they did.

He had been Inspector of Day Schools since 1919. He raised the tone of the schools, and persisted in his efforts to get the improvements they needed. He well deserved the honorary canonry granted him in 1928.

In 1936 he went to England to the Diocese of London, and within a year became that diocese's Director of Religious Education. We can judge what the diocese thought of his work by his appointment in 1944 as Prebendary and Canon. He returned to Adelaide two years later.

Canon Docker became Chaplain of S. Mark's College in 1949, and won the deep affection of the students.

Six of them were pall-bearers at his funeral, which began with a Requiem in S. Peter's Cathedral conducted by Canon Pinnis, one of his closest friends. The Bishop of Adelaide gave the Blessing, and the Bishop of Armidale was among the congregation.

The canon had been ill for over two years, growing steadily weaker, and death was for him a release from bondage into "glorious liberty."

This brief account of his career, though it shows that he made a real contribution to the Church, cannot reveal those qualities which made him a strength and inspiration to so many. He was very direct and clear in his thinking; he would see to the heart of a problem, and so help others to tackle it with vision. While he was against inefficiency and humbug, he was unstinted in sympathy with suffering and in admiration for what is good and great.

His love of the Church was genuine and deep; he loved its teaching and its sacraments. It was typical that a Bible and commentary were so often lying on his desk, for he felt to the end that there was always more than he knew to be learnt of God and of His will.

What joy is his now, as he enters into those divine mysteries which are hid from our eyes in this world.

THE REVEREND H. F. P. TASSELL

We record with regret the death on August 3 of the Reverend H. F. P. Tassell, Rector of S. Aidan's, Lockhart, Diocese of Riverina.

THE REVEREND L. CHARLTON

We record with regret the death on August 4 of the Reverend Leopold Charlton, Rector of S. Martin's, Killara, Diocese of Sydney, from 1918 to 1953.

LETTERS TO THE EDITOR

(Continued from page 5)

NOT ALL ROSY IN THE U.S.A.

To THE EDITOR OF THE ANGLICAN Sir.—The article in your issue of July 27 by Mr. Ronald T. W. Pain, while containing much information of value about the Episcopal Church in U.S.A., is apparently based on visits to some of the larger and more prosperous churches, and is therefore misleading in some respects.

For instance, the statement that "it was obvious that an adequate number of clergy was available for the ministry," does not represent the facts. Church papers currently estimate the shortage of clergy in the United States at some eight hundred.

In the Diocese of Iowa, from which I recently came, there were a number of vacant parishes and missions. Grace Church, Cedar Rapids, of which I was rector, had been without a priest for nearly a year when I went there, and there are numerous vacancies in the inland dioceses. The situation is improving, but the supply of men is still far from "adequate."

Nor are many churches equipped with the facilities and secretaries mentioned in the article. In most parishes the rector is the general "man-of-all-work," which is, as Mr. Pain says, "a downright waste of time." The clergy are still in the worst paid profession in the country, though much better off than here.

Printed forms of service are indeed in use, and do eliminate the interruption of the Liturgy by notices and announcements of hymn numbers, but many priests feel that "page numbers" are a waste of space and utilise the same for instruction and information. Incidentally, most parish priests produce these papers themselves with such voluntary aid as they can get—another inroad on their time!

Attendance is, on the whole, much better than in Australia, especially where men are concerned, and giving is much better. Observers, like the Reverend Chad Walsh, however, are not sure how far this reflects a religious revival, or how much of it is due to promotional pressure, and currently "correct" patterns of behaviour.

I write not to belittle the splendid work of the American Church, but to point out that the roseate picture painted by Mr. Pain is not representative of the average parish. Having spent twenty-odd years in the U.S.A., I know how great is the contrast between some wealthy city parishes and their thousands of less fortunate neighbours.

Your faithfully,
(The Reverend)
A. T. B. HAINES,
Hughenden,
Queensland.

ATOMIC WEAPONS

To THE EDITOR OF THE ANGLICAN Sir.—The Reverend G. H. Officer attempts to defend the "leaders of religion" who are accused of being "guilty of blasphemy" in failing to give a lead on the banning of the hydrogen bomb, by attacking the accusers.

