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NEW BISHOP IS WELCOMED IN THE WEST

THE CONSECRATION IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, February 4

S. George's Cathedral was packed on Saturday, the Feast of the Purification, when the Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, consecrated Canon Robert Evelyn Freeth to be Assistant Bishop of Perth.

Bishop Muschamp took the place of the Archbishop of Perth who has been unwell since his return from China and has been ordered two months' rest from all diocesan duties.

The Bishop of North-West Australia, the Right Reverend John Frewer; the Bishop of Bunbury, the Right Reverend Donald Redding; Bishop W. E. Elsey and Bishop C. L. Riley were the co-consecrators.

At ten o'clock a procession, led by a crucifer, lay-readers, clergy from every diocese in the Province, retired canons, retired deans, canons and the Archdeacon of Northam, entered the cathedral.

After the hymn, "O Thou Who Makest Souls to Shine," came the procession of bishops led by crucifer and acolytes.

The Registrar of the diocese, Mr. R. B. Peagum, followed with the Chancellor, Mr. E. Tindal; the Master of Ceremonies, the Reverend W. Bastian; the bishop-designate's attendant, the Reverend E. Thomas; the bishop-designate; the bishops and their chaplains; the Dean of Perth; the Administrator, Archdeacon R. G. Hawkins; followed by the Bishop of Kalgoorlie with his chaplains, the Reverend E. W. Robotham and the Reverend J. L. Brown.

The Gospel was read by the Bishop of North-West Australia and the Epistle by the Bishop of Bunbury.

The bishop-designate was presented to the consecrating bishop by Bishop Elsey and Bishop Riley.

FITTING CHOICE

In his sermon, the Bishop of Bunbury, on behalf of the bishops of the Province, gave a warm welcome to the new bishop.

He referred to the need of an assistant bishop in the great Diocese of Perth and how fitting it was that the one chosen should have spent so many years in the diocese and be one whose influence extends throughout the length and breadth of Western Australia.

Bishop Redding said:—

"In a large diocese no one man, even with the grace of Episcopal Orders, can do all that is required of a diocesan and I rejoice that Perth is to have a Bishop who can give his whole time to the setting forward of love and peace among all men; whose chief concern will be to teach and ex-

hort with wholesome doctrine, as he conveys to others the gift of the Holy Spirit by the laying on of hands.

"I would have you consider three essential attributes that must regulate the life of every minister of the Church.

"In this Service of Consecration are set three alternative Gospels, each one of which sets forth an essential attribute in the life of him who is to be consecrated bishop.

THREE GOSPELS

"The first centres around the question to Simon, 'Simon, lovest thou me?' and Our Lord's charge to tend his sheep given as a result of Simon's answer. There is no substitute for a minister's personal love for Christ.

"The second Gospel is the account of Our Lord's appearance to the Apostles when He said, 'As my Father hath sent me, even so send I you.' We who have been sent must exercise our ministry, as He did, with love, patience, humility, and with self sacrifice. There is nowhere in the world where arrogance, pride, greed and selfishness are so out of place as amongst those in the ministry of the Church.

"The third Gospel is Our Lord's farewell charge to his servants immediately prior to His Ascension, and I would have every servant of Jesus keep in the forefront of his mind two sentences:

"Jesus said, 'All power is given unto Me' and 'Lo, I am with you always.' Power be- longeth unto God and we must never forget that."

After the service an informal gathering of clergy met in the Burt Hall to make a presentation to Bishop Freeth.

An expression of affection was made by Canon J. Paice, who told those present that the gift chosen for the bishop was a pectoral cross and an illuminated address which all clergy were asked to sign.

Bishop Elsey, giving an explanation of the origin of the pectoral cross, reminded those present of the meaning of the Latin inscription 'Jesu, Jesu, be to me Leader, Life, Law and Lord.'

The address was then read and the presentation made by the Bishop of North-West Australia.



The Bishop in Korea, the Right Reverend John Daly (centre), left last week for Manila after a three-months' visit to this country. Amongst those who farewelled him at Sydney Airport were Bishop R. C. Kerle (left), representing the Primale, and Bishop Daly's commissary, the Reverend E. H. Lambert (right).

MOVE TO BRING THE BOYS' SOCIETY TO NATIONAL LEVEL

BY A SPECIAL CORRESPONDENT

Ballarat, February 4

"Best and most enthusiastic" were the words used by the newly-elected National Chairman of the Church of England Boys' Society on January 28, in concluding the eighth triennial national conference of the movement.

