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A LONDON VICAR ELECTED BISHOP OF ADELAIDE

DIOCESE AWAITS HIS DECISION

FROM OUR OWN CORRESPONDENT

Adelaide, February 11

The Reverend George Edmund Reindorp, 44-year-old Vicar of S. Stephen's, Rochester Row, Westminster, has been elected sixth Bishop of Adelaide.

Adelaide's diocesan Synod elected him late on Wednesday afternoon after two days of earnest debate and discussion.

It was Synod's second attempt to appoint a successor to the Right Reverend B. P. Robin, who resigned from the see at the end of last September.

Whether Mr. Reindorp will accept Adelaide's offer is not expected to be known for several days.

He cabled an immediate acknowledgement of the receipt of a cable from the Administrator of the diocese, Dr. T. T. Reed, telling him of his selection, and asked for further information about the diocese.

He has since received an airmail letter of amplification from Dr. Reed, and further details about the position from the Registrar of the Diocese of Adelaide, Mr. A. C. Jeane. It is understood that the Bishop-elect is also contacting several priests in England who have a wide knowledge of the diocese.

"This is a very important matter, and I would not be fair to myself or to the diocese if I were to make a snap decision," Mr. Reindorp told an Adelaide News reporter in a radio-telephone interview. "After all," he said, "it has come utterly without notice—like a bolt out of the blue."

NAVY CHAPLAIN

An Englishman of Dutch extraction, Mr. Reindorp had a brilliant career at Trinity College, Cambridge, and trained for the priesthood at Westcott House, Cambridge.

He was ordained deacon in 1937, and priested the following year.

His first appointment was as assistant curate of S. Mary Abbot's, Kensington. In 1939 he became a chaplain in the Royal Navy, spending two years at sea in H.M.S. Birmingham.

In 1942 he was transferred to South Africa, where he met his wife, who is a doctor. They now have four children.

The Bishop-elect has been Vicar of S. Stephen's, Rochester Row, since 1948. His first service there was attended by 11 people, but now the church with a capacity of 800, is often full. The parish now has several assistant curates, and employs two full-time lay workers.

Several of his services have been televised, and he has made regular B.B.C. religious broadcasts, some of which have been published in booklet form. One of these, "What About You?" was reviewed in THE ANGLICAN last year.

He has been described as "a vicar who uses modern methods to advertise his message, not himself, and who gets things done."

SOCIAL WORK

Mr. Reindorp recently gave a course of pastoral lectures at Cuddesdon Theological College, Oxford, and was invited to speak last month on the training of clergy at a meeting of principals of British theological colleges.

He is intensely interested in marriage guidance work, and has published a booklet on the subject, 50,000 copies of which were ordered for the armed services.

If Mr. Reindorp accepts the appointment, it may be the middle of the year before he and his family arrive in Adelaide.

The House of Clergy in Synod are reliably believed to have put forward two names for consideration for the episcopal position.

The House of Laity then met

OLD CUSTOMS AT R.A.F. CHURCH

ANGELICAN NEWS SERVICE

London, February 11

The Chaplain-in-Chief of the Royal Air Force, Canon A. S. Giles, dedicated the twelve bells of S. Clement Danes last month.

After the dedication ceremony was completed and the bells appropriately named, the traditional theme of "Oranges and Lemons" was rung out.

Then came the distribution of oranges and lemons to children from the neighbouring school, so perpetuating the old custom when special children's services were held at the church.

S. Clement Danes will become the official church of the R.A.F. when it is finally restored.

ter Row, since 1948. His first service there was attended by 11 people, but now the church with a capacity of 800, is often full. The parish now has several assistant curates, and employs two full-time lay workers.

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A NEW CHURCH EVERY WEEK IN TANGANYIKA

FROM A C.M.S. CORRESPONDENT

The Church Missionary Society's Federal Council, meeting in Sydney last week, heard many reports of outstanding advance and made plans to further extend its work.

The Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, showed his diocese is developing at a phenomenal rate — over the last five years an average of one new church has been opened each week.

The council was also told that there are more C.M.S. candidates in training for missionary work than ever before in the society's history.

There are more than 70 candidates at various stages of preparation for missionary work.

Overseas visitors to the council said that the interest of young Australians in missionary service was one of the most encouraging aspects of present-day life in Australia.

New openings for work in Malaya, Pakistan, Hong Kong, Borneo and other fields present the Australian Church with unprecedented opportunities for missionary extension.

Other reports of advance came from the Secretary for Aborigines, the Reverend J. B. Montgomery, and two of the society's recent visitors to South-East Asia, the Reverend R. W. Bowie and the Reverend G. B. Muston.

AMAZING GROWTH

Bishop Stanway gave statistics which indicated something of the amazing growth of the Church in Central Tanganyika. He said:

"The statistics for 1956 are not yet available, but I think when they are tabulated they will show the largest increase in communicants, adult baptisms, adherents, new centres and in giving since the commencement of the work."

"I have no doubt that there is also growth in the spiritual life of the Church."

The bishop said that at present an average of one new congregation and church was opened each week in the diocese.

"PHENOMENAL"

"The diocese usually has about 2,000 adult baptisms each year, but on present indications that will be very much higher."

"I have a recent report which shows that two parishes between them had 371 adult baptisms during the month of November, when most baptisms are held."

"The work is developing at a tremendous pace. The Kongwa-Mpwapa Rural Deanery, in the Central Province of Tanganyika, has 125 churches. No less than 48 of these were established during 1955 and 1956."

"This phenomenal development has received very little outside assistance, and is under African leadership. The Rural Dean, the Reverend Daniel Lungwa, is an African."

"This rural deanery alone has a bigger work than many mission fields, and yet similar

stories could be told of other parts of the diocese."

The bishop spoke of the need of one large area in the north-west corner of the diocese, near the Kenya border. This area, he said, is predominantly Moslem, and largely unevangelised by the Christian Church.

At present the Church has 24 centres in this huge area. Adequate staff could double that number within a few years, but before long it will be too late to act effectively.

The Federal Council also made plans for the celebration of the golden jubilee of the C.M.S. Roper River Mission, North Australia, next year.

The mission was commenced in 1908, and has been the means of winning many Aborigines into the fellowship of the Christian Church.

The council launched a jubilee thanksgiving appeal for the Roper River work. One primary object of the appeal will be the erection of a permanent chapel at the mission.

NEW AERODROME

The original chapel was destroyed some years ago by a willy-willy, and since then a temporary church has been in use.

The council heard progress reports on the plans for a new aerodrome at Oenpelli Mission Station. MacRobertson Miller Airlines are hoping to place a DC3 aircraft on the Darwin-Oenpelli-Groote Eylandt service, but are unable to do so until a larger airstrip is put down at Oenpelli.

New hospital and school buildings will be erected at Oenpelli this year.

The Reverend Roderick Bowie, C.M.S. Commissioner for South-East Asia, spoke in his report of the opportunities before the Church in Hong Kong. Mr. Bowie has worked in Hong Kong for a number of years.

(Continued on page 12)



At Sungei Buloh New Village, near Kuala Lumpur, Malaya, Sister Joyce Haire, Australian C.M.S. missionary, greets one of the Christian families. Plans for building up C.M.S. work in Malaya were discussed at last week's Federal Council meeting in Sydney.

MISSIONARY GIVING

GOOD RECORD OF STRICKEN PARISH

FROM OUR OWN CORRESPONDENT

Melbourne, February 11

Figures just released show that the highest missionary giving of any parish in the Diocese of Melbourne for 1956 was, as in the previous year, from S. John's, Camberwell.

About £585 was given to C.M.S. and just over £600 to A.B.M.

The Bishop in Korea, preaching at S. John's on January 13, remarked that it was unusual to come to a church in which his task was not to beg for money but to say "Thank You" for what had already been given.

The achievement of S. John's is the more remarkable in that the parish is currently engaged in the largest church building scheme in the diocese.

Having lost their lovely brick church by fire, they are now raising money to build a new one which is estimated to cost (with organ, and all necessary furnishings), £120,000.

Of this amount approximately £80,000 is already in hand; £30,000 having come from insurance; and the balance raised by a public appeal, and by an every member canvass, conducted by the members of the church themselves.

SIR LESLIE WILSON MEMORIAL

FROM OUR OWN CORRESPONDENT

Brisbane, February 11

A memorial to a former Governor of Queensland, Sir Leslie Orme Wilson, is to be installed in S. John's Cathedral, Brisbane, by his widow, Lady Wilson.

Lady Wilson visited Queensland during the latter part of 1956, and before she returned to England, expressed the wish that the canon's stalls on one side of the chancel be completed as a memorial to her husband.

The work will cost approximately £5,000, and a cheque for this amount has been received from Lady Wilson.

Sir Leslie's K.C.M.G. Standard, which had been hanging in S. Paul's Cathedral, London, until his death, is also to be installed in S. John's.

The fronts of one side of the choir stalls are to be installed as a memorial by the cathedral congregation and many other friends to the late Precentor, the Reverend H. R. Field.

THIRD AFRICAN BISHOP FOR UGANDA

The Reverend Kosiya Shalita, whose appointment as Assistant Bishop of Kigezi-Ankole in the Diocese of Uganda was announced last month, was the first African from Ruanda to be ordained.

The new bishop was born in 1901 near Gahini, Ruanda, the son of a high chief.

He was forced to flee with his father to Uganda after a rising against the King of Ruanda.

He was educated in Uganda, but returned to Gahini in 1925 with a member of the Church Missionary Society's Ruanda Mission to open a mission station there.

URUNDI

Ten years later, after he had been ordained, he laid the foundations of missionary work in Urundi.

In 1948 he returned to Gahini and became Rural Dean of the district.

His appointment is part of a scheme to divide the Diocese of Uganda into five administrative areas under suffragan bishops.

After his consecration, there will be four assistant bishops, three of them Africans.

THE SOUTH-EAST ASIA CHURCH COUNCIL MEETS

FROM OUR SPECIAL CORRESPONDENT

Manila, February 9

Bishops, with representatives of their clergy and laity, from the isolated extra-Provincial dioceses of Borneo, Rangoon, the Philippines, Singapore, Hong Kong and Korea are meeting in council at Manila in the Philippines.

Each of the four days starts with Morning Prayer and Holy Communion at 6.30 and the bishop who celebrates uses the rite of his own diocese.

After a preliminary session at which Bishop Hall of Hong Kong was elected chairman, Bishop Ogilby, the Assistant Bishop of the Philippines,

was elected secretary, and at which the daily programme was arranged, a report was given from each of the dioceses.

The order of the presentation of the reports was determined in accordance with the age of the diocese: Hong Kong (1849); Borneo (1855); Singapore (1860); Rangoon (1877); Korea (1889) and the Philippines (1901).

The purpose of the reports and the discussion which followed each report was to give all those present a living picture of the Church throughout the area.

Those problems which seemed to be of common concern were then chosen as the subjects of the agenda of the conference.

FESTIVAL OF WITNESS IN MANILA

MANY RACES TO TAKE PART

FROM OUR SPECIAL CORRESPONDENT

Manila, February 5

The Supreme Bishop of the Philippine Independent Church, the Most Reverend Isatelo de los Reyes, has issued a pastoral letter announcing the Festival of Witness to be sponsored by his Church. The Philippine Episcopal Church will co-operate in the festival.

The Bishop of the Episcopal Church, the Right Reverend Norman Spencer Binsted, has also issued a pastoral letter urging the participation of Filipino Anglicans in the festival as an act of witness to their faith in God, in the Church and in liberty preserved in righteousness.

Visiting Anglican dignitaries will attend the festival from South Korea, Hong Kong, Burma, Borneo, Singapore and India.

Three of the Asian Church leaders are to preach at the festival services.

They are the Right Reverend Philip Pannar, Bishop of Bhagalpur, India; the Right Reverend John Hia, Assistant Bishop of Rangoon, Burma; and the Reverend Roland Koh, priest of the diocese of Singapore.

On Saturday evening, February 9, the Right Reverend Tyman Ogilby, Suffragan Bishop of the Philippines Episcopal Church, will officiate; Chaplain (Major) Benjamin Teano will preach in the national tongue; the Reverend Roland Koh, a Chinese priest from Singapore, will preach in English; and the blessing will be given by Bishop Binsted.

OUTDOOR ALTAR

At the solemn Eucharist on February 10, to be celebrated in Tagalog by the Most Reverend Isatelo de los Reyes, there will be an outdoor altar in the sunken garden.

The sermons will be preached by a Filipino Bishop of the Independent Church, and a Burmese Anglican Bishop.

On Sunday evening there will be a Procession of Witness.

In the procession will be the officiants (Bishop Nigel Cornwell, Bishop of Borneo, who will preside, and a Filipino priest from a mission station, will sing Evensong), and their attendants, representatives from institu-

tions and organisations, the clergy and prelates, visiting Anglican delegates from Asian dioceses and the laity of the two churches.

The Gregorian Chant of the office will be sung by the choir of S. Andrew's Theological Seminary, Oregon City.

The Magnificat will be sung by a massed choir to a setting by Vaughan Williams.

Sermons will be preached by a Filipino bishop of the Independent Church and an Indian bishop.

The pontifical blessing will be given by the Supreme Bishop of the Philippines Independent Church, after the singing of a Te Deum.

THE BOSSEY STUDENTS APPEAL FOR HUNGARY

The Australian Commission for Inter-Church Aid and Service to Refugees asks theological students throughout Australia to support "The Bossey Appeal."

The Bossey students are seeking to collect funds for the ministry to the Hungarian refugees.

The appeal, by students of the Graduate School of the Ecumenical Institute at Bossey, reads:

"We, theological students of 15 countries and 10 confessions, who are gathered together for the Graduate School of the Ecumenical Institute of the World Council of Churches, are writing to ask for your sympathetic support for the following project.

"During the past weeks we have felt a unity with our fellow theological students in Hungary, and we feel called upon to share this concern with theological students throughout the world.

"After consultation with Dr. Visser 't Hooft, General Secretary of the World Council of Churches, we have discovered an immediate and specific witness which is especially appropriate for the concern of theological students.

"In the present Hungarian refugee situation there is a serious need for pastoral care, which has been provided for by a team of refugee pastors and theological students. We are, therefore, appealing to theological students through-

REPORT ON CHURCH OF SOUTH INDIA

"THE FULLEST POSSIBLE FELLOWSHIP"

"LIVING CHURCH" SERVICE

Milwaukee, February 11

Recommendations for "the fullest possible fellowship with the Church of South India consistent with our Anglican principles" marked the report of the delegation to South India presented at Washington on January 23 and 24.

The report to the Commission on Ecumenical Relations was presented by Bishop Lichtenberger of Missouri.

The specific recommendations will be reviewed at the commission's next meeting for probable recommendation to the 1958 General Convention.

Although Bishop Binsted of the Philippines was prevented by illness from accompanying the delegation he has given his full approval to its conclusions and recommendations.

If these are accepted permission to celebrate the Holy Communion is accorded only to those clergy of the C.S.I. who

have been episcopally ordained. Other ministers of the C.S.I. are granted the privilege of the invitation to preach already extended on certain conditions to ministers of other Communions.

"The provision in the resolutions for communicant members of each Church to accept the hospitality of the other for receiving Holy Communion therein allows for the reception of the Sacrament by members of each Church when temporarily within the dioceses or districts of the other."

The effect of the proposed resolutions would be substantially the same as those passed by the English Convocations in 1955.

The report is against full inter-Communion while the C.S.I. is "in process of formulating its Faith and Order, developing its Prayer Book and unifying its ministry."

Although there were "some matters on which we have reservations," the delegates were very favourably impressed with the "sense of fellowship that exists in the C.S.I."

They felt that both clergy and laity "believe that they have gained immeasurably by the union" and found "strong witness to the fact that walls of partitions have been broken down."

They were also impressed with the frequency with which the Holy Eucharist is celebrated and by the large part played by the laity.

NEED FOR INTER- RACIAL PARTNERSHIP

ECUMENICAL PRESS SERVICE

Geneva, February 11

In a sermon preached on January 13 in All Saints' Cathedral, Nairobi, Kenya, the Bishop of Mombasa stressed the need for encouraging progress towards partnership and community.