The accusers may be guilty of blasphemy themselves, but that doesn't detract from their accusation. The accusation cannot be avoided by saying the Church is in a difficult position, for if she dares to speak about such matters she is interfering in politics.

This last argument might hold for a Church under a dictatorship, but cannot be logically upheld under a democratic government. Democracy means the freedom of the people and this includes the Church to criticise the Government.

The plain facts are:—
(1) Many responsible people the world over have spoken out against atomic bombs.
(2) One Government has spoken out against the hydrogen bomb as a weapon of war.
(3) The Church has given no lead on the banning of the hydrogen bomb.

I must join with the accusers and accuse the Church of fid-

dling while civilisation gets ready to burn.

Yours sincerely,
L. E. SHANE,
Hurstville, N.S.W.

SIGNS OF THE TIMES

To THE EDITOR OF THE ANGLICAN Sir.—In the correspondence columns of July 20 we were informed that the "Anglo-Catholics now believe that the Catholic way of life is only one among many," but surely it is a question of whether members of the Anglican Church are Catholics or not.

We seem intent on using terms of important theological significance in order to brand one another, and spend much energy in the defence or denial of special causes, but the defence of our Catholic heritage frequently goes by default.

We have a truly Catholic liturgy, the Prayer Book, a Catholic ministry, obviously Apostolic and historic in authority, from even a slight perusal of the ordinal; and our life is nourished at its source by the sacraments of grace, however much the "visionless" may fail to realise it.

It is one of the fruits of the Oxford Movement that more are learning this than ever before, and one of the fruits of Anglo-Catholicism that not only Anglicans are learning, but that many Free Churchmen are coming to us to learn the ways of Catholicism.

It is the more unfortunate, therefore, that we have come to call certain individualists in our part of the Catholic Church "Evangelicals" or "Catholics," when we should all be both, belligerently living, teaching and preaching the Faith "once delivered to the saints."

Our preoccupations with interpretations and cults within the Church are losing us the respect of thoughtful men, and making the unifying witness of our Church less and less possible.

Yours faithfully,
JAMES S. MURRAY,
Ivanhoe, Victoria.

S. MARY MAGDALENE

To THE EDITOR OF THE ANGLICAN Sir.—It may be of interest to many of your readers to know that our old friend, the late Reverend Josiah Tyssen, who was no mean Patristic scholar, made an intensive study of the problem of the identification of S. Mary Magdalene with the "woman who was a sinner," and was led (as he told me, against his wish) to the firm conclusion that it was entirely without justification. So convinced was he of this that—*sui modo*—he carefully annotated any such identification he found in books with the words, "an unjustifiable assumption."

Yours sincerely,
(Canon)
W. GEO. THOMAS,
Melbourne.

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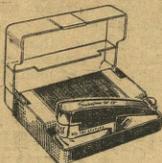
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C.E.M.S. IN VICTORIA NEW OFFICES IN MELBOURNE

FROM OUR C.E.M.S. CORRESPONDENT

Visitors from other dioceses will note a great change in the Melbourne

After several months of negotiations, the Diocesan Executive has come to an agreement with the Provincial Executive of C.E.F. for the latter body to share the offices and the expense of maintaining them.

As part of the agreement, C.E.F. has agreed to repaint the rooms, and the rooms have now acquired a new look. They have been painted by volunteers of the C.E.F. in very tasteful pastel colours and for the first time for many years, the windows have been curtains.

The new arrangements have already proved of considerable value to both organisations, as C.E.F. have a full-time typist-clerk, enabling the rooms to be open five days a week again.

In return C.E.F. has an office in the heart of the diocese—the Cathedral Buildings, and is far more centrally situated than previously.

The feminine influence has already had an effect on the rugged males who inhabited the rooms—Brother Gil Hodges, who has done an invaluable job for C.E.M.S. over the last six years, no longer has to sweep up the cigarette butts and matches, as the men now smoke outside.