The conference was held at the Ballarat Grammar School, Victoria, from January 25 to 28.

Twenty delegates from five States combined in business meetings designed to consolidate the work of the society on a national level.

The success of the meetings can be seen in the words of one of the recommendations "that the National Council meet again within twelve months" to reconsider various measures which by then will have completed a trial period in branch work throughout Australia.

Enthusiasm was very evident as delegates sought to arrive at means of unifying this vital work among Anglican boys and of replacing various divergent State systems with one sound system in such departments as leadership training, publicity, handbook for members, and designation of degrees on uniforms used by a growing number of the 8,000 members enrolled officially in the Commonwealth.

The new chairman spoke in glowing terms of the pioneering work done for the movement by the retiring chairman, Canon M. W. Britten, from the Diocese of Melbourne.

Canon Britten became first associated with organisation in the C.E.B.S. when he accepted the post of Melbourne Diocesan Organiser in 1934.

Since then, among other tasks for the society, he has been National Secretary for 16 years and has occupied the position of National Chairman for the last 6 years.

REFORMS CARRIED

He has for many years been seeking to bring about some of the reforms which were carried unanimously at Ballarat last week-end.

The Canon, together with other members of the National

Executive, resigned at the end of last year.

At the opening of the conference, Canon Britten announced that the new chairman, elected by postal vote throughout Australia, was the Reverend Neale Molloy, present chairman of the Melbourne Executive.

The National Secretary is Mr. Jim Patterson, whilst the treasurer's task will be carried out by Mr. Eric Simonsen.

It was thrilling to be at Ballarat. The 23 C.E.B.S. delegates shared with the main body of C.E.M.S. delegates in open conference and were also inspired by the three main addresses on God's call to unity.

PACKED CATHEDRAL FOR OPENING OF LEGAL YEAR

FROM OUR OWN CORRESPONDENT

Melbourne, February 4

Among the 1,200 people present in St. Paul's Cathedral on February 1 to mark the opening of the legal year were the Governor of Victoria, Sir Dallas Brooks, and Lady Brooks, and the Chief Justice, Sir Edmund Herring, who is also Chancellor of the diocese.

The lessons were read by the Attorney-General of Victoria, the Honourable A. G. Rylah, and by Sir Edmund Herring, who took the place of the Prime Minister, who was indisposed.

The President of the Congregational Union of Australia and New Zealand, the Reverend Lyall Dixon, preached the sermon.

He said that human law is not complete but the law of the Lord is complete.

God's law is truth, and truth is not static; it is principle, spirit, a living thing, enshrined in a Person, Jesus Christ, Who is the Truth.

In administering the law this living character of God's law must be remembered; it is more than cold justice, it requires imagination, faith and understanding.

There was the usual procession of members of the judi-

ary, barristers and solicitors through the Cathedral Close to the West Door.

Included in the procession were Sir Charles Lowe and Justices Martin, Sholl, Dean and Smith of the Supreme Court; and Federal Judges, Sir Thomas Clynne, Mr. Justice Spicer and Sir Edward Morgan.

The Lord Mayor, Sir Frank Selleck, was present with the Town Clerk and stipendiary magistrates.

As well as the Archbishop-Administrator, who gave the blessing, the Bishops of Ballarat, St. Arnaud and Geelong were present.

The Moderator General of the Presbyterian Church, the President of the Methodist Conference and the President of the Baptist Union attended the service.

Sir Robert Garran's hymn, "Prosper the Commonwealth," was sung.

FACT AND FANCY

Prominent Adelaide layman, Mr. Henry Rymill, a staunch churchman, is a well-known figure in the yachting world. For many years past he has spent Christmas and Easter at Port Vincent, on Yorke Peninsula, S.A., and is invariably present at church on those occasions. The rector, the Reverend Arnold Osborne, was intrigued to know how Mr. Rymill found out the time of service last Christmas morning. "Oh, that's simple," replied Mr. Rymill. "When we dropped anchor in the bay, we took out the telescope and looked at the board in the window of the shop on the sea front!" It certainly pays to advertise, comments the rector.

"The Eskimo language is a very wonderful language, even more pure than the ancient Greek, and it has a very large vocabulary. They say the average Englishman carries between four and eight thousand words as the general vocabulary that he uses. The Eskimos carry, I would say, hundreds of thousands of words."—The Reverend Donald Whitbread, whose parish is in Northern Canada, speaking in the B.B.C. programme, "In Town Tonight."