The Right Reverend L. J. Beecher said that the Church had no intention of supporting suggestions that such progress should be controlled or even impeded.

"Any member of the Church in this diocese who suggests or acts to the contrary will receive no support from me," he said.

As far as the Church in the diocese of Mombasa was concerned, the bishop said he intended to pursue a policy aimed at showing the Church of Christ as the true family of God in a world where accidental and purely superficial distinction and differences were no longer held to be significant.

NEGRO STUDENTS AND NASSER

ANGELICAN NEWS SERVICE

London, February 11

The Reverend Martin Jarrett-Kerr, C.R., said in New York last month that Negro students in South Africa had posted photographs of President Nasser in their dormitories.

"The psychology of this is simple. To them Colonel Nasser represents a 'Colored man' who opposes the domination of the White and Western world."

Father Jarrett-Kerr said that the racial situation in South Africa was growing more serious.

The Government's policy of segregation was based on "the vicious principle of the superiority of a master race over others."

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AMERICAN G.F.S. ANNIVERSARY CELEBRATIONS

THE "LIVING CHURCH" SERVICE

Milwaukee, January 28

Yesterday a birthday party started—a birthday party that will last until February 3 and will extend from Liberia to Tokyo, from New York to Mexico City.

The party marks the 80th anniversary of the Girls' Friendly Society of the U.S.A.

The G.F.S. was organised in America in 1877 and now has 1,000 branches in 25 countries.

A special feature of the G.F.S. programme is a yearly mission project—this year it will be the Philippines and during their campaign the girls will raise more than 2,000 dollars for a revolving school fund for the children of Philippine clergy and another 1,000 dollars for an additional project in the mission field.

The theme for the girls' 80th anniversary is "It's Caring that Counts." They hope to add another 200 branches to their membership.

A highlight will be the meeting of the G.F.S. World Council from June 26 to July 1 at Bronxville, New York, which will be attended by several representatives of G.F.S. branches round the world.

A thanksgiving service will be held at the New York Cathedral of S. John the Divine on June 30 at which Dean Pike will preach.

NEW BISHOP OF CORK

ANGELICAN NEWS SERVICE

London, February 11

The Bishop of Killaloe, Killenora, Clonfert, and Kilmacduagh, the Right Reverend R. G. Perdue, has been elected Bishop of Cork, Cloyne, and Ross at a meeting of the Synod of the United Diocese held in Cork.

TELEPHONE MINISTRIES AID THE HOPELESS

ECUMENICAL NEWS SERVICE

Geneva, February 11

A twenty-four-hour-a-day programme of spiritual ministry by telephone has been launched in Stockholm, Sweden, by the Stockholm diocese of the State Lutheran Church.

By dialling a "phone number, callers can receive a personal message from one of a team of pastors assigned to answer the calls.

The programme, originated in Stockholm by the Reverend Berndt Backlund, of the Laengbro parish, is actually the idea of a minister of the Swedish Mission Association, at Haelsingborg, the Reverend Erik Bernspaang.

The 30-year-old minister is known as the "suicide pastor" because of his concern over the growing number of suicides in Sweden—1,200 in the past year. His advertisement in local papers saying, "Before you commit suicide, ring Haelsingborg 12730," brought more than 300 calls. The number of daily calls shows no sign of abating.

The Stockholm diocese's "phone ministry" may also be

adopted in the big industrial town of Oerebro, if a proposal by Lutheran pastors there is approved by the local church council.

Berlin also has a "Telephone Ministry." Since it was started last October it has brought help and consolation every week to over a hundred people in despair.

By dialling No. 32 01 55, people who are ill or lonely can contact the Ecumenical Order of S. Luke, which gives help to all who have lost hope.

Bishop Otto Dibelius supported this telephone ministry by making an appeal entitled, "No one need commit suicide this Christmas." He urged the Christian Churches to arrange special Christmas gatherings in Berlin on Christmas Eve for people who are lonely or who have lost hope.

RURAL property management involves the frequent sale of stock and produce which often leaves the farmer with large sums of working capital on his hands for a period. These days the shrewd farmer doesn't leave money idle—he puts it to work earning interest in National Bank Interest Bearing Deposits—available for periods from 3 months to 2 years. These deposits ensure that his money is not tied up for longer than he needs. They are absolutely safe, and guarantee him a fixed return unaffected by market fluctuations.

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THE FOURTEEN DIOCESES OF THE C.H.S.K.H.

By FRANCIS JAMES

The extent to which secular pressure has tended to bring about Christian unity in China, in an organisational sense, has been shown in previous articles: through the Three Self Movement all denominations save Rome have come closer together both because of external pressure and because of the instinct for self-preservation.

In the case of the Roman Catholics, there is an increasing probability that they will throw in their lot—organisationally—with the others, it seemed to me.

ALREADY they have their own particular variant of a Three Self Movement, and the feeling of the Roman bishops whom I asked was that their hand would be strengthened in dealing with the Government if this could be merged in, or at the least closely associated with the movement, under Y. T. Wu.

In passing, it should be stated that a minor Protestant sect which does not join the Three Self Movement is almost certainly doomed—several single congregations which refused to do so have been disbanded, and the only two others of which I learned, both fundamentalist, are disintegrating. The Chinese Government is just as keen on order and regularity, for obvious reasons, as the Vatican or the framers of the English Act of Uniformity!

I was told, and I believe, that the Chung Hua Sheng Kung Hui itself has become more of a unity than it was before the war, and that it is not alone in this: the Methodists, the Church of Christ in China (Presbyterians) and others now find themselves in the same position.

TOLERANCE

Unlike the Church in Australia, for example, they do not indulge in the luxury of internal squabbles over matters of churchmanship. They cannot afford to.

This does not mean that there are not the same variations of emphasis, over a very wide range, that one finds between conservative Evangelicals and Anglo-Catholics everywhere. I can only say that as far as I could see these nowhere in China brought about the intolerance of approach in matters of churchmanship which bedevils Church life in Australia probably more than any other part of the Anglican Communion, and which is a continuing scandal here.

Unlike the Australian Church, the Chinese Anglicans managed even before "Liberation" to evolve a Constitution—without the gratuitous aid of too many clerical lawyers. It dates from 1912, and is the complete resort to those who think "Self Administration" is something conceived in the post-war years.

THE DIOCESES

The history of the Holy Catholic Church in China is sufficiently well known in outline, at least, not to need recapitulation here, and enough has been said of what happened to it during and immediately after the war. The present position is that it comprises fourteen separate dioceses, each with a diocesan bishop, a synod, a standing committee and diocesan officers (many of whom are part-time). The constitution and form of each diocesan synod is a matter for each diocese itself to determine under the provisions of Canon X of the General Synod; but these follow as far as practicable the custom of the General Synod.

The General Synod is composed of two Houses: the House of Bishops and the House of Delegates. The full members of the House of Bishops, with the right to speak and to vote, are all diocesan bishops, assistant bishops and missionary bishops (of which last group there is now none). Retired bishops still resident in China are mem-

bers, and may speak, but they may not vote under the Canons.

The House of Delegates comprises priests and laymen. I was agreeably surprised to find that "laymen" has meant women as well as men since 1912, and that nearly one third of the lay membership at the last General Synod was made up of women. Ordinary dioceses may each send four priests and four laymen as delegates; former missionary districts may send one clergyman and one lay representative. The method of choosing these delegates rests entirely with each individual diocese.

GENERAL SYNOD

Between meetings of its General Synod, which is summoned every three years, its Standing Committee is the supreme executive body of the C.H.S.K.H. This Committee, of whose present members we saw a great deal in China, comprises the Presiding Bishop and four others ex-officio; one bishop elected by the House of Bishops, and two clergymen and two laymen elected by the House of Delegates.

The matters outlined in the preceding four paragraphs are covered by the Canons of the C.H.S.K.H., which are appended to a remarkable Constitution, which in turn follows a splendidly succinct Preamble.

The Constitution, containing only eight short clauses, must be one of the simplest in existence.

Cast in its present form in 1912, its inspiration is unmistakably Anglo-Saxon; its expression equally unmistakably Chinese in its moderation and matter-of-factness; its implication a truly Christian reliance upon the working of the Holy Spirit.

I think it would not unduly surprise English Anglicans; but the Constitution of the

This is the sixth of a series of eight articles which have been written by Mr. James, following his visit as a member of the Australian delegation to the Church in China. The seventh article will appear next week.

C.H.S.K.H. would shock, and even horrify, many Australians and Americans. The English, somehow, manage very nicely in their political affairs without much that is reduced to constitutional legislation; but Americans and we Australians love the written law no less in our Church life than in politics. In Australia, in September of 1955, our General Synod at last adopted a draft Constitution for the Australian Church which happens to be longer than that of any other branch of the Anglican Communion. It has still to be accepted by a sufficient number of dioceses to come into effect. It is almost universally regarded as too rigid, for the reason that it reflects the mutual mistrust and suspicion which without any question do exist between the different schools of thought and dioceses in the Australian Church.

By contrast, the Church in China has a Constitution utterly lacking in nice legal checks, balances and definitions, and which depends utterly upon the spirit in which those who accept it try to make it function.

The Preamble is worth quoting in full. It reads:

We, bishops, clergy and laity of the Holy Catholic Church, representing the various

dioceses and missionary districts established in China and Hong Kong by the Church of England, the Protestant Episcopal Church in the United States of America, and the Church of England in Canada,

accepting the Scriptures of the Old and New Testaments, and believing them to contain all things necessary to salvation, and to be the ultimate standard of faith,

professing the Faith, as summed up in the Nicene Creed and the Apostles' Creed, holding to the doctrine which Christ our Lord commanded, and to the Sacraments of Baptism and the Lord's Supper which He Himself ordained, and accepting His Discipline, according to the Commandments of God,

maintaining the ministry of the Church which we have received through the Episcopate in the three orders of Bishops, Priests, and Deacons, which orders have been in Christ's Church from the time of the Apostles,

here being assembled . . . set forth and establish the following . . .

THE CONSTITUTION

The eight clauses of the Constitution then follow. They lay down:

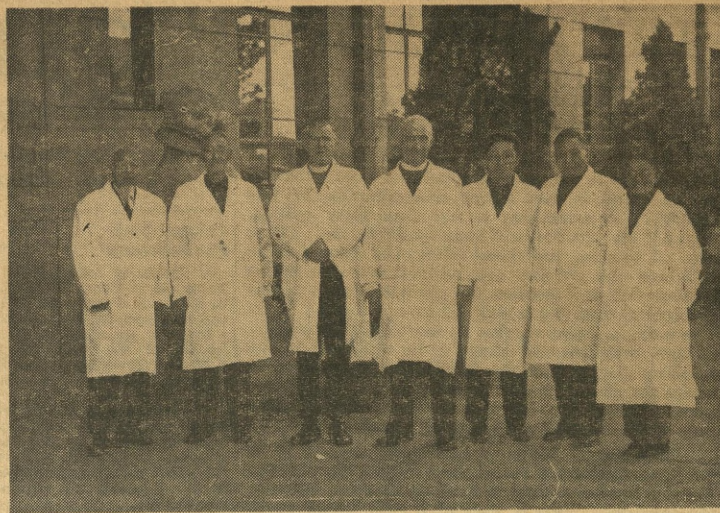
1. The name of the General Synod;
2. Its composition—bishops, clergy and laity to be elected by each diocese;
3. That there shall be two houses which shall meet separately or, by mutual agreement, together;
4. That each House shall elect a Chairman and other officers;
5. That Canons require a majority vote in each House to become valid;
6. The three functions of the General Synod—i.e., to enact

Canons, deal with matters requested by the dioceses, and to determine matters generally affecting the general welfare of the C.H.S.K.H.;

7. That meetings shall be called every three years; and
8. That proposals to amend these eight clauses shall receive the assent of a two-thirds majority of both Houses.

The 24 Canons cover a considerable number of matters of detail; but I suppose there are two ways of regarding them. Some would say they were so simple as to be almost childish. Others, among whom I find myself, would say that they may be child-like, so simple that they represent the ultimate in human wisdom, sagacity and intellectual maturity. I readily confess a love of form and a detestation of narrow legalism. This makes me the more thankful, as an Anglican of the West, that our Church has helped produce in China something so much more truly Anglican than it has produced in Australia.

Of course, in the absence of detailed legalistic rules and procedures, there has grown up a small body of what we should call equitable principles in the C.H.S.K.H. It is hard indeed not to say that it is all very British! Although I do not expect the Chinese to agree!



The Bishops of Tasmania and Rockhampton visit a Shanghai hospital. With them are Christian members of the hospital staff.

Each of the 14 dioceses has its own diocesan constitution and procedures and customs. In the event of a conflict, I formed the impression that the judgement of the whole Church would prevail; but the Chinese were not very helpful in answering my questions about this, because, as they said, there had not been any such conflict and there seemed no reason why there should ever be one. In practice, when a difficult matter like the relations of the Diocese of Hong Kong with the C.H.S.K.H. crops up, the Chinese seem to follow the sensible practice of letting it solve itself through the effluxion of time.

Now for the individual dioceses and their bishops.

The first we visited was South China (once part of the Diocese of Victoria, which included Hong Kong). Its Bishop, Moying Hsien, met us when we crossed the border from Hong Kong, and we later worshipped in his cathedral Church of Our Saviour, Canton, which I last saw a few days before Christmas during a rehearsal of Christmas choral music by a choir of some 30 children. The diocese as a whole is of moderate churchmanship, and was originally a C.M.S. one. It covers the whole of Canton Province. The bishop himself is of Manchu origin; but speaks poor Mandarin, good Cantonese of course, and some English. Bishop Moying is a magnificent, if unobtrusive, host, and I suspect he has a strong sense of humour. It was he who gave the party its first full-dress Chinese banquet and blandly informed one of our Canons that the delicacy he especially liked in one dish was sea slug. (There were thirteen dishes, each a full course, in that meal.)

AIDES DE CAMP

Most of the Chinese bishops seemed to have an aide de camp, rather more effective than the general run of domestic chaplains. In South China, it was the Reverend Peng En-chang, who was a first-rate organiser.

There are more than 500 members of this central church in Canton. Morning Prayer is said each day, and about a dozen people attend it. The Eucharist is celebrated on the first Sunday in each month, and on All Saints' Days—the average number of communicants is about 120. Evensong is said each Wednesday. There is a Sunday School of some 70 children, and there are two Young People's Fellowships, connected with the Cathedral—for young people of less than and more than sixteen years. These meet on Saturday evenings. Services are held in private houses each Friday, and to these, non-Christians who are friends of the family are invited. Church members come from a mixture of callings; but most are teachers and professional folk, with some farmers.

The Right Reverend Mao Kechung is Bishop of Kiangsu, which includes Shanghai and used to be known as Shanghai Diocese. Bishop Mao speaks good English. He is Chairman of the China Bible Society. The diocese embraces the whole of Kiangsu Province. There is no cathedral; but the chapel at the old S. John's University is serving as a pro-cathedral. The 50-odd clergy of this diocese are of generally Evangelical and Low Church complexion. The old English Holy Trinity Cathedral, situated geographically in his diocese, is now the national cathedral of the C.H.S.K.H. The story behind this is interesting: "Liberation" made it impossible for the trustees to carry on, and the cathedral, together with the adjacent buildings, was in effect handed over to the Three Self Movement which in turn handed it back to the C.H.S.K.H. Kiangsu Diocese was formerly sponsored by the Episcopal Church.

INVESTMENTS

The diocese now has 35 parishes, most of which are self-supporting financially. Each parish is assessed for its contribution to the central diocesan fund—a pattern which seemed common to all the dioceses we saw. In some cases a parish is not in a position to meet an assessment, and it then receives subventions from the diocese to meet stipends and other expenses. Bishop Mao told me that one third of the total diocesan income still came from investments—mostly rentals of buildings used by the Government and tenants of houses. The diocesan budget, small perhaps by American or Australian standards, is considerable by Chinese standards. At 20,000 yuan, it is one of China's highest.

North China (Pekin) is a former S.P.G. diocese whose Bishop, the Right Reverend Lin Hsien-yang (Timothy Lin) was educated at Cambridge. It covers only Hopei Province, and is served by twelve priests. The Bishop has some ordinands in training. Bishop Lin is one of the only two Chinese bishops who wears a mitre, as a matter of interest. The churchmanship of this diocese is verging on what we should call High in Australia.