The monthly meeting of the Diocesan Executive on July 19 confirmed the arrangements made with C.E.F. The Executive hope that the new arrangements will be of great assistance.

AUTOMATION

The Executive dealt at great length with a report from the Social Questions sub-committee of C.E.M.S. in the diocese, on a meeting convened by the sub-committee on July 13, in conjunction with the Inter-Church Council of Men's Societies.

At this meeting delegates from all the major non-Roman Catholic Churches heard an address by Mr. R. Pullin, President of the Victorian Society of Production Engineers, on the subject of Automation and its impact on Modern Society.

The report by the sub-committee, together with recommendations made by the Diocesan Executive of C.E.M.S. will be transmitted to the Social Questions Committee of Synod.

Visits were made by members of the Executive during the month to Holy Trinity, Coburg, S. Matthew's, Ashburton, and S. Luke's, North Brighton, in order to form new branches, and also to S. Alban's, West Coburg and S. John's, Toorak, as well as the group meeting at Holy Trinity, Oakleigh, addressed by the National President, and S. Paul's, Warragul.

BRANCH NOTES

At S. John's, Toorak, on July 18, Mr. Justice Sholl addressed members of the branch and visitors on "The Problems of the next 50 years."

Among the visitors was the diocesan lay-president, Brother W. Brady. S. Paul's Cathedral branch heard a most interesting address by the Reverend Edgar Pearson, assistant-priest at the cathedral, at their meeting on July 12.

Mr. Pearson was formerly a chaplain with H.M. Forces in India, and spoke on "The Tribes of the North-West Frontier", giving a detailed account of the extreme poverty of the tribesmen of this part of India and the wars which had occurred there.

S. Mary's Caulfield, invited the Young Wives' Group of their Ladies' Guild to their meeting on July 11, when an address was given by Mr. Pat Loftus, former police prosecutor with the Children's Court, on "How the Church can help to combat juvenile delinquency."

DIocese of BALLARAT

The impact of the visit of the National President, Bishop J. S. Moyes, has been very

strongly felt in this diocese, and members are looking forward very keenly to his return in January, to preside at the triennial national conference of the society.

While in Ballarat, Bishop Moyes met the Diocesan Executive and discussed the details of the conference, which is to be held at Ballarat Grammar School, Wendouree, at A.N.A. we end in next January.

In order to facilitate the holding of the conference in Ballarat, the diocesan conference normally held at Rocklands has been postponed until March, 1957.

The visit of the bishop to S. John's, Horsham, on July 8, was one of the highlights of his tour. 120 members of C.E.M.S., some of whom had come by car over fifty miles, were present, and 10 branches and parishes were represented. Members of the Diocesan Executive attended this meeting and one in Christ Church, Ballarat.

DIocese of GIPPSLAND

Six members of the Melbourne Diocesan Executive of C.E.M.S. visited S. Paul's, Warragul, on Sunday, July 29.

The lay chairman of the Diocese of Melbourne, Brother W. C. Brady, addressed about 60 men in the kindergarten hall on the society's Rule of Life.

Later at Evensong, the associate lay-president in Melbourne Brother A. G. Salisbury, spoke about C.E.M.S. in relation to Our Lord's Command, "Thou shalt love thy neighbour as thyself."

"DRAMA" IN DENMARK

ECUMENICAL PRESS SERVICE Geneva, August 6

The parish of Vigerslev, in a typical workers' district in Copenhagen, is experimenting with new methods to break down barriers between the Church and a modern city dwellers.

New ways are being tried out, particularly in children's services. The Reverend H. C. Lorentzen, one of the clergy, has described the project.

"The goal," he said, "is to make the children themselves take an active part in the service. The huge and distant altar behind the altar-rails must disappear.

"Instead, the children themselves decorate a smaller altar at the entrance to the chancel. The service opens and closes with a procession.

"Two children, carrying lighted candles in candlesticks, lead the procession and place the candles on each side of the small altar. Next come the choir, the reader carrying the Bible, and the pastor.

MUSIC

The music is provided by a small harmonium in the chancel, accompanied by various instruments played by children (violin, flute, violincello, etc.). There is no professional choir.