Bishop's Stocking: "A constant stream of presents" for his "Christmas stocking" is reported by the Bishop of Chelmsford, the Right Reverend S. F. Allison, who appealed for a present of a pound from every communicant in his diocese to provide new churches for housing estates. The total amount received to date is £12,913. "Among gifts already received have been two cheques from very small Essex villages of £60 and £100," writes the bishop in his monthly letter.

—THE APPRENTICE.

RIVERINA REJECTS THE CONSTITUTION

The Diocese of Riverina rejected the draft Constitution on the casting vote of the bishop, the Right Reverend H. G. Robinson, on January 29.

The vote was 18-18, although the bishop had strongly urged rejection in his Charge. Details of the Synod will appear next week.



Bishop R. E. Freeth and Mrs. Freeth after the bishop's consecration on Saturday.

"PRIESTS' LIBRARY" AIM OF S.P.C.K.

LAYMEN'S BOOKS, TOO, AT POPULAR PRICES

London, February 4
One of the projects which the Society for Promoting Christian Knowledge hopes to bring forward this year is a "priests' library."

It will be "composed of books old and new which ought to be on every clerical bookshelf, in handy but durable reprint form and published at a moderate price."

For laymen, the society hopes to launch a scheme of regular reading, at popular prices.

For the work of evangelism the society is preparing several series of hand-out pamphlets, one designed for evangelism in new towns and housing areas.

Two groups at work on these problems are a literature group under the chairmanship of Bishop Wand, and concerned with literature of scholarship and general interest, and a propaganda group, at present under the Bishop of Stepney.

The annual report of S.P.C.K. which announces these plans, says that overseas the most acute need for planning of literature is in the field of basic textbooks and reference books for the clergy in the vernacular.

For some time the training of the native clergy in many parts of the world may continue to be given in English, but experience shows that in many cases the books they are going to have by them all their lives must be thought out and written in the language in which they preach and minister to their people.

BASIC MATERIAL

It is for the society to try to see that basic material for the chief tasks of the ministry is made available, properly translated into the necessary vernaculars, and offered to those who need it, even if it has to be reproduced by cheap methods than that of the orthodox printing press," says the report.

The society's financial problem, which necessitated the sale of S.P.C.K. House, Northumberland Avenue, for £312,000, was made more acute by the Government's financial policy and credit squeeze, which took effect when all plans were made and a new building had been begun.

The new headquarters cost £130,000 and much of the capital made available has already been used in financing the development of the society's church publishing and book-selling business at home and overseas, but a substantial sum will remain for the society's purposes.

"The number of men now making first enquiries," says the bishop, "shows that there is far greater awareness of the vocation to the ministry than a few years ago."

"While the number of ordinands continues to grow, the number of clergy in the diocese remains about the same, as country dioceses who have no curates continue to raid those who have whenever livings fall vacant."

"As the average age of clergy is now 55, the need for a still larger intake of young men is obvious."

BISHOP OF HULL TO RESIGN

ANGLICAN NEWS SERVICE

London, February 4
The Right Reverend H. T. Vadden, Suffragan Bishop of Hull and Archdeacon of the East Riding, is to resign, as from March 31, because of ill-health.

Bishop Vadden, who was ordained in 1910, spent a period in missionary service in India and later became one of the secretaries of the Church Missionary Society.

He became Suffragan Bishop of Hull in 1934, and has been Pro-Prelate of the Tower House of the Convocation of York since 1955.

PRISONERS BUILD CHAPEL

ANGLICAN NEWS SERVICE

London, February 4
The Archbishop of Canterbury on January 27 dedicated a chapel in Dover prison which had been converted from an old Naafi building by the prisoners who had made most of the furnishings in prison workshops.

The prison building, on the hill overlooking the Channel, was for many years an Army barracks.

After the service Dr. Fisher spoke with many of the 100 prisoners who attended the service.

W.C.C. WILL REVIEW ITS ACTION AND POLICY

EXECUTIVE TO MEET IN GENEVA

ECUMENICAL PRESS SERVICE

Geneva, February 3

The twelve-member Executive Committee of the World Council of Churches will meet at the council's headquarters here from February 4 to 8.

During the meeting, the first of the Executive group since the 90-member Central Committee met in Galyateto, Hungary, last August, the council's action and policy will be fully reviewed.

The Executive Committee holds summer and winter meetings each year. It is elected by the Central Committee, the larger body that carries out World Council decisions made by the assemblies, which meet every six years.

The Executive's agenda includes discussion of the General Secretary's report covering activity during the recent international emergencies and the report of the officers of the Commission of the Churches on International Affairs on their work at the General Assembly of the United Nations.