Chekiang Diocese covers the whole Province of that name, and is one of the largest in the C.H.S.K.H. Its Bishop, the Right Reverend Ting Kwang-hsun, was educated at S. John's University, and the Union Theological Seminary in New York. He is better known than most Chinese bishops in the West, since his recent visit to attend the pre-Lambeth Conference. He is compelled to spend much time away from the diocese—which he does not like—because he is principal of the Nanking Union Theological Seminary. His predecessor, Bishop Teng Shu-kwun (Kimber Den), was released after five years' imprisonment only last October. This is a diocese

which in the past has been the most extreme Low Church of all the eastern ones, I was told; but its character is now changing slowly. At one parish which some of the delegation visited the incumbent, an old man, set in his ways, never wore a surplice. For the honour of the C.H.S.K.H. he not only donated one but placed lights on his altar when he was visited!

The Diocese of Ngo-Hsiang (Hankow) covers the Province of Hupei and the northern part of Hunan down to south of Changsha, and was formerly an American-supported diocese. The Bishop, the Right Reverend Chang Hai-sung, has his see cathedral of S. Paul at Hankow, and speaks English. The churchmanship of the diocese is broad Evangelical, and some good work is being done in rural areas there.

The Bishop of Shantung, the Right Reverend Wang Shen-yin, although this was an S.P.G. diocese, attended Wycliff College in Canada, and told us some excellent stories about Archbishop Mowll's time as a lecturer there. The Bishop had just returned from a visit to India when I first met him in Peking. He has all the Canadian verve and zest for life and, although maintaining the gravity of manner at which all good bishops aim, found time to take me on a series of shopping enterprises and in effect to "dare" me to buy an enormous porcelain vase. This magnificent piece had afterwards to be transported by air through China at what must have been fantastic expense, and is still coming to me by sea from Hong Kong. Bishop Wang had mixed feelings about the Church in India. He felt that Indian bishops lived in too much pomp, and regarded this as a thoroughly Bad Thing. I learned from mutual friends that he himself lives in great simplicity, and spends much of his time touring the dozen or so parishes of his diocese on a bicycle. His former cathedral was taken over by the Government some time ago, but compensation is shortly to be paid, and a new cathedral built. The churchmanship of the diocese is almost High. The bishop is obviously an enormously hard worker.

FUKIEN

Fukien Diocese is the strongest in China, with some eighty clergy and two assistant bishops—the Right Reverend Liu Yuchang and the Right Reverend Hsueh Ping-hsi. I did not personally meet either Bishop Liu or Bishop Hsueh, though some of the others of the Delegation had this pleasure; but I did meet the diocesan, the Right Reverend Chang Kwang-su (Michael Chang), who is unique among the Chinese bishops. Like Bishop Lin, of Peking, Bishop Chang wears a mitre—and a particularly beautiful one, too. Although, as I have mentioned in another article, he is thoroughly Chinese, he

(Continued on page 8)

THE ANGLICAN

FRIDAY FEBRUARY 15 1957

THE CHURCH IN DANGER

The Sacred Ministry of the Church of England in Australia is the worst trained and least educated to be found in any major denomination in this country. If something is not done very quickly about it the position will soon be desperate. There are, of course, individual clergy in considerable numbers who are first rate pastors, and who reflect in their life and conduct the general education and theological training which all clergy should have. The truth is, however, that an increasing proportion of men ordained and about to be ordained to the ministry simply lack the intellectual equipment to make the grade in this modern world. No better proof of this fact exists than the annual examination lists of the Australian College of Theology.

One reason for what we roundly declare to be a falling standard of recruitment during the past two decades has been plain lack of competition to enter the ministry. This is part of a widespread social phenomenon, especially in the post-war years of "full employment." Much the same thing is true of all secular professions, with the result that a boy with the most meagre qualifications at the end of his secondary school course can without difficulty mullet the taxpayer through a Commonwealth Scholarship of enough money to enable him to proceed to an inferior university degree after a few leisurely years at a seat of higher learning. The consequences of this disgraceful policy are nowhere more clearly seen than in the teaching profession, which has surely today reached its nadir. But things are much worse for the Church, for while most professions do insist on new entrants possessing a certificate—however modest—of attainment after a course of study in a secondary school, the Church does not require even this! Bishops have for years past accepted, and now continue to accept, as candidates for Holy Orders men who are not matriculated.

To be sure, there will always be scope in the Church for the exercise of a simple pastoral ministry by dedicated servants of Christ whose acquaintance with higher education goes as far as that of S. Peter. But this happens not to be the Apostolic age, and these men should be rare exceptions indeed. A good university degree should be the *sine qua non*, as a general rule, before a candidate may seek ordination—and there is no satisfactory reason on earth why ordinands, if they are worthy of ordination, should not have taken degrees. Young men are not to-day in the position of so many of our older clergy who, with no formal higher academic education because of economic conditions which obtained even as recently as twenty years ago, sweated it out the hard way to gain the educational background which has enabled them to serve the Church with such distinction. In all save the rarest case, it is as easy nowadays to undergo a university education at the expense of the taxpayer as it is to fall off the proverbial log. If a man has not the brains to fall off that log then he has not the brains to become a priest of the Church.

Some may disagree with this; but none, surely, can disagree with our next contention, that no man is fit for ordination unless he has passed his test to become a journeyman, as it were, in the form of the Th.L. degree. Who ever heard of an apprentice being given a job as a master plumber? Or a physician being allowed to practise without having taken his qualifying examinations? Yet this is just what is happening with alarming frequency in the Church to-day! Bishops are ordaining men right and left before they have completed even so much as half of their Th.L. course! There are for too many men, ordained and now working in parishes, who have not acquired this very modest qualification. The implication is that an untrained parson is less dangerous than an untrained physician! That is a reasonable attitude in an atheist; but it is just not good enough in the Church of God. The situation is fantastic.

The Church, like any country, gets the leadership it deserves. The bishops, both collectively and individually, must accept much of the blame for our present straits, if only because their efforts to remedy things are so futile, and because there is no evidence that they are attempting to palliate their weakness in presently ordaining unfit and unsuitable men to the ministry by framing and implementing a long term plan to improve things. But it would be grossly unfair to expect the bishops to accept all the blame—in a Church which prides itself upon the part played in her governance by clergy and laity. The fact is that any long-term plan to raise standards, no matter how carefully conceived, would depend for its implementation upon the laity. And in the present frame of mind and general attitude of the laity of the Church of England we suspect that such a plan would fall to the ground, unsupported by the loyalty and devotion which alone could sustain it.



"Everything which touches the life of the nation is the concern of the Christian"—The Archbishop of Canterbury

Crime And Punishment

A Brisbane correspondent writes me a "more in sorrow than in anger" letter to criticise comments in this column a fortnight ago about the sentencing of the leader of a Brisbane gaol mutiny to 28 days on bread and water in an unlit, underground cell.

The sentence, it will be recalled, was split up into four seven-day periods so that the prisoner, presumably, will be treated in the normal way between intervals of special punishment.

My correspondent is Mrs. Freda Freeman, who has been Queensland president of the National Council of Women for the past four years, and so brings to her criticism of my comments an especially responsible and informed view.

I have not space to quote extensively from her three-page letter. But the gist of her information is that the prisoner—"inconceivably bad and difficult to handle"—has not been confined in "an unlit, underground" cell but in a "basement cell" (many business premises are in basements). It is not even completely below ground level and it has adequate external lighting and ventilation.

Mrs. Freeman says that "the ring-leader and all the others in the gang are as far as I can find out, hardened criminals from the gaols in southern States. . . . The publicity given to the stupid behaviour of these criminals is, in my opinion, one of the contributing factors to the wave of juvenile delinquency which we hear so much about at present."

I was particularly interested in Mrs. Freeman's assurance, gained from her own inquiries, that the controller and the clerk of prisons "are both men who are carrying out their work with thorough love of Christ and of their fellow-men."

To the extent that Mrs. Freeman's information sets the position at the Brisbane gaol in better perspective, I am pleased to stand corrected.

There has been so much unrest in gaols in New South Wales and Victoria, as well as in Queensland, in recent months, however, as to call for an investigation into the need for a general overhaul of Australian prison methods.

The problem is a most difficult one. It seems very likely, for instance, that recent meal-time demonstrations in Long Bay gaol, Sydney, were based on no legitimate grievance about food. Nevertheless, the Minister admits that the gaol is so overcrowded that some cells have to accommodate three men.

Men and women must be punished for serious crime. But in the process I do not feel that there is justification for treating them as less than human beings. They are entitled to hygienic conditions. And, personally, I cannot reconcile myself to any criminal being incarcerated in a basement cell, even if it bears no very close resemblance to the windowless dungeons below grounds of Bible days or the type of dark cell in which men were shut up as recently as Port Arthur days in Tasmania.

I hope Mrs. Freeman's organisation will continue to interest itself in this question of penology to see whether, as in our treatment of the mentally sick and some of the aged ill, our prison systems are in need of enlightened improvement.

Out With The Dance

The Commonwealth Parliament is having such a long recess that possibly the Leader of the House of Representatives, Mr. Harold Holt, was entitled to think its re-assembly on March 19 might well be marked by some event a little out of the usual run. Apparently he had in mind a ball instead of an afternoon tea party one day and a cocktail party the next.

Well, he has been frightened out of that idea by objections from two Labour stalwarts, Mr. Arthur Calwell and Mr. Alan Fraser, who want to see Parlia-

ment settle down to work without any social preliminaries.

However, there are at least two points of view to set against theirs. One is that Canberra is the nominal headquarters of the diplomatic corps, and Australia is surely bound to extend occasional official hospitality to the representatives of other countries—if only as a reciprocal gesture for hospitality accorded to our own overseas representatives.

The other point is that Parliament in session, and particularly on Fridays, seldom shows much keenness for work. Indeed, one has the impression that the Parliamentary week in session time more often than not ends on a Thursday.

So the time lost in playing the gracious host on an international occasion once a year might be considered well spent.

Mr. Calwell's proposal to pass to pensioners his tickets for the danceless evening reception that is to replace the ball idea suggests that he well knows the value of the saying: "Sweet are the uses of advertisement."

Black Trackers At The Abattoirs

There could well be psychological objections, I suppose, to the uniform of black shirt, black riding breeches, black riding boots and black peaked cap worn by members of the Metropolitan Security Service, which has been engaged recently in an investigation of extensive thefts from the Homebush abattoirs, Sydney.

The uniform is too much like that of Mussolini's or Mosley's Fascists—although New Zealand's famous Rugby Union footballers wear an all-black set of jerseys, shorts, stockings and boots with pride.

So, if the investigators will be made more welcome at the abattoirs by changing into other garb, the decision so to change within a few weeks is wise.

Then, at least, it will be shown whether union objection is to the colour of the uniform of the investigators or to any investigation at all being made.

In any large body of men some dishonest ones are usually found. Wharf pilage is one notorious example. No union condones stealing. But much more than a passive attitude is required to clear the stigma of dishonesty from everyone.

Not so long ago much thieving of Railways Department property for the making of articles for private sale was revealed. Such practices on a large scale can be effectively stamped out only by close co-operation between management and the unions.

Entertainment, New Style

The antics of professional entertainers can sometimes be tiresome and unedifying—particularly, one regrets to say, the antics of some American entertainers.

Last week an American crooner cancelled an Australian tour with much bad-tempered "ballyhoo."

And I have more than a suspicion that many of the publicity methods of professional wrestling are being practised in the promotion of professional tennis, in which, of course, the participants are Australian as well as American. It is certainly becoming increasingly difficult to predict the likely winner in these professional tennis contests.

The Press articles, ostensibly written by at least one of these players, are designed, of course, to promote the "gate." But whether the boastfulness of the writing is real or assumed, I find the tone of it nauseating. Once upon a time I would have

—THE MAN IN THE STREET

ONE MINUTE SERMON

DAVID

Easter Passages and 2 Samuel 16:5-14

There is a difference between the beauty of youth and the beauty of age. The one is a beauty of form, the latter is a beauty of character shining through even the wrinkles and the lines of age.

There are shining graces in David in his later years and they came from faith in God, which is the root of them all. Unhappily, the word "faith" carries so little meaning to so many lives. Was it Pascal who said, "We all believe in that dead word, God; but there is only one here and there who really and truly believes in the living, ever-present and all-present God."

This is David's distinction! In his courageous youth, all through his days of exile from the jealous Saul, in the time of his fall, when full of the pains of hell, and in the rather weary years of his old age, David is always the man of unflinching faith in God.

Open up the Book of Psalms and read, say the 139th. The wonder of his trust reaches somewhere near to that of our Lord Jesus Christ. They are the only two of whom a voice from heaven speaks; of David, "A man after Mine own heart," of the Saviour, "My Beloved Son in whom I am well pleased."

How much did the Saviour gain from the Psalms of David! "They were," said an old writer, "our Lord's constant Prayer Book."

And together with the passion of faith, that leaves one unsatisfied unless with Christ, follows the grace of humility.

David learned this both by the wonder of God's deliverance in many dangers and by the sorrow of his own deep failures in the days when he forgot God. "I acknowledge my transgressions and my sin is ever before me." Here, indeed, is the Prodigal Son of the Old Testament. Humility is the grace of all graces for us to learn. It may come to us as to David, through injuries, insults, misunderstandings, injustices, through the Joabs and the Shimeis of life. But when we can say, "I have set the Lord always before me for He is on my right hand therefore I shall not fear," then life is right. David's attitude before Shimei is a greater fact in his life than even his attitude to Goliath. "So let him curse, because the Lord hath said to him, curse David."

To learn to take the slights and slings from men—as so many divine calls and divinely opened doors to a deeper humility and a deeper trust, here is indeed the greatest and most essential thing in all true religion.

"I believed and therefore will I speak but I was ever troubled, I said, in my haste, 'All men are liars.'"

"Turn again then unto thy rest, O my soul, for the Lord hath rewarded thee. I will walk before the Lord in the land of the living."

COMRADES' MEETING IN SYDNEY

The annual meeting of the Order of the Comrades of S. George in the Province of N.S.W., will be held on Saturday, February 23, in the parish hall of S. John the Baptist Church, Bland Street, Ashfield, commencing at 2 p.m.

The meeting will commence with the Comrades' Office and at the conclusion of the meeting Evenson will be said.

Tea will be then served and a social evening has been planned to follow.

It is hoped that many Sydney Comrades will be present as well as members of the board and other committees of the Australian Board of Missions.

CLERGY NEWS

BLEBY, The Reverend J. R., Rector of S. George's, Gawler, Diocese of Adelaide, to be Rector of S. David's, Burslem, in the same Diocese as from April 30.

DAVIES, The Reverend John, Rector of Batlow, Diocese of Canberra and Goulburn, to be Rector of Thundunga, in the same Diocese.

DELBIDGE, The Reverend G. R., Rector of Holy Trinity, North Terrace, Diocese of Adelaide, to be Rector of S. Matthew's, Manly, Diocese of Sydney. He has also been appointed Archdeacon of North Sydney in succession to Archdeacon R. B. Robinson, who has been appointed Archdeacon in charge of ordinands. Mr. Delbridge will commence his new duties on May 1.

MCALL, The Reverend R. J., Vicar of Greensborough, Diocese of Melbourne, to be Vicar of the Church of the Emmanuel, South Oakleigh, in the same diocese. He will be inducted by the Archbishop on Thursday, February 28.

PAYNE, The Reverend W. V., Assistant-Priest at Queanbeyan, Diocese of Canberra and Goulburn, to be Priest-in-charge of Batlow, in the same diocese. He will also give part-time assistance in the parish of Tumbarumba.

ROLFE, The Reverend E. J., Rector of Deodar, Diocese of Canberra and Goulburn, to be Rector of Binda, in the same Diocese. He will take up his new duties on March 1.

SAUNDERS, The Reverend R. H., Assistant-Priest at Young, Diocese of Canberra and Goulburn, to be Rector of Delegate, in the same diocese.

WALKENDEN, The Reverend E. R., Assistant Priest at St. Augustine's, Shepparton, Diocese of Wangaratta, to be Rector of Violet Town, in the same diocese.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

*February 18: Miss Lilian Gillespie.