"The children themselves are responsible for the choir responses and the antiphonal anthems such as the Kyrie Eleison and Gloria.

The epistle is read by one of the children, and the Gospel is read by the pastor. The Creed is sung or read by all in chorus. "A christening, taking place immediately after the reading of the lesson, is a dramatic interlude of immense interest to the children.

These experiments have been very successful, and time after time filled the church, said the Reverend H. C. Lorentzen. They show, according to the pastor, that "the Christian Church service is fundamentally a drama."

DIocesan NEWS

ADELAIDE

KANGAROO ISLAND The Dean of Adelaide, Dr. T. Thornton Reed, will be on Kangaroo Island tomorrow, August 11, to test the annual one-day course in the new church building at the Parnadua Mission. The Priest-in-Charge is the Reverend R. O. Nichols.

CHURCH TOO SMALL

It is becoming increasingly obvious that the Church of S. Benedict, Minlaton, is too small for the growing needs of the parish. The rector, the Reverend K. A. Osborn, has asked the members of the parish "will eventually decide on a solution to a problem that so many share."

HOME AND FAMILY WEEK

Home and Family Week will be held at Minlaton from August 20 to 25. Speakers will include Mr. G. S. McDonald, Deputy Director of Education in S.A., Mr. George Ziesing, S.M., Professor Esther Twente, Miss M. L. Borland, and the Reverend F. Borland, a Presbyterian Minister who is Warden of the Union at the University of Adelaide.

ST. PETERS

Services at All Souls', St. Peters during August are being conducted by the Reverend L. B. P. Jupp, Assistant Chaplain of St. Peter's College, the Reverend R. V. S. Adams, the Reverend J. F. Hogarth, and the Reverend H. Woolnough.

Mr. and Mrs. J. F. M. Brooker have recently been elected as Mayor and Mayoress of St. Peter's. The Brooker family has long been associated with the Church, and the work of the parish of All Souls'.

WALKERVILLE

The 10th Dedication services of S. Andrew's, Walkerville, will conclude with Festal Evensong, Sermon and Procession on Sunday, August 26, when the preacher will be the Reverend Howell Witt.

S. ANDREW'S DAY SCHOOL

The S. Andrew's Day School Building Fund will receive about £180 as a result of the successful School Ball held in the parish hall recently.

CATHEDRAL GUILD

The S. Peter's Cathedral Guild has been reformed. The Honorary Secretary is Mrs. Mackay, of 1 Durdin Road, Hawthorn.

MITCHAM APPEAL

S. Michael's, Mitcham, have launched a Restoration Appeal for at least £5,000.

HILLCREST CHURCH

The start of building the church hall at Hillcrest has been delayed because of the wet weather.

ANGLICAN SOCIETY BALL

The first University Anglican Society Ball ever held took place in the University Refectory last Saturday night, August 4. It was a conspicuous success.

BATHURST

PARISHES

Further progress has been made in the completion of S. George's Church; walls are moving upwards as the fine church takes its full shape. The D.C. preached at four good services at the parish church on July 29, and was welcomed at a tea prior to Evensong. The tea was arranged by L.A.s and J.A.s and attended by the rector, Archdeacon W. Chas. Arnold, and the Reverend D. Grady (assistant). Retiring collections were given at all services for the Children's Home furnishing appeal. On the previous Friday the country Y.A. ball was held. A happy, crowded success, all enjoyed one of the largest attended youth balls this season. Proceeds will benefit the Y.A. county candidate.

SUNDAY SCHOOLS

Few realise the good work attempted by voluntary Sunday school teachers. Many feel they need guidance in teaching, and

this will be given next year with the appointment of a diocesan Sunday school organizer and secretary for 1957. Miss Joan Halloran will complete her course at S. Christopher's College, Melbourne, this year. It is good to see many well-organised Sunday schools throughout the Central West, with increasing interest being taken in this important work of teaching religion to the children.