MANY PLANS

It will also deal with:

- Relations with the Moscow Patriarchate of the Russian Orthodox Church; possibilities for theme and arrangements in connection with the W.C.C.'s third assembly set down for 1960 "somewhere in Asia";

- Themes and planning for the next meeting of the W.C.C.'s Central Committee, Yale Divinity School, New Haven, U.S.A., July 30 to August 7, 1957.

- Progress of proposals for integration of the World Council of Churches and the International Missionary Council by 1960.

- Review and preview of work among Hungarian refugees and the future of the W.C.C.'s refugee resettlement programme.

- Building plans for new headquarters to be erected in Geneva.

Members of the committee expected to attend include World Council honorary president, the Right Reverend G. K. A. Bell, Bishop of Chichester (Anglican); Bishop Sante Uberto Barbieri (Methodist), Brazil (W.C.C. President); Dr. Franklin Clark Fry (Lutheran), U.S.A., Chairman of the Executive Committee; and Dr. Ernest A. Payne (Baptist), U.K., Vice-Chairman; Dr. Eugene Carson Blake (Presbyterian), U.S.A.; Dr. Kathleen Bliss (Anglican), U.K.; Professor Joseph Hromadka (Czech Brethren), Czechoslovakia; Bishop James of Philadelphia (Ecumenical Patriarchate of Constantinople), Turkey; Dr. Martin Niemoller, (Evangelical Church of Germany); Dean Liston Pope (Congregationalist), U.S.A.

LEADERS

In addition to the General Secretary, Dr. W. A. Visser 't Hooft, and members of staff in Europe, Dr. Samuel McCrea Cavert (W.C.C. Executive Secretary in the U.S.A.) and Dr. O. Frederick Nolde, Associate General Secretary of the W.C.C. and Director of the Commission of the Churches on International Affairs, New York, will attend.

Sir Kenneth Grubb, Chairman of the C.G.I.A., London, and Dr. Norman Goodall, are also expected.

CHURCH AID CONTINUES FOR HUNGARY'S REFUGEES

ECUMENICAL PRESS SERVICE

Geneva, January 28

By the end of the first week of January, 180,000 refugees had escaped to Austria. More than half of these have been moved to other countries.

At the beginning of the New Year a nightly average of 700 people continued to cross into Austria, the proportion of Protestants being slightly higher than the previously reported estimate of 30 per cent.

In an interview with the Vice-President of the United States, Mr. Richard Nixon, the director of Service to Refugees of the World Council of Churches, Dr. Edgar Chandler, urged the importance of adequate financial support for the Austrian Government, the Red Cross and Voluntary Agencies helping the refugees.

Dr. Chandler asked that the United States Government should try to introduce into new legislation a provision for refugees who had accepted temporary asylum in European countries other than Austria to enter the United States.

Existing legislation in America provides only for immigration from countries of "first asylum."

Dr. Chandler also took the opportunity to plead the cause of displaced persons and escapees who have been temporarily neglected owing to natural emphasis on the new Hungarian arrivals.

RESETTLEMENT

During the Christmas and New Year seasons 50 special Protestant services of worship were organised by a team of pastors working as a unit with the assistance of the World Council of Churches and the Lutheran World Federation.

Mobile teams and seven resettlement officers of the World Council of Churches continue

to register and process refugees for resettlement abroad.

The Y.M.C.A. and Y.W.C.A. maintain their recreational, cultural and spiritual activities within 40 to 50 camps spread all over Austria. It is estimated that together they touch 21,500 refugees.

Information bulletins in Hungarian giving details about migration possibilities, temporary settlement in Austria and methods of tracing relatives and friends are published every second day in the Tyrol and Upper Austria.

ACTIVITIES

Community activities in the camps include language classes, needlework, handicrafts, film programmes and orientation for resettlement.

The Y.M.C.A.-Y.W.C.A. was also working among the refugees who came to Austria with arms or in military uniforms and were put as internees into a special camp near Salzburg.

With the permission of the Defence Ministry and in accordance with an understanding with the International Red Cross, this camp was supplied with equipment and programme materials.

In co-operation with the Vocational Training School in Salzburg, courses for electricity and radio mechanics have been prepared. The camps have now disbanded and the inmates have been sent to other centres.

A two-day conference for Protestant Hungarian refugee pastors in Australia is being held from January 16 to 17 in Vienna, under the sponsorship

of the Austrian Evangelical Churches, Lutheran and Reformed.