*February 19: The Reverend Allan Macdonald.

February 20: School Service: "Stories from the New Testament," Episode 94, "The Spirit of God comes to Jesus."

February 21: Father Colin Miller.

February 22: The Reverend Ian Grimmie.

February 23: For Men—The Reverend Hector L. Dunn.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T. and W.A.T.

February 18-23: "They may think—Nicolas Berdyaev." The Reverend Arthur Burns.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T.

February 17: Westminster Madrigal Singers.

PLAIN CHRISTIANITY: 7.30-8 p.m. A.E.T. and W.A.T.

February 17: Professor A. Boyce Gibson.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T.

February 17: Wycliffe Congregational Church, Surrey Hills, Melbourne.

FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T.

February 18: The Reverend Sidney Price.

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.

February 18-23: The Reverend Frank Borland.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T., 10.30 p.m. W.A.T.

February 19: "What Christianity has to say on Government"—Brian Doyle.

EVENSONG: 4.30 p.m. A.E.T.

*February 21: S. Peter's Cathedral, Adelaide.

TELEVISION: February 17: 4 p.m. A.B.N. Sydney Div. Service from Auburn Methodist Church, Melbourne. Preacher: Professor Norman Lade.

8.45 p.m. A.B.N. Sydney. "The Book and the Idol."

8.45 p.m. A.B.N. Melbourne. "Man to Man" (No. 12). "How does God guide?" Dr. Ralph Sockman.

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.

FACTS AND FIGURES

A.C.T. EXAMINATION RESULTS

TO THE EDITOR OF THE ANGLICAN

Sir,—The results of the annual examination conducted by the Australian College of Theology published recently in THE ANGLICAN are of interest to a wider circle than bishops and candidates for Holy Orders. Principals, lecturers and tutors with friends and old-timers read with keen sympathy the fate of those who aspire to a coveted theological distinction.

If some have fallen by the way and are unmentioned they are by no means forgotten.

The list this year was enlivened by the appearance of the reputed first lady Th.Schol. We all share her pride and hope for more.

The absence of first class candidates in the Th.L. list supports the charge of "mental malnutrition" made a few weeks ago in these columns though the 15 2nd class and 47 passes give hope for immediate reinforcements in the ranks of the clergy.

The numbers for the future are not so good if we may judge from the 10 who passed Part I and the 16 who passed Part II.

The greatest interest centres round the 226 who come under the heading of Single Subjects. Most of them have passed in many singles, 6 and 7 being by no means uncommon.

The policy of the single subject is of comparatively recent date and could be envied by those who lived under the old "all or none" conditions.

But is it not inspiring to think of those 226 trying hard to get on the first rung of the ladder leading to the heights of Th.Soc.? Many may be content to stay on the lower rungs and even when they rise many aspire to no Holy Order ambitions.

The 226 come from every corner of Australia including the sparse north-west.

They come from Borneo and Tanganyika but Sydney takes the lead with 51 and Melbourne has 36. The "unattached" number 23 and Canberra - Goulburn, Gippsland, Perth and Brisbane follow with 16, 13, 12 and 10. The other dioceses are among the "also ran."

In the total are 20 brave women, some with home duties and apparently a husband and wife team.

Moore heads the colleges with 53 successful entries and Ridley 33. S. John's had 25, S. Francis 16 and S. Columba's, Trinity and Christ's two each.

A braver company of 56 battled on their own, some in a far country, without other guidance than their books, whilst 29 took advantage of the correspondence course initiated by the General Board of Religious Education, an increasingly useful means of assistance.

Those who passed in one subject only were 72, 7 of whom were women.

Passing to individual subjects it was interesting to discover those most widely chosen either of necessity through "essentials" or from the dish of "optionals."

Church History tops the list in the two parts with 131 and Doctrine comes next with 127 and N.T. English a close third at 125 with O.T. running fourth at 117 and P.E. with 53. N.T. Greek is a bad last at 39.

In the "optionals", Philosophy and Principles of Education share the honours with 6

each, Christian Ethics is next with 4. Psychology and Hebrew could boast but one each and nobody wanted Christian Missions or Latin.

At this stage we gave up and our heart broke as we sat by the Waters of Babylon, in reverse, and wept when we remembered our "toil and sweat" with the 30 compulsory Latin chapters of Bede's Ecclesiastical History.

Yours, etc.,
OBSERVER.

Melbourne.

REVERENCE AND PAGEANTRY

TO THE EDITOR OF THE ANGLICAN

Sir,—There appeared on page 5 of THE ANGLICAN of January 26 three items which, to my mind, should have the attention of all thoughtful Anglicans.

Firstly, the letter of C. A. Trotter, in which mention is made of the growing practice of the congregation sitting whilst awaiting their turn to make their Communion. This, to me, is very puzzling to say the least of it. In common with the children of my parish I was taught that this time was a period of private preparation for the reception of Communion—a period in which one endeavoured to banish worldly thoughts and cleanse the mind in order that there may be no distractions from the spiritual gift one was seeking. And that there was no better way in which to achieve that frame of mind than in private prayer upon one's knees. I may be wrong, but I fail to see how this can be accomplished whilst sitting gazing idly around one's self, as seems to be so often the case.

Secondly, the letter from "One of the Laity" deploring the lack of unity as regards just what constitutes the Catholic Faith. It is very confusing for one who, as I have done myself, moves from diocese to diocese, and

finds so great a difference in the observance and teaching of God's revealed Word. Our Anglican conception of freedom of interpretation of doctrine, within certain defined boundaries is, as your paper often asserts, one of the glories of the Church. However it seems to me that these boundaries are growing ever wider—and to the detriment of the Church as a whole.

Thirdly, the article "The Lady of the Rectory," in which mention is made of "the Church's historic pageantry." How little of that pageantry we see to-day. Perhaps it is, as is claimed in many a parish pulpit, non-essential to the worship of God. But how soul-stirring! I cannot for the life of me understand how it can be claimed to be wrong that we apply to our worship of God the same fervour which we display in the preparation of, say, a pageant of industrial progress.

It may be true, as is claimed, that if it is necessary to give the young people of this day spectacles in order to attract them to, and keep them within, the Church, then those young people have the wrong approach to our Christian way of life. Yet, it is quite certain that without a certain amount of pageantry we are going to continue to lose the interest of the youth of the day. And without them there will soon be no Church of the morrow.

It is quite possible to introduce (or, rather, re-introduce) some small measure of pageantry into the life of the Church as affects worship without in any way detracting from the reverence and worship due. I have seen this done, and speak from experience. The body of the congregation at first startled, soon came to appreciate the slight deviation from previous custom—and the young people gloried in it.

Give the young people of the

UPON THE SINFULNESS OF STOLES, OR: NO POPERY

"... and it has so far drifted away from its original Evangelical position that I can state from my own knowledge some of its ministers wear stoles."

—Letters to the Editor: THE ANGLICAN, February 1, 1957

Priest, but holding priesthood lightly, MINISTER he much preferred.

Bishops were administrators; CATHOLIC a naughty word.

ECUMENICAL meant meetings

With the churches called THE FREE, Where, 'mid vague doctrinal statements, Souls were saved with cups of tea.

Sixteen sixty-two his Alpha,

Private judgement all the way, Till his Omega o'ertook him (Death, in much the usual way).

Stoutly armed with legal quibbles, Up there rose his righteous soul, Shouting at the gate of Heaven: "I have never worn a stole!"

"I have naught to do with vestments— Never wore I more than bands; Images I held as idols; Tapers never soiled my hands.

"Ne'er a Cross on Holy Table Which I left in wooden state; And my only Elevation That of the collection plate."

Finished, from the floor of Heaven Raised he his averted eyes, Saw approaching ever nearer That which filled him with surprise.

Surely it must be Saint Peter Bearing gold and silver keys? But what hung with heavy fringes Swinging to the saintly knees?

Suddenly from out high Heaven Came a cry: "It is a stole!" And the minister, confounded, Leapt into Hell's gaping hole.

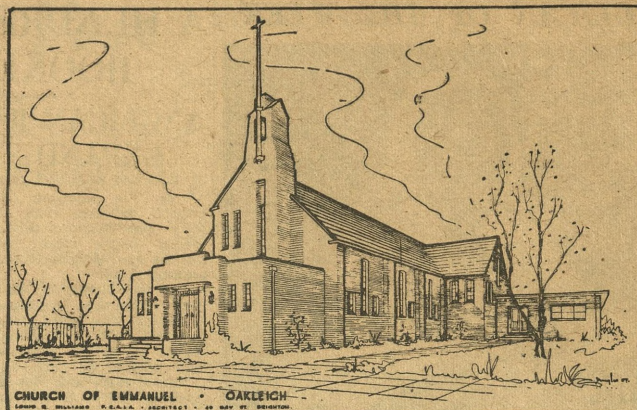
Petty bitterness had drawn him Where the burning billows roll, But intact he keeps his conscience (Satan NEVER wears a stole).

ENVOI

Go and smash the stained glass windows, Poke the pictures full of holes, Crumble each and every statue; Specially if they're wearing stoles.

Ferret out the saints and martyrs, Though in Christ now rest their souls, Cast them into outer darkness! Most of them are wearing stoles.

—B.A.C.



The architect's sketch of the proposed Church of Emmanuel, Oakleigh. Melbourne Age block. The foundation stone of which was set by Archbishop Booth on February 2. The building, in blue clinker brick, costing £24,000, is expected to be completed by the end of the year. The long front porch, with glass windows opening into the interior, will serve as a crying room. The architect, Mr. Louis Williams, has provided a tower with a belfry, surmounted by a ten-foot stainless steel cross. The builders are E. H. Daniel and Sons.

day a conception of reverence, instruction and uniformity, together with a breath of worldliness presented with a proper humility and we shall see that our Roman brethren will not be the only denomination which shall prosper.

Yours faithfully,
HARRY L. FREENEY.
Mt. St. Thomas,
N.S.W.

CONSECRATION IN PERTH

TO THE EDITOR OF THE ANGLICAN

Sir,—I was surprised to read in THE ANGLICAN (February 8) that at his consecration Bishop Freeth was presented to the consecrating bishop by two retired bishops. I had understood that, following the Sarum use, and nothing being said to the contrary, the Prayer Book assumed that the presenting bishops were bishops of the province, thus able to act in the name of the province. Perhaps someone will be good enough to put me right: I don't want to think that laudable catholic customs are at a discount in the West.

I am etc.,
(The Reverend)
C. M. GILLESPIE.
Arncliffe, N.S.W.

ANGLICAN TRUTH SOCIETY

TO THE EDITOR OF THE ANGLICAN

Sir,—The sniping of the Reverend W. H. Officer at the Anglican Truth Society is as regrettable as it is confused. Having announced his withdrawal from A.T.S. membership and his preference for an English Society, he proceeds to admit the need for the Australian Church "to attend to its own needs." He is distressed because the literary standard of A.T.S. is "no better than that of daily afternoon newspapers," oblivious of the fact that A.T.S. papers are aimed at the very people who read these newspapers—and very little else.

Theology for December tells of parishes which reach hundreds of people by publishing newspapers "which appeal to those whose only other reading is the newspaper." It adds that these papers "find their way into factory canteens and men have been seen reading them on their way to work." A reader states "They speak our language and meet our needs." The A.T.S. is trying to produce publications which do just that, and not to publish literary masterpieces.

Working men constantly tell me "The Church does not speak our language," and in acting as chaplain to a juvenile camp recently, I discovered how little meaning is conveyed to young Australians by accepted church terms. If the Australian Church is ever to become truly the church of the people, it must present the Faith in terms they ordinarily use and understand! Our Roman brethren know this, and put us to shame in this respect.

The Church in America has

found it necessary to produce pamphlets and papers couched in American terms, and Australia's popular "English" differs from that of England almost as much as that of America. This implies no reflection on the excellent publications of S.P.C.K. or any other agency. It is simply that these must be supplemented by our own.

The answer to the Reverend W. H. Officer's question on the relevance of A.T.S. publications "to the real problems facing the Australian Church to-day" is that the said publications present aspects of the Faith in terms which Australians understand, despite occasional "Typographical errors" which are not unknown in the best of publications! The writers who do this important work under the pressure of other responsibilities should be commended for their efforts and forgiven for such human failings as creep in under such circumstances.

The A.T.S. needs support in terms of money; of writers willing to produce popular pamphlets, and of priests and people willing to circulate A.T.S. publications where they will do the most good. I plan to offset the threat of "one member short next year" by becoming a member myself, and feel sure that many other folks of goodwill will be glad to take a similar step!

Yours etc.,
(The Reverend)
A. T. B. HAINES.
Hughenden, N.Q.

"THREE HOURS" SERVICE

TO THE EDITOR OF THE ANGLICAN

Sir,—At this season when Lenten programmes are being drawn up may I respectfully urge once more that the inaccurate and misleading "Three Hours' Service" be omitted, and an untimed service be substituted such as "A service of adoration at the foot of the Cross," at which addresses will be given on the seven words from the Cross, interspersed with appropriate hymns and prayers.

May I say that, for many years since I gave up the "Three Hours" owing to its inaccuracy I have conducted a service on Good Friday on these lines and found it always helpful and a time of real adoration and self-dedication throughout, without the strain of upsetting movements (during the hymns) of the other service. This was particularly marked in the case of the conducting priest, who otherwise, had to frequently consult his watch and regulate his words. In order to keep within time!

My reason, however, for writing is not only to merely suggest a simpler form of service but to force it home by drawing attention to the false impression given to our congregations by the inaccuracy of the "Three Hours."

There is no doubt that the public generally has been led,

by those arranging or conducting this form of service, to believe that our Blessed Redeemer hung and suffered on the Cross for three hours, and not as the Gospels declare, for six hours (Mark: 15-25, 33 and 34. relates that the agony expended from "the third hour," i.e., 9 a.m. to "the ninth hour," i.e., 3 p.m.).

In proof of the spread of this inaccurate heresy it may be mentioned that Australia was informed on the radio during Holy Week that the Three Hours' Service on Good Friday "corresponds to the sufferings of Christ on the Cross!"

No doubt this is an appalling error to spread, no matter what the seeming gain may be, which, if only for the sake of accuracy ought to be avoided or rectified at all costs.

The error has no doubt gradually arisen from the fact that the writers of the Gospels have recorded that He was crucified at the "third hour (9 a.m.)" and that "at the sixth hour (12 noon) there was darkness over the whole land until the ninth hour (3 p.m.)." Then after Sir Hours' agony "He gave up the Ghost" (Lit.: Dismissed His Spirit). But there was no pause in His sufferings, which lasted for six hours.

When, therefore, we advertise a "three hours service," (in as is imagined by most of our people) imitation of the duration of His sufferings we are only commemorating half of that awful time.

A churchman who sees a notice of "The Three Hours' service" has every right to ask, "Which three hours— from 9 a.m. to 12 noon in light, or from 12 noon to 3 p.m., in darkness?"

If we dare to split His time of agony into two divisions let us boldly say what we intend to do, and if we choose the first period, let us hold it at the correct time, i.e., 9 a.m. to 12 noon and confine ourselves to the three words the Saviour spake during that period, and, if we want to commemorate the three hours of darkness let the service be from 12 noon to 3, but the addresses confined (with explanations) to the last four words uttered by our dying Lord for it is obviously incorrect to cram the seven sayings into a three hours' period when Our Lord distributed them over the whole six hours of suffering.

If we must try and imitate the time of our Saviour's sufferings then let us for the sake of truthful accuracy advertise that "The Six Hours' service" will be held from 9 a.m. to 3 p.m. etc. This, of course though accurate, is impossible, but the suggestion throws a startling light on the inaccuracy of our "Three Hours' Service."

Yours hopefully,
(The Reverend)
H. W. DOUDNEY.
Melbourne.

ANGLICAN OF THE WEEK



Our Anglican of the Week is Sister Muriel Stanley, who has the unique distinction of being the first Aboriginal woman to be commissioned as a Sister of the Church Army and trained as an obstetric nurse.

She has been in the Church Army for sixteen years, and most of that time has been matron of the Mission Hospital at Yarrabah, North Queensland.