Parish notes: The Sunday school which has been carried on so happily at the home of Mr. and Mrs. Waggs for the last two years will now have a permanent home of its own, a building at South Parkes is being purchased by the vestry. At Dubbo also, Sunday schools reach out to Orange Parish has a large Sunday school housed in three buildings. Another parish young Y.A. Sunday school teacher travels ten miles from her home each Sunday to teach her class.

Good to hear of more boy chorists admitted at Dubbo church recently. Those admitted, included one singing boy and five probationers. The Reverend W. D. McAllister (Dubbo) is improving after his recent operation, as is also, we hear, Archdeacon H. Graham, of Wellington. The Reverend H. Price was also expected back at Peak Hill last week after an illness. It is good to hear that his wife has also recovered.

All Saints' College at Bathurst has again offered a scholarship worth £200 per annum. Awards are made as a result of a competitive examination held in the third term. Last year Garth (Parish of Grenfell) was successful. Scholarships are available for three years, but may be extended to five years, in which case they represent £1,000 saving in fees.

S. MICHAEL'S

Recent donations have come from ex-P.O. associations at Norfolk and Bedford in England. All rectors now have been supplied with a quantity of new coin boxes, labels, envelopes, posters, and leaflets for distribution. More are available, and it is hoped that a good return is ready for Children's Home and Youth Sunday offerings on Sunday, September 30, during the octave of S. Michael and All Angels. Following the happy giving on the Dedication Day, a number of parishes show about a three figure total already for the 1956 diocesan list. These parishes to date are Bathurst, Canowindra, Caroon, Dubbo, Forbes, Grenfell, Oberon, Orange. Only three parishes show a blank at the moment, but the main annual appeal is always on Children's Home Sunday. Already in the £50 group are Condobolin, Peak Hill and Wellington.

POPE'S BULL

Within two weeks of announcement the Police Ball set for September 28 at Bathurst, in support of S. Michael's Children's Home (Anglican) and S. Joseph's Orphanage (Roman Catholic) has been fully booked by intending patrons. There is already a waiting list in the event of some of the 500 not being able to attend. A large gathering of Anglican Guild ladies and those from the Roman Catholic auxiliaries attended a meeting at the Police Administration block last week to arrange the supper for the event. During the past two weeks Bathurst and District police have been conducting a sharp drive to arrange their appeal for the two girls' homes.

PERTH

PARISH OF CARLISLE Owing to shipping difficulties,

the new rector of Carlisle and his family have not yet left England. In the meantime, the vestry have been able to add two new rooms and a sleep-out to the rectory, which has also been renovated.

PARISH OF S. PAUL'S AND TUART HILL WITH MOUNT YOKINE

The Reverend J. H. Thompson, the parish priest of the combined parishes, reports delay in the selling of the parsonage house and progress in the plans for the building of the new hall at Tuart Hill. Tenders have been called, and the rector hopes shortly to announce the date of the setting of the foundation stone. The architect is hoping for local help with the painting of the hall and some of the interior carpentry.

WEMBLEY CHURCH

After many months of hard work and planning, the Reverend Jack Watts, the Rector of Wembley, saw on August 4 the fulfilment of his dreams—the parish church of S. Edmund's consecrated by the Archbishop of Perth.

CONFIRMATION AND FIRST COMMUNION

At Maidland Park on August 5, the newly confirmed candidates made their first Communion at the Sung Eucharist immediately following the Confirmation service.

MOUNT HAWTHORN PLANS

The most extensive scheme for building at S. Peter's, Mount Hawthorn, is outlined by the rector, the Reverend F. W. Pitcher. The parish plans a new rectory, church and modern hall, the first two in the near future.

CLERGY RETREAT

The retreat will be held at the Guildford Grammar School from Tuesday, September 4, until Friday, September 7. The conductor will be the Reverend E. L. Eynon, Rector of Chowantery. The retreat secretary will be the Reverend A. F. J. Blain, Rector of Dalkeney.

COMRADES OF S. GEORGE

The first Western Australian Comrades of S. George, Perth, were admitted to the new rectory church, S. George's Cathedral last month. They are members of the Central Company which will meet on alternate Wednesdays at the A.B.M. office. Branch companies are also on probation at Subiaco and Kalgoorlie.