The Lutheran World Federation and the World Council of Churches are represented at the conference. An estimated 25 persons are expected to attend.

At the Ecumenical Institute of the World Council of Churches, Bossey, Switzerland, theological students of 15 countries and ten confessions, gathered for the Graduate School of the Institute, have addressed an appeal for ministry to the Hungarian refugees to theological students throughout the world.

SERMON BY TELEPHONE

ANGLICAN NEWS SERVICE

London, February 4

Visitors to S. Mary's, Southampton, can now pick up a telephone resting on a table and hear a three-minute sermon.

The telephone is connected to a tape-recording fitted over the church door.

So far, two recordings are in use—one a talk by a member of the clerical staff, the other by a layman. The next is planned to take the form of an interview between two laymen.

The idea has proved a great success, and between two and three hundred people every week have taken advantage of it.

Five people have already been sufficiently impressed to ask if they could join a confirmation class or become active workers for the church.

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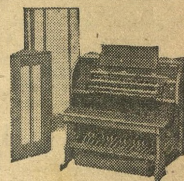
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CHINESE ANGLICANS AND THE WESTERN WORLD

By FRANCIS JAMES

It would be very easy not to write this article—the most profoundly difficult of the present series—for it contains things that will appal and puzzle many.

On the other hand, it may explain much; and, again, how can a Western journalist, claiming an absolute over-riding duty to tell the truth, criticise its suppression by leaders of Communist countries if he suppresses any part of it himself?

BALDLY, then: Every Chinese Christian whom I met and asked about it is utterly convinced that "germs" were dropped by American aircraft over Korea and Northern Manchuria. Try as I might, I could not find one who did not believe the story.

The Chinese Christian leaders all used the same words. "But, of course, the Americans used germ warfare in Korea," they said. These leaders, remember, included not only our own bishops of the Chung Hua Sheng Kung Hui; but four Roman bishops, still in good standing with the Vatican, and representatives of each major Protestant denomination.

Few things better explain than this universal belief the attitude of Chinese Christians towards the Church in the West. Few things, properly and carefully assessed, will help us better in the West to understand the attitude of Chinese Christians and intellectuals towards us Christians and our Western society generally.

GERM WARFARE

Before execrating the gentle and kindly Bishop Timothy Lin, of Peking, or the devout and studious Bishop Shen, of the Nanking Theological Seminary, who both believe the "germ warfare" story as firmly as they hold to the Lambeth Quadrilateral, it is only fair to take into account two things.

First, there is a small number of people in England, in Australia, and the United States who, for what seem to them personally good enough reasons, also believe that bacteriological warfare in some form was used in the Korean war. Some of these folk, however long one may rate their perspicacity and critical capacity, are yet good Christians, and even Anglicans.

Second, those in our midst who believe this nonsense (a word which makes my own opinion plain!) have not the excuse which can be given for our Chinese brothers in Christ. This excuse was well—and quite unconsciously—expressed in the words of the Chinese Minister for Culture, Shen Yen-ping, who, under his pseudonym of Mao Tun, is one of China's three greatest living writers. We were discussing the deliberate suppression by the Chinese Press, after nearly five weeks, of President Tito's criticism of Russia at the beginning of the Hungarian revolt, and Mr. Shen explained it blandly in these words: "We do not think it is necessary to tell the people the things they do not need to know."

It took my breath away!

THE FACTS

But only at first for, in fact, as I realised after thinking about it a little, everyone in the West who is responsible for giving information and instruction is compelled in practice to do something of the same kind. No newspaper can possibly give its readers all the facts, even if it knows them: the whole point of maintaining an army of sub-editors on daily newspapers is to make a selection of such facts as "it is necessary . . . for the people . . . to know." It is all a matter of degree, and for every paper like *The Times* or the *New York Times* there is a host of less comprehensive journals.

Whatever the faults of newspapers in the West, about which, as a journalist, I do know just a little, however, we can usually get at the facts of

a given political or other matter if we know how to do it and try hard enough. The Chinese cannot.

This all goes to the root of what was made clear in the first article of this series, namely, the complete fatuity of trying to ignore politics in writing any account of the Church in China to-day.

CONDITIONING

The hard political fact of the matter is that the Chinese Press, like the radio and the theatre, is directly controlled in policy and presentation in a way that the American Press, for example, is not. Further, its personnel, whether "pure" journalists or top executive politician-journalists, are conditioned, biased, prejudiced in outlook to a degree which (my colleagues among them will be glad to learn) the generality of American Press men have not nearly attained—yet.