Yarrabah is her home as well as her sphere of work, and it is a tribute to her ability that

she has been accepted by her own people as a member of the mission staff.

Her influence has led to two other Aborigine people offering themselves for training, and both are now in the Church Army Training College at Stockton, N.S.W.

21 KNIGHTS AT ORANGE

FROM A SPECIAL CORRESPONDENT

Orange, N.S.W., February 11. The Knights of the Church of England Boys' Society held a further initiation in their church tower chapel on February 4 when two new members were admitted.

This brings the total membership up to twenty-one; very close to the total membership of twenty-four, a full Chapter. The rector, the Reverend G. Smee, conducted the initiation which took place after a two and a half hour vigil in the church, followed by Holy Communion, the Sunday before.

On Saturday, February 2, the Knights presented their old Chief Knight with his Knight's regalia—cloak and sash—in a moving ceremony in the tower chapel followed by a send-off dinner at which the new Chief Knight was present, having obtained special leave from national service training.

The Past Chief Knight (P.C.K.), Barrie Close, is leaving on February 9 to study for Holy Orders.

It is hoped and expected that his successor in the C.E.B.S., Trevor Baker, will do as excellent a job as Barrie Close has done over the past years.

CONFERENCE IN INDONESIA

Next month the Coadjutor Bishop of Sydney, the Right Reverend R. C. Kerle, will be going to Indonesia with other representatives of the Australian Council for the World Council of Churches.

The party will attend a conference of all South-East Asian churches on the task of the evangelists and missionaries in the Asian area.

Bishop Kerle, who is general secretary of the National Missionary Council, will be accompanied by the general secretary of the A.C. for the W.C.C., the Reverend Harvey Perkins, and by the Director of the Presbyterian Board of Missions, the Reverend V. W. Coombes.

A HUNDRED THOUSAND BOOKLETS SOLD

ANGLICAN TRUTH SOCIETY TO EXPAND STILL FURTHER

A REPORT released last week by the Anglican Truth Society indicates that, since the re-constitution of this publishing house some fifteen months ago, support has been growing steadily.

Figures included in this report state that, during the twelve months ended January 31, 1957, over ten thousand copies of A.T.S. publications were sent to all parts of the Commonwealth and New Zealand, as well as to the U.S.A., Great Britain, Malaya, New Guinea, and other parts of the Anglican Communion.

This brings the total number of booklets sold since the inception of A.T.S. in 1941 to over one hundred thousand.

A point of interest brought out in the report is the way in which members of the public have praised the quality of the booklets. In a time when many only second rate booklets are being produced it is encouraging to learn that the A.T.S. is upholding its policy of producing booklets "in an attractive and easily read form."

MUCH SUPPORT

The report also praises THE ANGLICAN for its co-operation in the past year: "It is with grateful thanks that we record the part played by the church newspaper THE ANGLICAN. It is impossible to estimate the value which this paper has to church advertisers, and in the coming year we look forward to increased co-operation on a much bigger scale."

In a special statement for THE ANGLICAN a member of the committee made this comment:

"We realise that there are many lessons to be learned and many difficulties to overcome in this work, but we wish to thank members of our subscriptions schemes and the general public at large for the splendid way in which they have supported the Anglican Truth Society."

"Our sales have far exceeded our anticipated figures and as a result, in this coming year we hope to start producing, in response to many requests, a number of cheap and attractive leaflets dealing with various aspects of the Faith. This will be in addition to our normal two shilling publications."

AUTONOMY IN WEST AFRICA

ANGLICAN NEWS SERVICE

Sierra Leone, February 11

The Church in West Africa has been granted complete autonomy by the Church in England and will now constitute a full Provincial Synod. The Synod will have three houses—Bishops, Clergy and Laity.

The Province of West Africa was inaugurated in 1951 when five missionary dioceses united to form the province.

The Archbishop of Canterbury said at the time that he would retain certain powers over the province until it became a Provincial Synod.

"Thereafter," he said, "the province will be entirely responsible for its future ordering."

The Most Reverend J. L. C. Horstead is Archbishop of West Africa.

FLOWER IN THE RUINS

FROM A SPECIAL CORRESPONDENT

Melbourne, February 11

The Women's World Day of Prayer service which will be used on March 8 this year is one of the most heart-searching ever prepared. It will be used in 142 countries by Christian women, in dozens of languages.

In every capital city and in many suburban and country centres throughout Australia, plans are in hand for the day of prayer.

In the service, with the theme, "Who shall separate us?" is this story:

"It happened in Budapest at the end of World War II. The siege of the city lasted for more than three months. During that time we lived in unsanitary cellars, squatting side by side, without bread and with little water, light or air. Over our heads bombs were bursting and houses were blasted to shreds.

"It was still winter when, after 12 weeks, I first emerged from the darkness to pale daylight. Shattered streets covered with melting ice, blood and

dead bodies. And ruins, blackened ruins everywhere. A cemetery. 'There will never be life here again,' I cried out in despair.

"Then, through the blur of my tears, I saw it: a tiny bluish spot under the wreckage of a house, between a soldier's helmet and its dead owner. First I thought it was a piece of a woman's dress. But no. It was a flower.

"A REVELATION"

"Life! The first herald of spring rising above winter and death. How did it appear where it had never been before? By what mysterious path did it pierce its way to the surface? It was a miracle of God's grace. A revelation.

"Everything we formerly possessed lay buried under the ruins: our clothes, new hats, social conventions, comfortable way of life. All that we owned was destroyed, even our idols. But God's wonder-working hand planted a new, different life on the ruins.

"The presence of the Holy Spirit became a tangible

reality. In those devastated countries, he started an awakening such as had never occurred since the time of the Reformation. The Bible ceased to be a two-thousand-year-old book. It became the practical guide of our daily existence.

"Peasants, nobility, factory workers, socialites, and professors sat side by side around the Bible.

"What is happening to-day is profoundly expressed in a letter of one of our sisters. 'All those things which we experience here, as we live constantly with the risen Lord, are deeply hidden, shining miracles.

"So wondrously does He lead us, individuals as well as His Church, such depths and heights does He uncover before us from His own realm that a profoundly moved, joyous awe takes even our breath away.

"He teaches in a concrete fashion, speaks to us with a palpable reality, totally unveiling every shallow and worthless thing. And He clearly induces us to dare to live entirely on His mercy . . ."

ORDINATION AT CAULFIELD

FROM OUR OWN CORRESPONDENT

Melbourne, February 11

On Sunday the Bishop of Ballarat, the Right Reverend W. Johnson, admitted to the diaconate Mr. Lawrence John Hodges, Mr. Malcolm McKenzie, and Mr. Graham Bishop at S. Catharine's Caulfield.

Mr. Hodges is the son of Mrs. Stephens, Secretary of the Mothers' Union in the Diocese of Melbourne. He is a Bachelor of Science from the University of Melbourne, and has studied Theology at S. Francis' College, Brisbane.

Mr. Hodges has been a Sunday School scholar, choir-boy, server, Sunday School teacher and lay reader at S. Catharine's.

Mr. Malcolm McKenzie is a Master of Arts of Melbourne, and all three are to serve in the Diocese of Ballarat.

Although Mr. Hodges is not the first son of S. Catharine's to take Holy Orders, he is the first to be made a deacon in S. Catharine's.



Christ Church, Murrumbidgee, in the Parish of Boorowa, Diocese of Canberra and Goulburn, which celebrated its 90th anniversary in December.

It's **Good**
and it's good
to eat often!



It's the
most "chocolatey" chocolate
money can buy

NR456

Australian Music Examinations Board

Public examinations in music conducted by the Universities of Melbourne, Adelaide, Tasmania, Queensland and Western Australia, and the State Conservatorium of Music, New South Wales.

Entries close on March 6 for examinations to be held from mid-April to early May, 1957. Theory examinations on May 1, 1957. Scholarships and Exhibitions to the value of £780, the A.M.E.B. Shield.

Full particulars and Manual from Organising Secretary, telephone BU 4206, ext. 16.

R. G. ALLINGHAM, Registrar, Conservatorium of Music.



there's a stocking to meet your
suspender where you want it
in the eleven ABC multiple fittings.

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75 denier nylon sheers, with soft, absorbent undersoles for foot comfort 14/6.
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This price applies in N.S.W. and Victoria but may vary slightly in other states.

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'Phone: LA 5461 (four lines).

SERVING GOD IN A CHANGING WORLD

By Deaconess Nora Tress

We live in an ever-changing world, and yet we have a God Who changes not.

Some people do not like changes; they prefer to go on quietly from day to day and from year to year, in a routine free from disturbances.

Others are not happy unless they are on the move, and trying something new.

Carried to extremes, neither is good.

To become so bogged down in the rut of routine that we don't want any changes and not make progress, brings about stagnation, and finally retrogression.

On the other hand, to be always fluttering about trying this, and that and the other, and never settling down to solid

work, is to become unstable and unreliable.

Instability is a characteristic of this modern age. It is seen in every sphere of life, not least in our Church life.

So many people do not want to be tied down to the regular job of Sunday School teaching, or to be Young People's leaders. Children don't want to be bothered sticking to a specific piece of work.

I think most of us suffer from restlessness sometime during life, but it is the way we react to the urge that is the real test of character.

Some just let go and don't try to cope with the situation, others make a weak effort and fail, while others persevere and battle through to victory.

BALANCED

What is the secret of a balanced and equitable way of life? Those who have been yielded to our Lord and Saviour Jesus Christ may have peace and achieve that equilibrium that makes for balanced Christian living.

There is only one recipe—the diligent reading of the Word of God, for that is our guide, and the communion of the soul with the Lord in prayer.

The realisation of the presence of God with us every moment of the day will keep us quiet and peaceful in spirit, walking in faith and in accordance with His will, and at the same time give us that drive and initiative that will carry us forward to do greater things in His service.

KEEP RIGHT ON

Keep on Knowing.

I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.—2 Timothy, 1:12.

Keep on Growing.

Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.—2 Peter 3:18.

Keep on Showing.

Ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light.—1 Peter 2:9.

Keep on Glowing.

Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven.—Matthew 5:16.

Keep on Flowing.

He that believeth on Me out of him shall flow rivers of living water.—John 7:38.

HOLDING OUT HOPE

I am absolutely sure that familiarity with the Bible adds permanent power to a man's life. It is the one and only book holding out any hope for the realisation of a permanent world peace.

—Grenfell of Labrador.

ACTIVE HANDS

Make a list of the things Christ took into His Hand (John 2:25; Matthew 14:19; 26:26, 27; John 13:4; 21:13).

What would you least have expected to have found in His Hand considering Who He was, and what were the circumstances?

—A. HOARE.

ACCESSORIES

There is a story about a man who eagerly desired to purchase a number of accessories for his car. But the only way he could raise the money to do it was to sell the car itself and buy the accessories.

And that is what he did! There is a lesson for each of us here: "Let us beware lest we let the accessories of life usurp the place of life itself!"

The Youth Page

TALKS WITH TEENAGERS

OUR PRESENT PRAYER BOOK

A TREASURY OF PRAYER AND PRAISE

The old pre-Reformation Latin Service Books were restored in England during the reign of Queen Mary, who felt she had just cause to hate the Reformation and the Reformers.

The Cup was again withheld from the laity, pre-Reformation vestments and practices were restored, and many of the clergy fled to the Continent.

The reign of Queen Mary was marked by the martyrdom of Archbishop Cranmer and many other leading English churchmen in those five terrible years.

One historian says, "Mary found English Protestants a small and unpopular minority. When she died they seemed to have won the sympathies of almost the whole nation."

ELIZABETH I

When Elizabeth I came to the throne, many of those who had fled abroad during Mary's reign returned and urged her to carry out sweeping reforms in the Church.

However, when the new edition of the English Prayer Book was issued on Midsummer Day, 1559, it was found to be prac-

Book was forbidden and bishops and clergy who remained loyal to it were expelled from office.

From 1645, when the use of the new *Directory for Public Worship* was authorised until the restoration of the monarchy in 1660, Presbyterianism held sway in England, and many strange customs were advocated by various sects and factions.

An end to this religious chaos came when Charles II ascended the throne in 1660, and the Prayer Book was restored.

Religious toleration was unknown in those days, and Churchmen, on their return to their benefices, now drove out those who had upheld Presbyterianism and Independency.

GIVE US MEN

GOD give us men! A time like this demands Strong minds, great hearts, true faith and ready hands; Men whom the lust of office does not kill; Men whom the spoils of office cannot buy; Men who possess opinions and a will; Men who have honour; men who will not lie; Men who can stand before a demagogue And damn his treacherous flatteries without winking; Tall men, sun-crowned, who live above the fog In public duty and in private thinking.

J. G. HOLLAND.

tically the same as the Second Book of Edward VI.

It was welcomed with enthusiasm, and almost ever since has been the Prayer Book of the English Church.

There were still those who objected to many parts of the Prayer Book, and demanded further revision. For a time the Church had to fight for her life against the followers of Calvin, the Geneva reformer, as vigorously as against the Pope.

Some of those who had come under Calvin's influence ignored the Prayer Book, refused to wear a surplice and objected to the attitude of kneeling to receive the Holy Communion.

Matthew Parker, the Archbishop of Canterbury, to counteract such anarchy, cancelled the licences of all clergy in his diocese in 1565, and these were only re-issued on condition that each priest would exactly conform to the requirements of the Prayer Book.

RELIGIOUS CHAOS

Both Rome and the Puritans hoped for support from James I when he succeeded Elizabeth in 1603, but neither of them obtained it.

A conference at Hampton Court Palace in 1604, to discuss proposals for a revision of the Prayer Book, resulted in the rigid enforcement of the use of a Prayer Book practically the same as that of Elizabeth's reign, with the questions and answers on the Sacraments added to the Catechism.

The days that followed were troubled days both for Church and State, and when Charles I was defeated by the Puritans, the use of the Prayer

Book was forbidden and bishops and clergy who remained loyal to it were expelled from office.

From 1645, when the use of the new *Directory for Public Worship* was authorised until the restoration of the monarchy in 1660, Presbyterianism held sway in England, and many strange customs were advocated by various sects and factions.

An end to this religious chaos came when Charles II ascended the throne in 1660, and the Prayer Book was restored.

Religious toleration was unknown in those days, and Churchmen, on their return to their benefices, now drove out those who had upheld Presbyterianism and Independency.

This is our present Prayer Book.

For three centuries it has moulded the worship of Anglicans throughout the world.

As its preface says, it is a book framed for "the preservation of peace and unity in the Church; the procuring of reverence and exciting of piety and devotion in the public worship of God; and the cutting off of occasion from them that seek occasion of quarrel against the Liturgy of the Church."

WHERE ARE YOU GOING?

The story is told of Dean Swift, who wrote "Gulliver's Travels," among many other books, that once, on returning from a holiday he arrived at the railway station much later than he had expected because his train was late.

Glancing at his watch, he found that he had only a few minutes left to get out to a suburban Church where he was to officiate at a large wedding.

Although he knew that he couldn't get there on time, he was determined not to be any later than he could help.

Jumping from the train, he ran across the platform, threw his bag into a waiting cab, and shouted to the driver, "Get going, and drive as fast as you can!"

Off they set, over the rough cobblestone streets, the old cab rocking recklessly from side to side, while the Dean held on for dear life.

At last, after what seemed miles across the cobblestones, the Dean called to the cabbie, "Are we almost there?"

The driver slowed down a minute, then looked down at his passenger and said, "Almost where, sir?"

They hadn't decided where they were going before they set off!

Perhaps there is a lesson for most of us in this story. Do you think you can find it for yourself?

CAN YOU FIND THEM?

Here are some Scripture passages which ought to be familiar to all Christians. Do you know where to find them in your Bible?

1. The Lord's Prayer.
2. The Ten Commandments.
3. The Atonement Chapter.
4. The Love Chapter.
5. The Assurance Chapter.
6. The Consecration Chapter.
7. The Holiness Chapter.
8. The Tongue Chapter.
9. The Holy Spirit Chapter.
10. The Advent Chapter.
11. The Confirmation Chapter.
12. The Heaven Chapter.
13. The Great Gift Verse.
14. The Great Commission.