C.M.S. MEETING

Canon H. M. Arrowsmith will

speak at the C.M.S. annual public meeting to be held in the Burt Hall on Saturday, August 18, at 7.45 p.m. The new Jungle Doctor film will be shown. The Archbishop of Perth will preside.

SYDNEY

C.E.M.S. PLAN FOR CITY CHURCH The need for concerted and organised action in service and witness for our Lord and His Kingdom has led the men of Christ Church S. Laurence to see the necessity for men's organisation within the parish. Towards this end, a meeting, in the form of a "basket tea," will be held on Sunday, August 12 (the Patronal Festival), when the provisional committee set up will present their recommendations. Mr. H. Brown, Provincial Secretary of C.E.M.S., has been invited to speak, and it is hoped that the meeting will decide to form a branch of this society.

MEN'S SOCIAL HOUR A Men's Social Hour will be held at S. Augustine's, Neutral Bay, on August 26 when the Vice-Chancellor of the University of Technology, Professor J. P. Baxter, will speak on "Education in a Scientific Age."

GERRINGONG ANNIVERSARY The Rector of Kiama, the Reverend Bryden Brown, will conduct the service on August 12 at 11 a.m. to commemorate the 82nd anniversary of the opening of S. George's, Gerringong. A Birthday Offering appeal is being made to parishioners. An Every Member canvass is planned.

NEW WINDOWS AT ARCLIFFE Two stained glass windows, one of S. David and S. Patrick, and the other of S. Andrew and S. George, will be dedicated at S. David's Church, Arncliffe, on Sunday, August 26, at 11.15 a.m. The first is in memory of Mrs. Ivy Nichols and the second in memory of Mr. and Mrs. Giles Lambkin.

"BIBLE BACKGROUNDS" A series of six lectures on "Bible Backgrounds" will be given by Mr. C. Wilson of the Australian Institute of Archaeology at the C.E.N.E.F. Auditorium, 201 Castle Street, beginning on August 13 at 6.30 p.m. with "Background to Abraham." Tickets may be obtained from Mr. F. Langford Smith, 71 Pacific Parade, Dee Why.

SIXTY-FIVE YEARS OF PROGRESS

Sixty-five years ago to-day (S. Lawrence Day) the New Guinea Mission was founded amongst a heathen, head hunting people.

Albert MacLaren was dead within five months, and Copeland King had to return shortly afterwards with fever. King (from Sydney) went back later and gradually the work built up.

To-day there are more than 10,000 communicant members of the Church of England in New Guinea, BUT there are still many thousands of heathen to be reached.

New Guinea is gravely short of priests, teachers, nurses, carpenters, and other workers.

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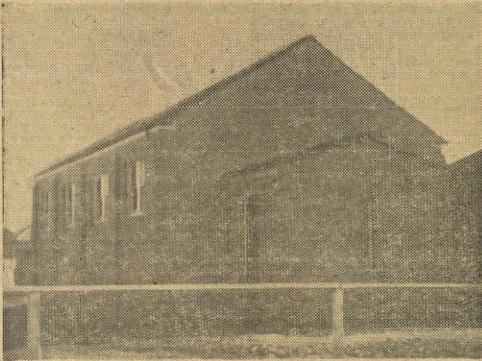
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. John Tonetti, of Kyeemagh, who sent us this picture of the new Sunday School Hall at S. Alphege's, Kyeemagh, Diocese of Sydney, which was dedicated by the Archdeacon of Camden, the Venerable S. H. Denman, on July 8. The largest congregation ever to worship at S. Alphege's was present for the Thanksgiving Evensong, conducted by the Reverend K. J. Leask. Kyeemagh is in the Parish of S. Mark, Brighton-le-Sands.

PRESENTATION FUND

A fund has been opened to make a special presentation to the Rector of All Saints', Parramatta, N.S.W., the Reverend Edward Walker.

Mr. Walker, who was 83 last May and has been ordained for 52 years, will relinquish active duties when a new rector is appointed to the parish.