The consequence is that our bishops of the C.H.S.K.H., like all Chinese ordinary citizens, are able to form views on such matters as the "germ warfare" myth only on the basis of such carefully selected "facts" as the political regime chooses to give them. It so happens that I had myself read everything obtainable from Chinese, American, Russian and British sources, and others, about these "germ warfare" allegations, and this enabled me to ask my Chinese friends some questions which it was impossible for them to answer. It was no part of my business to argue with them, let alone try to convince them they were mistaken, and I should like to make that clear. I attempted only to ascertain what they believed, and why.

May I add that, although every non-Chinese bishop I know cheerfully scouts the "germ warfare" myth—and happens, in my view to be right about it, that does not necessarily make him more clear-headed than the Chinese, for I have not yet met one bishop

is a national Church in most senses of the term which, with its members, will—and does—solidly support the Chinese Government in its broad conduct of internal as well as external affairs.

I do not think there should be any doubt in anyone's mind about this.

If, to take the extreme catastrophic case, war should break out between China and a Western Power, then the C.H.S.K.H. would pray and work for a Chinese victory and a just peace in precisely the same way that we would—and so would the Roman Catholics, the Presbyterians, and every other denomination in China. Like us of the West, they would, of course, pray, and do everything they could in a physical sense to avert the catastrophe; but, the issue once joined . . .

They did so during the Korean war.

Why?

Not simply because they are victims of propaganda: a very few of them even told me they appreciated there was "an element of over-statement" in some later pronouncements by their Government during the Korean conflict, and went on to say the same was equally true of official American statements—which I could not find it in my conscience to deny! There is far more to it than propaganda. The chief thing is that they happen to be Chinese citizens.

PRIDE OF RACE

Those who have known China best have for many years past recognised the almost unique pride of the Han Chinese people in their race. It seemed patent to me, however little I knew of China, that this pride of race, manifesting itself in the intense national sentiment we experienced on all sides, is the dominating factor of Chinese life to-day, and not communism or anything else. Inevitably, the Church is affected by this nationalist feeling, and

This is the fifth 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 sixth article will appear next week.

from the West who has read the English translations of the Chinese Government's official publication with the "evidence" on germ warfare.

I have dealt with this matter at some length for two reasons. One member of the Delegation, when I raised it (at the express prior request of one of the Chinese bishops) during a meeting with the C.H.S.K.H. shortly after our arrival, vetoed my query on the ground that it was completely irrelevant to us as an Anglican delegation, and that it was even an improper question to raise. It is not an easy matter for a mere layman, the youngest and least experienced of a most distinguished party, to ignore a view sustained by the massive weight and experience of Archbishop Mowll. In venturing to differ, with the greatest respect, from His Grace, I feel it is proper to give full reasons.

The second consideration is that this is yet another instance of the trust which Chinese Christians repose in their Government—and, by implication, the Press and other news sources which that Government directs. It is further evidence of the extent to which the C.H.S.K.H. has so completely identified itself with the Chinese people as to have become completely indigenised. It

during the Korean war only two prominent pastors publicly raised their voices against the Government—the Roman Bishop in Shanghai and the leader of a tiny Protestant sect. Both were imprisoned.

As far as the C.H.S.K.H. is concerned, I know that all my fellow delegates will confirm that this nationalism, though apparent, is not in the least offensive. There is nothing aggressive, or boastful, or un-Christian about it. There were opportunities aplenty—indeed, I am so perturbed an empiricist that I made them myself on occasions—for it to have shewn itself in at least a mildly unpleasant form. It never did. I am personally in consequence enormously impressed, not only by the good manners, but the extreme Christian forbearance and great love, which we were shewn by the C.H.S.K.H.

Strangely, the only "touchiness" that I uncovered in this way was with some Presbyterians and Roman Catholics. No one of the C.H.S.K.H. attempted, even during a very strong discussion when, knowing the facts on both sides, it would have been tactically de-vastating/so to have done, to excuse anything with which we found fault in China by pointing out that a similar situation existed in the West. It was



A ride on the back of a tiger? Some might read a metaphorical significance into this picture of (left to right): the Secretary of Chekiang Diocese, the Reverend Niu Chih-fong; Bishop Cranswick of Tasmania; Bishop Housden of Rockhampton; Bishop K. H. Ting of Chekiang and President of the Nanking Union Theological Seminary; Canon H. M. Arrow-smith; and the Reverend Tsai Tze-kang.

the Presbyterians and Roman Catholics who turned discussions with me by asking unanswerable questions about the Bantu Education Act, or segregation in the United States, or religious freedom in Spain. Thank goodness, no one ever asked me a question about Australian Aborigines!