ANSWERS: 1. Matthew 6: 2. Exodus 20; 3. Hebrews 9; 4. I Corinthians 13; 5. I John 5: 6. Romans 12; 7. I Titus 2; 8. James 3; 9. Acts 2; 10. I Thessalonians 4; 11. Acts 8; 12. Revelation 21; 13. John 3:16; 14. Mark 16:15.

TRY IT FIRST

Someone suggests that when you've tried everything else, you should try religion.

But why not try religion first? It would save the trouble of trying everything else!

ANSWERS TO LAST WEEK'S BIBLE KNOWLEDGE QUIZ

1. Five years (II Samuel 4:4).
2. Kish. 3. Nebo. 4. 250 (Numbers 16:35). 5. At the stoning of Stephen (Acts 7:59). 6. Cain (Genesis 4:13). 7. Micah, Malachi, Matthew, Mark. 8. True (Acts 1:23-26).

FAITHFULNESS AND LOVE

ALMIGHTY FATHER. Who dost from age to age revive and inspire Thy Church; look now with Thy gracious favour upon that branch of it which Thou hast planted in this land; and grant that, being filled with Thy Holy Spirit, we may prove ourselves worthy of the freedom which Thou hast given us, and with courage, wisdom and love may seek to build up Thy Kingdom in this place, to Thy honour and glory and the welfare of our Commonwealth and the world; Through Jesus Christ our Lord. Amen.

(Adapted from a prayer published in 1917).

ABBOTSLEIGH

WAHKOONGA (12 miles from Sydney on the North Shore Line).

Church of England School for Girls

Both Day Girls and Boarders are admitted.

Illustrated prospectus on application to the Headmistress,

MISS E. RUTH HIRST, B.A., Dip.Ed.

ALL SAINTS' COLLEGE BATHURST

(Established 1874)

- Church of England Boarding and Day School for Boys.
- New War Memorial Junior (Primary) School now open.
- Latest boarding and teaching facilities.
- Wide range of Secondary Courses to Leaving Certificate Honours standard. Library, science laboratory, etc., of highest standard.
- Agricultural Pastoral Course (Theoretical and Practical).
- School has farm equipment and agricultural laboratory.
- Accommodation now available for 200 boarders. Extensive grounds and playing fields.
- For prospectus and full details apply to the Headmaster.

E. C. F. EVANS, B.A., Dip.Ed., L.A.S.A.

THE ARMIDALE SCHOOL, ARMIDALE, N.S.W.

Boys are prepared for Professional, Commercial or Pastoral Life. Special Agricultural Science Course is offered.

The School is the only country representative of the Great Public Schools' Association. Three Entrance Scholarships valued at £120 p.a. (to become £150 when the boy reaches the age of 14 years) are available each year. There is a well-equipped Junior School (Dangar House) separate from the rest of the school.

Illustrated Prospectus on application to G. A. Fisher, B.A., B.Sc.

MARSDEN

CHURCH OF ENGLAND SCHOOL FOR GIRLS, BATHURST, N.S.W.

An ideal country school set in 99 acres of land on the outskirts of Bathurst. Thorough education from Primary to Leaving Certificate Honours. Boarders accepted from age of 8, daygirls from age of 6. Illustrated prospectus on application to the Headmistress:

MISS MARGARET GLOVER, B.A.

NEWCASTLE

Church of England Grammar School for Girls

BOARDING AND DAY SCHOOL

Splendid Position Near Sea.

Thorough Education from Kindergarten to Leaving Certificate Honours.

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THE CHURCH IN CHINA

(Continued from page 3)

has not only an excellent command of idiomatic English, but a wide knowledge of the Anglican Communion outside China. He gives the impression of being thoroughly impractical in personal matters—does not know anything about cooking, paying bus fares, and so on, and is absent-minded. I taxed him with cultivating this as a pose, after an excellent meal in his flat in Shanghai, and he blandly assured me that it was "the best way." Mrs. Chang, he said, thoroughly enjoyed looking after the practical affairs of life, while he himself thoroughly enjoyed having them looked after for him! I should not complain: better after-dinner conversation never came my way even in the best Oxford College.

Kwei-Hsiang is another of the very small dioceses. Of C.M.S. origin, it has only five parishes and as many clergy; but it covers a considerable area—most of Kwangsi Province and the south-west of Hunan. The Bishop, the Right Reverend Hsu Chi-sung (Addison Hsu), who speaks English, has no cathedral at present. The former cathedral at Linlin in Hunan was bombed by the Japanese.

NATIONAL PASTIME

Photography, with basketball, is a Chinese national pastime these days, and one of the most practised in it is the Bishop of Honan, the Right Reverend Tsun Yu-shan (Francis Tsun), to whom my Leica equipment was the best of introductions. The diocese covers all Honan Province, and was formerly sponsored by the Canadian Church. The cathedral of the Holy Trinity is in the former Provincial capital of Kaifeng, but there is a growing church and congregation at Chenchow, where I met one of the few Anglo-Catholic priests whom we encountered in China. The Bishop of Rockhampton, preached at the cathedral in Kaifeng during our stay. It was a very big congregation. We saw several small churches in the diocese, and the level of parish life struck us as very high. Bishop Tsun has as his assistant bishop the Right Reverend Cheng Chien-yeh, who was also educated in Canada, and who is Secretary of the Standing Committee of the General Synod. This means that most of the latter's time is taken up with administrative matters, and his diocese holds good-humouredly that this is Wrong in Principle!

The Presiding Bishop, the Right Reverend Chen Chien-tsun, agrees ruefully that it is a pity Bishop Cheng should have to spend so much time away from his diocese but where would he find anyone else to accompany most of the Delegation through China? he asked. Bishop Cheng was with us from the day we first crossed the border, and between us all we must have tried him sorely; but the greater the stress and the more impossible our demands, the better he seemed to like it. The Presiding Bishop is himself over-worked, for his diocese of Wankan (formerly Ankin), which covers Anhui and part of Kiangsi Provinces, lies outside Shanghai, where much of his time is perforce spent. His see cathedral is at Anking.

RURAL PARISHES

Shensi Diocese, with its cathedral in the Provincial capital at Sian, is of Chinese origin, and the Bishop is the Right Reverend Liu Yao-chang. I passed twice through Sian, but had no opportunity of seeing the work of the Church there. The parishes are mainly rural, and I was told that there has been a considerable increase in Church membership during the past two years. Bishop Liu's predecessor, the Right Reverend Shen Tze-kao, is now a professor at the Nankin Union Theological Seminary. He is a scholar of some renown, and has been primarily responsible for the new Chinese Prayer

Book, which is to be published this year.

The two dioceses of East and West Szechuan, where the Primate of Australia spent some ten years as assistant bishop and then as diocesan before coming to Australia, are both of extremely Low Church origins, and are likely to be merged again shortly into one diocese. The Bishop of East Szechuan is the Right Reverend Tsai Fu-chu. Properly speaking, West Szechuan has no diocese; but episcopal oversight of the diocese is in the hands of the famous Bishop Ku He-lin who, although he is of a great age and has been retired for many years, has very gallantly come to the rescue of the diocese. The see has actually been vacant since the death of Bishop Song. At the moment, the two dioceses have a joint diocesan office and administration, and the episcopal work is shared as well as it can be in view of Bishop Ku's great age.

It is a most interesting sidelight on the progress of indigenisation that one of these dioceses, upon the death of a bishop just prior to "Liberation," met and attempted to elect as its bishop a famous Norwegian priest of the C.I.M., now living in Singapore. He wisely refused absolutely to be "drafted," and insisted on the Chinese trying to elect one of their own number.

Finally, in this necessarily brief outline of the C.H.S.K.H., there is the poorest of the dioceses, Yunkwei, which covers Yunnan and Kweichow Pro-

vinces, and has been vacant since its first two bishops defected to the West. The first bishop, the Right Reverend Tsu Yu-yu, a former suffragan of the Bishop of Hong Kong, was once secretary of the General Synod. He preferred not to remain in China after "Liberation." The next, also a former suffragan of Bishop Hall, the Right Reverend Hwang Kwei-yuan, chose a similar course. This is not the place to discuss the wisdom of their actions, which must have been taken in all good faith after the kind of personal struggle which it is so hard for us of the West to understand; but their departure from China created certain difficulties for the C.H.S.K.H. with the regime for a time, since one of them published a book in the United States which achieved considerable publicity. I think it fair to mention that neither of them has been disowned by the C.H.S.K.H., any more than Bishop Kimber Den was disowned during his imprisonment, and that no formal condemnation or anything of the kind is in contemplation as far as I could ascertain.

This outline, which must make tedious reading for all save those who know already something of the C.H.S.K.H. and its personnel, requires some elaboration to bring out two aspects: the condition of parish life and the parochial clergy, and the prospects for the future, especially in connection with training for the Sacred Ministry. These will be covered in a succeeding article.

CATHEDRAL ORGAN REBUILD TO COST £10,000

FROM A SPECIAL CORRESPONDENT

Newcastle, February 11

Plans are being drawn up for the complete rebuild of the organ in Newcastle Cathedral.

The original instrument was built in 1899 by Norman and Beard of Norwich, the specification being worked out in collaboration with Sir George Martin of St. Paul's, London.

This was a three-manual of considerable distinction and the original pipes are still of excellent quality.

Following the addition of the fourth manual and the detachment of the console in 1923, the efficiency and promptness of the action was somewhat im-

paired. The stops now number 38 with 10 couplers.

The need for a rebuild after 58 years is everywhere apparent. The choir organ is unplayable and the other departments are in need of continual repair.

It is not only required for cathedral services of all kinds, but must bear the heavy demands of students' practice in the diocesan effort to provide more organists for the parishes.

The rebuilding plans include a completely new electro-pneumatic action; new console to be placed in the opposite gallery; reduction of manuals to three (with floating Bombarda) and replacement of six stops with others of a more useful type.

Especially important amongst the latter is the 16ft. reed for the Swell, which will be available also on the pedal in 16, 8 and 4 foot pitches.

The choir organ is to be on quasi-positive lines, though retaining most of the old stops. The pedal organ, by borrowing and extension, is to be greatly enlarged.

The estimated cost will be something over £10,000 of which about £3,000 is now available. Donations to the rebuilding fund will be very welcome and may be sent to the Dean or the cathedral organist.

PROMOTION DIRECTOR FOR MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, February 11

The Vicar of St. Barnabas', Balwyn, the Reverend Wilfrid Holt, has been appointed Director of Promotion for the Diocese of Melbourne.

He has been released by his vestry for twelve months.

An office has been obtained at 99 Bridge Road, Richmond, and will be opened on Monday, February 18, when Mr. Geoffrey Walker, Assistant Director of Promotion in Sydney, will come to Melbourne to help in its establishment.

The telephone number is JA 3970.

BIBLES FOR RUSSIAN REFUGEES

ECUMENICAL PRESS SERVICE

Geneva, February 11

About 40 Russian Bibles a week are going to refugees in Manchuria from the Hong Kong office of the World Council of Churches.

The Bibles, which have been sent for about a year, are always promptly acknowledged by the persons receiving them, says Director Lilli Neugebauer of the W.C.C. office in Hong Kong.

According to reports from China, many Bibles are sent on to Russia.

THE BIBLE IN CHINA

The annual public meeting of the N.S.W. Auxiliary of the British and Foreign Bible Society will be held to-night, February 15, at 7.30 p.m., in the Pitt Street Congregational Church, Sydney.

Canon H. M. Arrowsmith will speak on "The Bible in Communist China."

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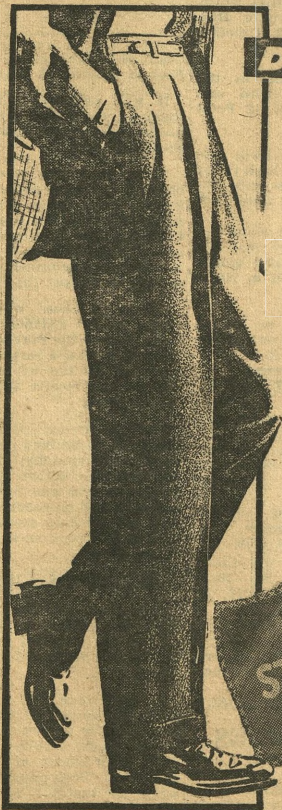
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RIVERINA REJECTS THE CONSTITUTION

BISHOP DEPLORES WEAKENING OF THE EPISCOPATE

On the casting vote of the bishop, the Right Reverend H. G. Robinson, the Synod of the Diocese of Riverina on January 29 rejected the draft constitution for the Church in Australia.

After a lengthy debate, a motion to adopt the Constitution, moved by the Reverend K. W. Luders, of Culcairn, and supported by Archdeacon V. E. Twigg, was voted on, 18 being for and 18 against.

Fourteen dioceses, including three Metropolitan sees has now accepted the Constitution; two dioceses, Adelaide and Riverina, have rejected it.

Bishop Robinson, in his Charge, had strongly opposed the Constitution.

He said that the Constitution was a matter which pre-eminently concerned the clergy.

"They are the people who will be bound by it, and have to live and work under it—they and none others.

"The laity will be subject to no order, discipline or regulations whatsoever. The clergy will be."

The bishop said that what part the Archbishop of Canterbury played in the present draft has never been revealed. "So not much attention must be paid to the claim that this draft is in part the fruit of his wisdom," he said.

"Members of the Constitution Committee of General Synod have been completely united in one thing; praise of their own work, and admiration for the spirit in which they effected compromise.

"The document became almost a sacred thing, not to be criticised or amended; a delicate thing, the balance of which could easily, but must not, be destroyed."

"Neither of the two fundamental objections to previous drafts have been removed," said Bishop Robinson, "namely that it is practically impossible to succeed with alteration or amendment—the fault of rigidity—and secondly, that it is an abandonment of catholicity in that the bishops propose to abandon one of their historic functions, that of maintaining the faith of the Church, and deciding all matters in connection therewith."

"FEAR ABROAD"

"What is really needed is that the Church should be set free from all previous enactments and legal decisions by Acts of Parliament in every State and that the diocese which is the unit of the Church should be considered the owner of its own property, and free to determine upon what conditions its officers should hold and administer the same."

"It savours of blasphemy that a diocese might be compelled by law to do otherwise than loyalty to the Church of God demands."

"It is no less objectionable that a diocese should be compelled by the law, which establishes a Constitution, to obey an outside group of dioceses against its own conscience."

"It has been said that our failure to achieve Church autonomy in Australia has been due to fear and a lack of trust between varying schools of thought."

"There is truth in this, and it is probably more evident within this Province than elsewhere."

"It is felt acutely in this diocese where persons have been discovered who claim to belong to the Church of England, but worship with dissenting bodies, having been advised by clergymen elsewhere not to attend their own Church."

"Obviously there is fear abroad, and it has entered into and flavoured the draft."

"Perhaps if there is to be a renewal and development of trustful sympathetic relations, the first step would be for the Church to trust the episcopate and that element is conspicuously lacking in the draft."

GIRLS' HOSTEL

The Synod which had been unable to meet last August because of floods met on January 29 under conditions of heat and dust.

Lay representatives from areas particularly subject to fire hazards were anxious to conclude the business as speedily as possible so as to return home.

The future prospects of residential hostels for school children and particularly of Riverina House for Girls, again provoked one of the best discussions of Synod.

Both the bishop and Archdeacon Twigg urged more support for the hostel from the people of Hay.

Canon C. Kirkpatrick, in presenting the report, said that the present enrolment of only 14 girls was not satisfactory and on it the hostel could not operate without loss.

The finances have showed a steady loss and decline. Several speakers stressed that although the hostel was the only work of its kind being done in the diocese there was a limit to which the diocese could suffer through it.

Canon R. L. Kerdel said that there were other important things in the diocese which could absorb their funds and energies. A move by the Reverend K. Luders to allow women to act as synodsmen and parochial officers was held over to next Synod.

He also moved that the issue of marriage licenses by surrogates be discontinued. This was defeated.

Another motion which he sponsored that the Synod respectfully request the Bench of Bishops to indicate to the Church what they consider should be the standard practice regarding marriages in Lent was carried.

The Reverend K. Luders also suggested the holding of regular diocesan youth rallies to stop the drift of young people away from the Church.