He is widely known throughout the Diocese of Sydney, particularly at S. Michael's, Wollongong, where he was rector from 1924 to 1941, and at S. Paul's, Chatswood (1917-24).

He spent some time as a C.M.S. missionary in India, after which he served in the Dioceses of Melbourne, Gippsland, and Bathurst.

Donations, sent before August 31, will be accepted by Mr. A. G. Baker, 60 Victoria Road, Parramatta; Mr. I. D. Wittaker, 186 Kirby Street, Dundas; or Mr. C. N. Jeffrey, 7 Pemberton Street, Parramatta.

THE STORY OF MARY JONES

The A.B.C. Children's Session at 5.30 p.m. on Sunday, August 26, will be devoted to the "Mary Jones Story" over stations 2BL (N.S.W.); 3LO (Victoria); 4QR (Queensland); 6WN (W.A.); 7ZR (Tasmania) and 5AN (S.A. and N.T., 5 p.m.).

Mary Jones is the Welsh girl whose eager seeking for a copy of the Bible led to the formation of the British and Foreign Bible Society in 1804.

STATE AID TO SCHOOLS

(Continued from page 1)

possibility to the lay members of the Church. It operates on a principle exactly opposite to that embodied in our democracy, and such functions as are designed by democracy to curb power, to replenish and purify it by a constant and living stream of consent, are unknown in the Roman Church.

"Plainly, then, the unimpeded extension of the power of the Roman Church in our Australian society will profoundly transform our culture and institutions," he said.

"In every country where its power is clearly dominant it asserts its political as well as its spiritual supremacy over the State—and over the rights of minority religious groups.

"In Australia, it claims all the rights guaranteed by our Constitution to minority faiths.

Dr. Edwards said it was clearly absurd for the Commonwealth Government to ask Anglicans to contribute towards the perpetuation of a system which demanded that its adherents should act in such a manner.

"All Church schools, non-Roman as well as Roman, should work and pray for their own extinction," he said. "That is, for the day when religion has its full and rightful place in the State system and their own existence is no longer necessary.

"My fundamental objection to State aid for Church schools is that it postpones that day."

[See Leading Article, Page 4.]

PLANS TO AID ASIANS AND ABORIGINES

QUEENSLAND COMRADES OF S. GEORGE MEET

FROM OUR OWN CORRESPONDENT

Brisbane, August 6

The provincial chairman, Mr. Doug. Jones, welcomed the 150 representatives of fourteen metropolitan companies of the Comrades of S. George to the annual meeting held at S. Columb's, Clayfield, on August 4.

Help for Aborigines, Asian students, and the need for a camp property were stressed by various speakers.

In the addresses of the provincial chairman and the provincial chaplain, the Reverend Eric Hawkey, great stress was laid on the obligations imposed on members of the Order by the Comrades' Promise that "God helping me, I will seek the Glory of God and the extension of His Kingdom."

Mr. Jones pointed out that this meant that every Comrade must seriously consider the possibility of a vocation on the Mission field.

He said: "Comrades has been described as a Fellowship with a difference. It must be more than just another youth fellowship. It is that difference which makes Comrades what it is."

The Reverend Eric Hawkey said that Comrades is at present a very popular youth group in Queensland. Parish priests, he said, have approached him with a view to starting Com-

motion of Mr. Trevor Batten, that provincial council be asked to set up an Asian Student Commission.

In seconding the motion, Mr. Ngitar Mai (a student from Borneo at S. Francis' College) spoke highly of the occasions when Comrades have entertained Asian students, which has given the students the opportunity of meeting each other, as well as Christians.

He referred in particular to the dinner at Bishopsbourne last April, when Central Company were hosts to sixty Asian students and Bishop De Mel. He described it as an unforgettable experience, and expressed a hope that Comrades would continue in this work.

YOUTH CAMP

Mr. Trevor Batten referred to the urgent need for a camp property for the youth of the Anglican Church throughout the Province. At present we de-

THE SNAPSHOT COMPETITION

A prize of five shillings is paid for the best snapshot accepted each week. Entries must be clear, glossy prints preferably not less than 2 1/2" x 3 1/2", and must be the work of amateur photographers. Please do not send negatives or kodachromes. Mark your entries "Snapshot Competition."