I am sorry if this makes me appear guilty of Anglican pride; but I can record only what I actually experienced. I offer no explanation for the serenity of Chinese Anglicans and the urbanity of their undoubted national feeling by comparison with some members of the Roman and Protestant Churches.

How far and how long this will continue to be the case I cannot guess, since I do not really know the reason for it; but the political situation in China is such that I cannot help having some uneasy moments.

I think we should perhaps remember and carefully reflect upon this, that it is an essential corollary of political and military policy for the Chinese Government to sustain (a) anti-Western feeling in China; and (b) pro-Chinese feeling among people from groups as wide as possible in the West.

(Is it fair to ask to what extent this is true in reverse of the United States?)

We might remember also that our Chinese brothers in Christ, were they to discover even the gravest faults in their Government, would, because of their aroused national feeling, still support that Government to the death against any conceivable foreign intervener simply because it was a Chinese Government.

MORAL REFORM

There are two other considerations. It is not as though there had been repeated in China what happened after the war in some European countries: the Chinese to-day do not assess their communist Government against the rule of an immediately preceding Government remarkable in its latter years for efficiency, honesty, regard for personal liberty or anything else much worth while; and the present regime appears without doubt to have stabilised the currency, provided and distributed food, clothing and shelter on a scale not known in China in this century.

To any Chinese Christian, these things are important. If you add to them the complete disappearance of all trace of that vice which was, only a decade ago, to be seen in the grossest forms in Chinese coastal cities, then a great deal is explained. The stories about gambling dens and houses of ill-fame having completely dis-

appeared in Shanghai, as a matter of interest, are true. With one of my colleagues, armed with addresses furnished by more reputable acquaintances of the Merchant Service, and the good offices of a pedicab man who spoke English, I did my best to cast some doubt upon them. We had no success.

I hope all this, instead of a detailed *verbatim* account of what individual Chinese told me about individual Western countries, will suggest what they do in fact feel. I give only one instance of a direct kind, because almost the only Western country against which feeling is universally and directly bitter is the United States.

My companion was a highly intelligent Anglican priest who lectures at a Union Theological College. We were talking about relations with the West generally, and we had discussed the Sino-Japanese war and arrived at the present position of Japan.

THE JAPANESE

"Poor, poor Japanese people," he said. He was obviously deeply moved.

"What do you mean?" I asked. "Their economy is expanding. Their country is on its feet again, thanks to the Americans. The Occupation Forces have just about left there, and they have good relations with most of the world."

"Do you realise," he said, "that in the year 1954 their greatest single source of foreign currency arose from organised prostitution?"

I asked what his source was. I was staggered when he gave it me: A solid, thoroughly reputable American religious paper, in an article based upon Japanese official statistics, which I was later able to confirm.

The anti-American feeling of this priest was based mainly on moral grounds. He shared the somewhat puritanical outlook which is found everywhere in China, and among communists no less than Christians. If I can risk a generalisation about this puritanism, it is that it applies to sins of the flesh very much more than to the sins of the spirit.

Most other clergymen and lay folk of the C.H.S.K.H., as well as the Romans and Protestants, base their anti-Americanism on much wider grounds, which are, of course, political. The roots of this xenophobia, directed particularly at the United States, are deep in the past. Time and again, discussing former missionary work, I was told stories of American "extravagance," of the "scandal" in one case of a missionary's house, which was air-conditioned, of "luxury" living. This was all somewhat different from the criticism of the Roman Church which—

even when it came from Roman Catholics themselves—focused on (a) the physical possessions and financial strength of Rome, however poor and devoted many of her missionaries; and (b) Roman "intervention" in politics at all levels—the point being that it was foreign Roman Catholics who did the intervening.

As far as I could judge, anti-American sentiment is less evident in the C.H.S.K.H. than in any other denomination, however.

A peculiar phenomenon arising from this was the general sympathy which, relatively, England seemed to get, especially in the C.H.S.K.H. One effect of the propaganda machine is that, in practice, England is regarded as being a "victim" of "American imperialism" only in a lesser degree than China and Japan. This was the more interesting to me personally, because our arrival in China coincided with the Suez crisis, and the Press and radio were execrating "British and French imperialism" incessantly, while "spontaneous" demonstrations were being organised in most large Chinese cities. By the time we left China I was being told by Christians of all kinds that, much as they deplored Britain's actions in the Middle East, they were sorry at the way the Americans had "let you down." It all shewed, they said, how completely selfish the Americans were! And did I not see now, they would add, how justified the Chinese were in mistrusting the Americans?