RECORD GIVING TO CHILDREN'S HOME

FROM OUR OWN CORRESPONDENT

Bathurst, February 11

The 1956 parish donation list for the Diocese of Bathurst for the first Anglican children's home to be established in the central west, has now been released.

It discloses that the year was a record for interest and giving from all sources.

The Bathurst and District Police effort of £2,000 brought

BISHOP DALY'S LAST FAREWELL

FROM A SPECIAL CORRESPONDENT

Darwin, February 11

The parishioners of Darwin gave a final farewell to the Bishop in Korea, the Right Reverend John Daly, when he arrived here on January 30 from Sydney en route to Manila.

The bishop was met at the airport by the rector, the Reverend A. G. Jones, the churchwardens and a large number of parishioners, including the Naval Officer-in-Charge, Darwin, Captain Cook, and Mrs. Cook.

Darwin had also been the first parish to welcome the bishop to Australia. After an hour and a half's talk, he boarded the aircraft, but reappeared to wave his favourite "Donkey's Dinner" hat in farewell.

the non-parochial donations to £3,437.

Oberon parish headed the list with £627, followed by Canowindra with £535, Orange £381, Dubbo £312, Bathurst £304, Parkes £288, Forbes £275, Coolah £226, Grenfell £201 and Carcoar £180 in the first ten positions.

The total of £9,339 for the year was then made up for the year 1956 by the following parish support: Narramine £160, Condobolin £159, Coonamble £147, Wellington £140, Peak Hill £134, Cowra £129, Mudgee £128, West Wyalong £113, Blayney £112, Eugowra £107, Trundle £105, Gilgandra £105, Stuart Town £92, Portland £88, Kelso £80, Molong £68, Hill End £64, East Orange £62, Nyngan £55, South Bathurst £55, Rylstone £54, Millthorpe £53, Warren £53, Cudal £52, Gulgong £42, Cummock £37, Brewarrina £31, Rockliff £29, Oobar £25, Bourke £24, Coonabarabran £23, O'Connell £15, Kandos £5, Wyalong £4, Tottenham £2. (Geurie £25 for 1957.)

OBITUARY

PREBENDARY F. H. CAMPION

We record with regret the death in England of Prebendary F. H. Campion, a Founder and first Principal of the Brotherhood of the Good Shepherd, Dubbo.

A correspondent writes:

The late Prebendary Campion first came to Australia towards the end of last century and as a young Oxford graduate he was on the staff of Lord Hampden, Governor of New South Wales. Having travelled in the bush during his term with the Governor he knew something of the difficulties facing the Church in the remote parts of the State. To him a Bush Brotherhood seemed the only adequate way of meeting the situation in the far west of New South Wales that he determined to return to England and after ordination and parish experience return to New South Wales, there to form a Brotherhood.

At Wells Theological College Mr. Campion met a young Cambridge man, Charles Matthews, and enthused him with the idea of working in the Australian bush and of a Brotherhood. These two young English priests arrived in Dubbo just fifty-five years ago and for eighteen months they worked in the parish as assistants to Canon Howard Lea, the then Rector of Dubbo.

Towards the middle of 1903 the Brotherhood of the Good Shepherd was born with Fred Campion as its first Principal and Charles Matthews its first Vice-Principal. These two young priests worked together in the bush for five years and then returned to England, their places being taken by others who came out to carry on the work which they had so splendidly begun.

Prebendary Campion maintained a keen interest in the work of the Brotherhood over a period of more than half a century and encouraged many young men in England to give some of their early years in the ministry to the Church in the Australian bush.

It is interesting to note that Prebendary Campion visited Australia in 1924 and was present at the ordination of a number of young Australians in the beautiful Church of St. Ambrose, Gilgandra, amongst them being the present Principal of the Brotherhood.

In recent months these two clerics had the joy of meeting again when Archdeacon Walker was in England and stayed with Prebendary Campion at his home in Sussex. News which the archdeacon brought of the tremendous growth of the Brotherhood since Prebendary Campion started it on its way in 1903 filled the aged cleric with much joy and thankfulness.

A Requiem for the repose of the soul of Prebendary Campion was said in the Chapel of the Good Shepherd in the Brotherhood House, the Bishop of Bathurst being the celebrant.

Q.C. JOINS RELIGIOUS ORDER

ANGELICAN NEWS SERVICE

London, February 4

Mr. Norman Edward Croaker, Q.C., a former Chancellor of the Diocese of Johannesburg, who came to England in December, has been admitted a novice-member of the Community of the Resurrection at Mirfield, Yorkshire.

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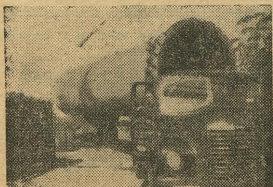
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BRISBANE PLANS NEW HOME FOR AGED APPEAL LAUNCHED LAST WEEK

FROM OUR OWN CORRESPONDENT

Brisbane, February 11

S. John's Home for Aged Men at Toowong, a
Brisbane suburb, is to be re-built.

The present building, once considered to be
adequate, is now too small for the needs of the
diocese.

The home, which is now
the responsibility of the
Home Missions in Brisbane,
was founded by the late the
Reverend R. B. Bates in 1932,
at Brookfield.

Later it was moved to
Coronation Drive, Toowong. In
1936 the old Moxon home, a
gracious and spacious building
set in extensive grounds at
Orchard Street, Toowong, was
given by the family to the
Church.

It was suggested that Mr.
Bates move his S. John's
Home there—which he did in
1937. In 1954, just before he
died, Mr. Bates handed control
of the home to the diocese.

For a long time the Home
Missions Committee had real-
ised the desperate need for a
much larger home for aged
men than was possible at S.
John's Home, which can take
only 14 men in its present con-
dition.

It was decided that it would
be more economical and prac-
tical to build an entirely new
home in the grounds, rather
than to renovate and extend
the present structure.

The climax of months of
planning and work on the part
of the Home Missions Com-
mittee was reached last Thurs-
day night, February 7, when a
rally was held in S. John's
Cathedral to launch the move-
ment to erect a new S. John's
Home for Aged Men.

RESPONSIBILITY

The Archbishop was in the
chair and Dr. Felix Arden,
President of the British Medi-
cal Association in Brisbane,
and Senator Annabelle Rankin
were the speakers.

His Grace, in his opening
remarks, said that a month
ago he had visited Carrum
Downs, a Home for Aged
People just outside Melbourne
and was most impressed by the
work being done there, which
proved that the declining
years of men and women could
be made very happy and that it

was the aim of S. John's Home
to do just this.

Dr. Arden emphasised very
strongly the need of our aged
people for our care and the
fact that it is indeed our re-
sponsibility as Christians to
see that they have that care.

He reminded those present of
Our Lord's words, that to whom
much is given of them shall
much be required: that we in
Australia and in Queensland,
in particular, have very
many blessings and that
therefore will much be required
of us: that it is up to us to
support the appeal for S. John's
Home.

MUCH SUPPORT

Senator Rankin, in support-
ing Dr. Arden, said that the
great problem of the aged is a
challenge to all and especially
to Australians: that the aged
people of to-day are the
pioneers of yesterday; that
they, by their courage and
fortitude, did so much for us;
what are we prepared to do for
them.

Senator Rankin also told of
an act passed by Federal Par-
liament, to help in providing
for the aged people, and said
that under this act 62 per cent.
of the aid given by the Gov-
ernment for Homes for the
Aged was given to Church
Homes, which showed very
clearly that Christians do real-
ise their responsibility and
urged the congregation to go
on caring for the aged people
by supporting this appeal.

Archdeacon R. B. Massey,
Secretary of the Home Missions
Committee, gave a brief history
of the home, and said that up
to that night just over 26,000
had been received and that
they had several promises of
more, including the proceeds of
the sale of a valuable stamp
collection and the proceeds of
this year's Church of England
Ball.

Included in the 26,000 re-
ceived is a donation of £1,000
and £3,663 received from the
weekly luncheon sales held by
the Home Missions.

JUNIOR C.E.B.S. CAMP

FROM A SPECIAL CORRESPONDENT

Adelaide, February 11

The Adelaide junior
C.E.B.S. camp was held at
the National Fitness Council
Camp at Christies Beach
from January 19 to January
24, which compared with pre-
vious years was not very long,
the boys only sleeping at
camp for five nights.

Fifty boys attended, with
nine leaders including Mr. J.
F. Simmons who was comman-
dant. The chaplain was the
Reverend F. Wells of Riverton.
The boys came from eleven
branches including Burra and
Riverton. Mr. Reg Smith, not
for the first time, willingly
went along as cook.

The five days were spent in
swimming, games, sports on
the beach, and hikes. A fancy
dress and concert evening
proved very entertaining, and
the C.E.B.S. chairman, the
Reverend L. R. Jupp, went
along as one of the judges.

A new item appeared on their
programme under the title of
"Observation — Treasure Hunt
Ramble", for which the boys
not only had to collect a list
of given items, but also give a
good report of what they had
seen while walking around.

Winners of the camp pen-
nant were the boys from Burra
and Riverton who were com-
bined in one team under the
leadership of Mr. Neville Mit-
chell. However, they only won
by one point from S. George's,
Alberton, who were under the
leadership of Mr. Robert Lott.

"THE CHALLENGE OF ANCIENT RELIGIONS" DEACONESSES CONFER IN MELBOURNE

FROM A SPECIAL CORRESPONDENT

The All Australian Deaconess conference met
from January 21 to 25 in Melbourne.

Twenty-eight deaconesses from the dioceses of
Gippsland, Melbourne, Sydney and Tasmania, met
for corporate worship, study and discussion.

The members were wel-
comed, in the name of the
Melbourne diocese, by the
Venerable R. H. B. Williams,
who represented the Arch-
bishop of Melbourne, and on
behalf of the Melbourne
Chapter, by Head Deaconess
Kathleen Sheppard.

It was with gratitude to
Almighty God that the confer-
ence recorded 1956 as an out-
standing year, in that 10
women came forward for or-
dination and were admitted to
the Order of Deaconesses in
Australia. Further, this con-
ference had a record attend-
ance of members.

The programme was based
around the theme "The Chal-
lenge of Ancient Religions"
and addresses were given by
the Venerable J. A. Schofield
on "Hinduism"; the Reverend
C. Milton Kennedy on "Budd-
hism"; Miss Enderby on "The
Middle East"; Miss A. Williams
on "Shintoism"; the Reverend
C. B. G. Chambers on "Islam";
and then Canon Maynard also
gave an address on "Com-
munism".

BIBLE STUDIES

Dr. L. L. Morris gave three
Bible studies on "The Incom-
parable Christ," tracing the
descriptions of Our Lord as
found in the Synoptic Gospels,
the Epistle to the Hebrews, and
the Johannine writings.

All felt that although these
non-Christian religions may
have some distorted germ of
truth to offer — in some, one
can even trace something of
Old Testament teachings — yet
none can offer full and com-
plete redemption except that
which centres upon the Sover-
eignty of Our Lord and Sav-
iour Jesus Christ.

The Venerable G. T. Sambell
acted as conference chaplain,
being the celebrant at the Holy
Communion service with which
each day commenced. On the
last morning, he also gave an
informative talk on "The Prac-
tice of Christianity in America
to-day."

The services of Morning and
Evening Prayer, and the closing
evening devotions, were
conducted by various members
of the conference.

CONFERENCE FOR CLERGY WIVES

FROM A SPECIAL CORRESPONDENT

Melbourne, February 11

From Monday evening,
February 25, to Thursday
morning, February 28, the
Fellowship of Clergy Wives
will hold a conference at the
Retreat House, Cheltenham,
Victoria.

Addresses on the following
subjects will be given:

Monday: 8 p.m., Better House-
keeping.

Tuesday: 10 a.m., Mothers'
Union; 2.30 p.m., Sex Educa-
tion for Children; 4.15 p.m.,
Understanding our Teenagers.

Wednesday: 10 a.m., Ministry
of Healing; 3 p.m., The Art of
Prayer (Quiet Afternoon); 8
p.m., General Discussion.

Holy Communion will be cele-
brated each morning at 8 a.m.
For mothers who must bring
babies or toddlers, a baby-
minder will be provided. In the
peaceful atmosphere of the
Retreat House, the conference
will afford a valuable time of
refreshment and fellowship.

Members are asked to contact
the conference secretary early
for further details. She is Mrs.
B. Reddrop, S. Mark's Vicarage,
49 Sun Crescent, Sunshine,
W.20. Telephone MM 1659.

DOORS SHOW WOMEN'S OCCUPATION

ANGELIC NEWS SERVICE

London, January 22

A pair of bronze doors for the
south entrance of the new
Guildford Cathedral have been
designed by Sir Edward Maufe,
R.A., the architect.

The doors bear figures repre-
senting women's occupations.

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THE OLDEST S. MATTHEW'S AND THE NEWEST

FROM A SPECIAL CORRESPONDENT

The rector and a number of parishioners of S. Matthew's, Windsor, the oldest Anglican church in Australia, are to be present on February 10 at the setting of the foundation stone of S. Matthew's, Birrong, in the Parochial District of Sefton, Chester, with Regent's Park and Birrong.

Both churches are in the Diocese of Sydney and the rector of S. Matthew's, Birrong, sent an invitation to the rector and congregation of S. Matthew's, Windsor, to be present so that members of the oldest church in Australia dedicated to S. Matthew might be with those of the youngest church in Australia dedicated to S. Matthew.

The Archbishop of Sydney will set the foundation stone at 3 p.m. Birrong is only two miles from Bankstown and the church is close to the station.

The building is the fourth to be erected in the Parochial District within the last five years. It is to be constructed of brick veneer and painted in pastel shades. The lighting will be fluorescent.

Birrong is one of the new housing areas of the Diocese of Sydney and since April, 1952, services and Sunday School classes have been held in private homes. For well over four years one of the parishioners has made his home

available as a Sunday School. The school has an enrolment of over 150 children and is expected to grow considerably with the erection of the church building.

ORDINATION IN HOBART

FROM OUR OWN CORRESPONDENT

Hobart, February 4
On Friday, January 25, the Bishop of Tasmania conducted a service of Ordination at S. David's Cathedral, Hobart.

Those ordained to the diaconate were Mr. Oswald Finkelde and Mr. Marshal Potter, while the Reverend K. Reardon and the Reverend L. Penwill were ordained priests.

Preaching the sermon, the Reverend O. Hayward, recently returned from Great Britain, stressed that those who were ordained to such a solemn ministry could only hope to fulfil their obligations by relying on the grace and strength given by God through His Holy Spirit.

DIOCESAN NEWS

BATHURST

PARISH NOTES

Annual meetings of vestries, guilds, etc., are now taking place in many parishes; the first church ball of the season took place last week at Lyndhurst (Carcoat Parish); the Reverend A. F. Dryden was instituted and inducted to the cure of souls in the Parish of East Orange on February 4; the new S. John's Church at Cowra continues to attract many visitors.

Messrs. Otto Bros. who designed the mural in Cowra's Chapel of the Holy Spirit have been commissioned to do a mural in the Chapel of S. Michael and All Angels in the Children's Home at Kelso. Diocesan representatives on Provincial Synod will attend sessions next week in Sydney; the D.C. has been invited to conduct all services in the Parish of Gulgong on Sunday, February 24.

S. MICHAEL'S

The U.K. continues to show interest in the Memorial Home and donations have been received from ex-P.O.W.s in Nottingham, and from the churchwomen's association of the Parish of Kelso in England to provide a link between the two Kelso Parishes. The sub-centre of Gulgong Parish, S. Mark's Church at Goolma, again sent their annual £10 donation. The year 1956 revealed that two cheques for £500 each from the same anonymous source were received for the home. Meetings of the Children's Home Council and Youth Council will take place in early March to prepare for the big May events.

VISITATION

The Archdeacon of Camidge, the Venerable W. Chas. Arnold, of Parkes, made a visitation to the parishes of Wyalong and West Wyalong on February 7. It was the first opportunity he had had in nearly two years to do this.

BRISBANE

ORDINATION

At a service in S. John's Cathedral on Saturday, February 2, the Archbishop of Brisbane admitted the following persons to the Diaconate: Stanley Trevor Batten and Carl Eric Christianson.