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APPLICATIONS INVITED for Headmistress of Stratford Girls' School, Lawson, Blue Mountains, N.S.W. A Diocesan Church School, Chairman, The Archbishop of Sydney. Apply to The Reverend R. E. Dillon, Honorary Secretary, 83 Anglo Road, Campsie, N.S.W.

CHURCH OF ENGLAND Grammar School for Girls, Newcastle, N.S.W. Applications are invited from mistresses qualified to teach the following subjects to Leaving Certificate Standard, commencing 1st Term, 1957: (1) Biology, (2) Mathematics, (3) Latin. All positions may be resident or non-resident, full or part-time. For further information apply to the Headmistress.

PARISH SECRETARY wanted for S. Thomas', Auburn, N.S.W., for short period from September. Ring YX7016 (Sydney Exchange) for interview.

ASSISTANT PRIEST required for St. John's, Launceston, Tasmania. Great scope for pastoral and youth work. Stipend £200 plus accommodation. THE ANGLICAN L. N. Sutton, c/o THE ANGLICAN, till August 28.

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BIRTHS

CAMERON. (Nee Sprigg). On 18.7.56, to the Reverend Russell and Janet at Robinvale a son (Peter Alexander).

WELLINGTON. Barbara and Douglas of S. Peter's, Saratok, Diocese of Borneo, give thanks for a daughter, born June 8, at Kuching—Sally, a sister for Anne.

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The new church of S. Edmund, Wembley, Perth, which was dedicated by the Archbishop of Perth on August 4. The church, complete with chapel, tower and furniture, has been built to the design of Mr. Louis Williams. The construction has been under the supervision of Mr. Robert Blatchford. Mr. Frank Purdy, the treasurer of the building fund, has worked indefatigably to achieve this church. The rector is the Reverend J. Watts.

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(Signature)

rade companies in their parishes, because they want a mixed youth group that "goes."

However, he has made it clear that if a company is established in a parish, a minimum contribution of £25 per annum to A.B.M. is required, in addition to strict observance of the spiritual obligations of the Order.

He stated that during the year ended on May 31 last, Comrades in Queensland had contributed £1,000 to the general funds of A.B.M.

SPECIAL STUDIES

Mr. Peter Lepine (at present training at S. Francis' College for Yarrabah) spoke of the attempts by Comrade companies to bring Aborigines living within the parishes to church. The problem of Aboriginal assimilation is one that Comrades in Queensland have taken very much to heart since the Grafton conference, and a camp is being arranged at the seaside town of Yeppoon at which a number of Aborigines will be present in January of next year.

Mr. Lepine moved that provincial council be asked to set up an Aboriginal Assimilation Commission to study the problems further.

Owing to the rapidly increasing numbers of Asian students in Brisbane under the Colombo Plan, it was resolved, on the

pend on other religious bodies to provide camping accommodation, and he hoped that the day would soon come when the property at Brookfield would be developed into a youth centre for the Diocese of Brisbane.

Miss Yvonne Hooper, a well-known identity in Queensland Comrades, commended the editors of the provincial newspaper *Comrades Campaigning* which is published quarterly, and the weekly newsletter of Brisbane Regional Committee *Dragon in the News*.

At the conclusion of the meeting, an Admission Office, followed by the Sung Office, was conducted by the provincial chaplain in S. Columb's Church. The colourful procession, in which the archbishop took part, comprised Comrade deacons, theological students, servers, with the provincial and company banners making a dignified and inspiring expression of Christian witness.

After tea in the parish hall, the archbishop spoke of his recent tour of South-East Asia. It was a great pleasure to hear of the adventures of His Grace, particularly in Malaya, and his presence at Comrade gatherings is always appreciated in view of his particular association with the foundation of the Order.

Clayfield Company were hosts at a dance in the parish hall in the evening, which brought the day's events to a close.