TENDERS CALLED

Tenders have been called for the work to lay the re-inforced concrete sub-floor for that part of the nave of S. John's Cathedral, Brisbane, which is yet to be built. This floor will, when finished, set at a builder's platform for the construction of the walls, and pillars, etc., as the cathedral is completed.

CHANGES AT CHURCH HOUSE

The Diocesan Registry in Brisbane has undergone many changes in the last few weeks. The building has been painted inside in tones of grey and blue with a contrasting light tangerine in the general office. New office equipment has been installed, and new floor coverings have been put down. Attractive new chairs have been placed in the Archbishop's office, the Registrar's office and the entrance lobby.

The staff, too, has changed considerably during this time. Miss K. Evans, former Brisbane Correspondent of THE ANGLICAN and Miss D. Chase have both resigned and have entered S. Christopher's College, Melbourne. Miss A. Bennett leaves at the end of the month to take up nursing. Miss S. Sidey, who has been doing temporary work in the office during her vacation from the House of the Epiphany, in Sydney, returns to Sydney at the end of February. In the Diocesan Religious Education Office Miss M. Meredith has left to complete her Arts degree course and study for the Diploma in Education at the Queensland University, and Miss Pat Hill commences duties in place of Miss Meredith at the beginning of March.

NEW VICAR AT PALMWOODS

S. Augustine's Church, Palmwoods, in the Brisbane Diocese, was filled to overflowing on the night of February 6, when the Reverend Francis George Knight was inducted as vicar by the Venerable H. J. Richards, Archdeacon of Wide Bay and Burnett, and a former Vicar of Palmwoods, assisted by the Reverend E. Mawson, Rural Dean of Wide Bay. The Archdeacon of Brisbane, the Venerable Frank Knight, uncle of the new Vicar, preached the occasional sermon. The Minister for Education in Queensland, who is father-in-law of the vicar, was also present.

After the service the ladies of the parish served supper in the hall. Mr. and Mrs. Knight were welcomed by the churchwardens and the vicar and Archdeacon Richards responded. The Vicar of Caboolture, the Reverend Noel Ludlow, proposed a vote of thanks to the ladies for the delicious supper they had provided. The Reverend F. G. Knight comes to Palmwoods from Toowoomba where he was assistant curate. There were ten clergy present at the service.

CANBERRA AND GOULBURN

ADAMINABY

The reconstructed Church of S. John in new Adamina is nearing completion. The Snowy Mountains authority intends to hand it over to the diocese on February 14. S. John's will be re-dedicated by Bishop E. H. Burgmann on March 12 at 7.30 p.m.

MELBOURNE

B.M.A. SERVICE

Members of the British Medical Association attended service in S. Paul's Cathedral on Sunday morning when the Archbishop-Administrator, the Most Reverend

J. J. Booth, preached. The lessons were read by Dr. Alan B. McCutcheon and Dr. K. H. Hallahan.

NEW CANON

Archdeacon R. H. B. Williams will be installed as a canon of S. Paul's Cathedral by Archbishop Booth at Evensong on Tuesday, February 19, at 5 p.m.

BRIGHTON BEACH

Archbishop Booth will dedicate the new parish hall at S. Peter's, Brighton Beach, on Saturday, February 16.

FRIENDS OF THE CATHEDRAL

The annual meeting of the Friends of S. Paul's Cathedral will be held in the Chapter House on Friday, February 15, at 8 p.m. The chief business of this meeting will be the consideration of a new constitution for the society, and the committee hopes that there will be a large attendance.

SYDNEY

ACCOUNTANTS' SERVICE

The fourth annual combined service of the accountancy and Secretarial professions in N.S.W. was held in S. Andrew's Cathedral on February 12. The service was conducted by the Precursor, the Reverend A. J. Glennon. The first lesson was read by the chairman of the N.S.W. State Council of the Institute of Chartered Accountants, Mr. C. R. Keilnack; and the president of the N.S.W. Division of the Australian Society of Accountants, Mr. E. A. Cupit. The sermon was preached by the dean, the Very Reverend E. A. Pitt.

GREENWICH

The Reverend R. C. Blumer, who was for seventeen years Rector of S. Giles', Greenwich, was farewelled on his retirement on January 27. His successor, the Reverend Ralph Fraser, was inducted on February 1 by Archdeacon A. L. Wade. The Reverend W. Siddens welcomed Mr. Fraser and his wife on behalf of the local clergy.

"THIS IS GOD'S HOUR FOR MISSIONARY ADVANCE!"

says an overseas bishop

Is there evidence that God is leading His Church into a new experience of service for Him? Is this present time in any sense specially significant for the Church in Australia? Two sets of facts will help us find an answer:

● NEVER BEFORE have there been so many wide open doors of missionary opportunity. In country after country where the Church Missionary Society of Australia is at work there are immediate openings for extension.

● NEVER BEFORE has there been such a sense of urgency in every report from the overseas fields. No one can see what the next few years will bring. Doors now open may close firmly to foreign missionary work within years or even months. This is our chance to help build up and strengthen the national churches.

● NEVER BEFORE have there been so many young Australians willing and anxious to do the job. At the present moment the C.M.S. has more than 70 candidates preparing themselves for missionary work, and there is every indication that this steady stream will continue.

Link those facts together and you have the answer. To the Australian Church has come unprecedented opportunities for missionary advance overseas, together with a great response in potential manpower. And to it have come the material resources with which to do the job.

The local parish church is the key to the missionary situation. C.M.S. thanks God for the parishes in every State of Australia which last year gave the record budget figure of £130,000. But this year's situation calls for a new appraisal of financial priorities, a still stronger support for the overseas work. Is your parish conscious that its primary calling is a missionary calling? Only the parish which, by its prayers and by its giving, stands behind the Church's missionary work, has a clear appreciation of the true nature of the Church.

In the providence of God, the Church Missionary Society of Australia, one of the Church's great missionary bodies recognised by the General Synod, and a partner in the Anglican Missionary Council, is at work in the crucial, strategic places of the world at this critical hour. In Malaya, Borneo, Hong Kong, India, Pakistan, the Middle East, Tanganyika, Uganda, and Kenya, as well as amongst the Australian aborigines, it works as your representative, strengthening and building up the national churches, proclaiming the eternal Gospel of God.

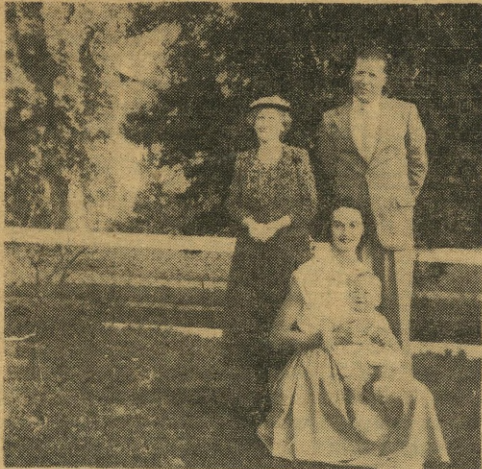
Your nearest branch of the C.M.S. will be happy to supply information, material and suggestions for prayer, teaching aids, and literature to help in missionary education.

THE CHURCH MISSIONARY SOCIETY

93 Bathurst St., SYDNEY; Cathedral Bldgs., Flinders Lane, MELBOURNE; Church House, Macquarie St., HOBART; 350 King William St., ADELAIDE; 931a Hay St., PERTH; 93 Creek St., BRISBANE.



SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mrs. E. B. Smith, of Nedlands, W.A., who sent us this picture of four generations of West Australian Anglicans: Mrs. G. A. Antill (Cathedral); her son, Mr. E. F. Antill (Christ Church, Claremont); her granddaughter, Mrs. H. B. Smith (S. Margaret's, Nedlands); and her great grandson, Eric Smith.

C.M.S. FEDERAL COUNCIL

(Continued from page 1)

Mr. Bowie said that the main opportunity in Hong Kong was in the educational field. In spite of all that is being done there to train new teachers and improve facilities, two children out of three are receiving no education at all.

"In overcrowded Hong Kong," said Mr. Bowie, this 66 per cent. of children outside of schools creates a big problem. Some are absorbed into business, industry, and manual labour, but on the whole they are an easy prey for organised delinquency.

"The local form of what, in Australia, would be called 'badge gangs' are active." The Editorial Secretary, the Reverend G. B. Muston, who recently visited South East Asia, stressed the importance of the ordinary parish work in the Diocese of Singapore, which includes Malaya, Indonesia and Thailand.

Mr. Muston said that work in the towns and cities of Malaya was one of the most significant opportunities he saw while in South East Asia.

"S. Andrew's Cathedral, Singapore, is an outstanding example of this field of work," he said.

"It is a very thrilling thing to see and experience the vigorous evangelistic work which is going on from this centre, and most of it is done in English."

GEELONG LAW SERVICE

FROM A SPECIAL CORRESPONDENT
Geelong, February 11

Christ Church, Geelong, was crowded on February 4 for a most impressive service to mark the opening of the legal year.

The service was conducted by the vicar, the Reverend A. J. Wagstaff.

The purpose of law is not to suppress and limit our liberties, but to guarantee each of us the maximum enjoyment of our liberties, said Dr. C. Irving Benson, who preached the sermon.

He based his address on the last verse of Judges: "In those days there was no king in Israel; every man did what was right in his own eyes."

As there was no established government and everyone did as he liked, the Hebrew people found it necessary to enact the Ten Commandments.

The service was arranged by the Geelong Law Association. The lessons were read by Mr. Justice Dean and by Mr. D. A. Ingsen, president of the association.

ANCIENT MURAL

A fifteenth-century mural found under the plaster of Wyken parish church, Coventry, depicts the legend of S. Christopher carrying the Christ Child across the river of death.

THE HEALING CHURCH
STUDY AT THE A.B.M. SUMMER SCHOOL IN ADELAIDE

FROM A SPECIAL CORRESPONDENT

Adelaide, February 11

The annual summer school conducted by the Australian Board of Missions in the Diocese of Adelaide, was held at the Retreat House, Belair, from January 18 to 21.

The State Secretary, the Reverend A. H. Bott, was chairman; and the Reverend H. F. Willoughby of Loxton was chaplain.

The subject for study was "The Healing Church" and interesting addresses were delivered by the Reverend E. J. Cooper, Rector of St. John's, Halifax Street, Adelaide, and Sister Pat Durdin, who has recently completed a number of years' service with the Diocese of New Guinea.

The secretary's choice of subject was in the nature of an experiment, which proved a sound one, for some forty people attended and the interest shown in question time and in the study groups increased as the summer school proceeded.

The basis of discussion was centred around the "definition of working principles" adopted by the Clergy Christian Healing Seminar held at Melbourne in June, 1956, to which Sister Pat Durdin added three or four points.

The discussion was of a high standard and at the summing up session several worthwhile resolutions were submitted to the chairman, and were unanimously adopted:

"We urge that:—"

● The Australian Board of Missions consider the introduction of a study of Christian Healing into the course for missionary candidates. (Strongly recommended by Sister Pat Durdin).

● That authorities in training hospitals be urged to include in their syllabus some instruction to both doctors and nurses regarding the chaplain's position in hospital.

● That the members of S. Luke's Fellowship (Guild of Anglican Nurses in Adelaide) might begin a study at their meetings this year.

● That such names as "The Home for Incurables" is a dir-



At the service at Christ Church, Geelong, on February 4 to mark the opening of the legal year. (Left to right): Mr. J. Backhouse, Secretary of Geelong Law Association and choir-master at Christ Church; the vicar, the Reverend A. J. Wagstaff; Mr. Justice Dean; the Mayor of Geelong, Councillor A. L. Backwell; and Dr. C. Irving Benson.

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NO HONOURS FOR TEACHERS

BISHOP MOYES' CRITICISM

FROM OUR OWN CORRESPONDENT

Armidale, February 11.

In honouring its leaders and its greatest servants through the New Year and Birthday Honours, the one section that seems to have been consistently ignored is composed of the teachers.

This is the view expressed by the Bishop of Armidale, the Right Reverend J. S. Moyes, in an address to schools in S. Peter's Cathedral on Sunday.

The bishop took as his text the words of Joshua, "You have not passed this way heretofore," and to the younger children spoke of their new life in a new community—the schools in which they had just been enrolled.

Just as the Ark of God received honour and reverence from the Israelites to whom it gave guidance, so to the teachers who gave guidance should the pupils show reverence and attention.

"The community fails to reverence its teachers," the bishop said. "I have never seen in any Honours List at the New Year or on the Sovereign's

U.S.A. BELL FOR ITALY

ANGLICAN NEWS SERVICE
New York, Februar

A bell weighing seven hundred pounds, which was more than a hundred years old, will be installed at S. Ja. Episcopal Church in Flor Italy.

The bell has been donated by Gordon Morrill, architect and painter. He serves vestryman at S. James for part of each year he lives in Italy.

The old bell was once official town signal in New castle, Maine.

CLASSIFIED

ADVERTISEMENTS
THE ANGLICAN classifies advertising rate is 6d. per word (payable in advance) Minimum: 4/- per advertisement. A special rate of 3d. per word (minimum 2/6) is charged for "Positions Wanted" insertion.

POSITIONS VACANT

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HOSPITALS. NURSING Sister for aged persons' Home. Live in. F&S616 (Sydney Exchange).

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WANTED. YOUNG, single priest for large Central Western town; interested in youth work. Stipend £500, car allowance. Write "Priest," C/o THE ANGLICAN.

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ACCOMMODATION VACANT

THE DIOCESAN CENTRE, Grafton. Would our friends please note that the Centre will be closed from February 3 to March 3, inclusive. Bookings for times after March 3 may be forwarded as usual to the Hostess, P.O. Box 4, Grafton, N.S.W.

FOR BUSINESS lady, bedroom, use lounge, kitchen. Modern conveniences, telephone. Five minutes city. Reply No. 8, THE ANGLICAN.

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WANTED. BOARD with Christian family for country boy, 16½ years, just started work in Sydney. References. Reply "Country Boy," c/o THE ANGLICAN.

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BUSINESS CHURCHWOMAN urgently requires accommodation, preferably unfurnished and North Sydney area. Telephone JX1893 (Sydney Exchange) after 6 p.m.

DEATH

PATON. The death occurred suddenly on February 3, at her home at Denes Point, Tasmania, of Daisy Paton, beloved wife of William C. W. Paton, and mother of Josephine (Mrs. R. Denes) of Denes Point, and Robin (The Reverend W. R. Paton) of Casino, N.S.W. Aged 67 years. May she rest in peace.

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ect refutation of the Church's ministry of healing, and for that matter all healing ministries, and suggest other titles be found.

● That Church authorities be urged to give serious attention to the appointment of full time chaplains to hospitals and homes. The summer school realises and wishes to place on record the necessity of financial support from church-people for such projects.

From 1928 he was a member of the Northcote City Council for 10 years, and the Mayor and Councillors of Northcote attended the service.

The "J. O. Hughes" Scholarship was founded in his honour at the Thornbury State School when he retired.

MEMORIAL SERVICE TO DEACON

FROM OUR OWN CORRESPONDENT

Archbishop Booth preached at the Church of the Epiphany, Northcote, on Sunday, when a memorial service for the late Reverend J. O. Hughes, was held.

Mr. Hughes, who was made a deacon after retiring from the Education Department, served as Curate at Northcote for 10 years and was also the Vicar's Churchwarden for 32 years from the foundation of the parish until his 90th birthday.

Birthday a teacher given an honour as a teacher.

"Perhaps I have missed a name. I have seen many politicians, many business men, social workers, sportsmen, and even clergy included in the Honours List, but never a teacher as a teacher."

"The community is missing something in not honouring its teachers sufficiently. Teachers are the persons to whom the youth of the community must look for knowledge and wisdom."

"They have a bigger say in the creation of the character of our citizens than almost any other section: their work is of the utmost importance, and the nation owes an immense debt to its teachers."

"But the teachers form the one group which has been consistently ignored by community in honouring its servants."

The pupils whom the bishop was addressing were the junior sections of the Armidale schools, who completely filled the cathedral.

MR. PAUL HARVIE

Mr. Paul Harvie, of S. Peter's, Melbourne, has been appointed organist at S. Anselm's, Middle Park, Melbourne, from February 1.