ANTI-AMERICAN

How deeply this feeling was rooted, and how quickly it could be switched, are, of course, another matter.

I should have felt happier if we had discovered much trace of sympathy with the Hungarians; but we did not. Although some Chinese who heard the B.B.C. transmissions regularly had a fairly accurate knowledge of the movement of events in Hungary, they were confused by the official communist "news," and were inclined the more to accept the latter because of the inept approach of the Voice of America. It is an unfortunate fact, which should be recorded, that the Voice of America transmissions are not jammed in China generally, as the transmissions from Formosa are jammed, because they are not regarded as effective. As far as I could see, the Chinese occasionally tune-in to the Voice of America for a little diversion, in the same way that people listened to Lord Haw Haw during the war.

Two things more should be added.

(Continued on page 8.)

THE ANGLICAN

FRIDAY FEBRUARY 8 1957

THE AMERICAN DANGER

Might was just as Right in Korea as it was in Hungary, in Kashmir, and as it is now in the Gaza Strip and the Gulf of Akaba. Not to mention Burma and Tibet.

Might also happened to be Right during the whole Suez Canal crisis when, it is time the world learned, the major cause of the failure of Mr. Menzies' mission to Nasser was the undertaking secretly given that rascal by the United States that he could rely wholly on American support in certain contingencies.

There is not much we can do about the United Nations as such: as a body, it does not count tuppence. It depends in practice for such authority as it has upon the whim of its strongest military member, the United States. The Americans in turn can indulge their whims only so far as they are not inhibited by the next strongest member, the Soviet Union and as long as they can rely upon the acquiescence, at least, of the rest of the West, in the erratic policy of economic and territorial aggrandisement, with its ugly overtones of ruthless and hysterical megalomania, favoured by American governments since the brains of the State Department were blown out these five years past.

If the mild think these strong words, just let them reflect that twice in this century the British people — the second time at the critical moment utterly alone — withstood the forces of evil, poured out their blood and treasure with no thought of gain while the American onlookers waxed fat. Just let them reflect that it was American insularity which vitiated the work of the League of Nations; the refusal of America to co-operate with France and Britain that led to the Japanese occupation of Manchuria; American naivete which against the massive experience of the Foreign Office dreamed up the lunatic plan to allow the Russians into Eastern Europe and the Balkans; American panic which, the Russians once admitted, then committed every conceivable error in trying to expel them; a solely American decision to kill human beings with the first nuclear bomb at Hiroshima; American money and political policy which financed the Stern Gang and a virulent anti-British campaign during Israel's birth pangs; American irresponsibility which now seeks to strangle the state of Israel; sheer American ineptitude that brought about the bloody Korean war; American prejudice which sustains the wicked Franco yet hypocritically denies China (because it is also wicked!) a seat in the counsels of the nations . . . the rest of the mephitic list would occupy the rest of these columns.

If there is little we can do about the United Nations as such directly, there is much that we can do directly with the Americans, and, indirectly, the U.N. For the past decade, as far as Australia is concerned, the Americans have succeeded in blackmailing us, and the first step is to refuse to pay. The American attitude towards other countries is exactly the same in principle as that of the Russians. They say you must be either an American satellite or an American enemy: all or nothing. This policy works with Europe and Australia, while it fails with some Asian countries, because the Americans are hasty heirs to part of the European tradition, and this close vicarious relationship is exploited by them with complete lack of scruple.

Strangely, there is in the hands of the Australian Government a potent means to break the stranglehold of American blackmail: the Government will know what it is. One thing is sure. The future is black beyond human understanding unless the same elements in the West act quickly to restrain the alembic activities of the Americans, and before they can turn their own country into the type of right wing dictatorship which they are presently creating and underwriting elsewhere in the world. There is still comparative freedom of information in the United States, and it would be worth while exploiting this to explain to the American people that Japanese gratitude for dollars is tempered by knowledge of the statistics of illegitimate miscegenation because of American troops, for example, or the venereal disease rate among American officers stationed in Japan (there was none, incidentally, among Australian officers), and other even worse facts about American imperialism, while at the same time exercising on the American government a little of the pressure they have placed upon us. After all, there is little to choose between communism and fascism so far as the ordinary man is concerned, and if one or the other lies ahead of us then it would be improvident indeed not to let the United States know that we might prefer to throw in our lot with the Russians and Chinese. Best of all, we might join the "uncommitted" ranks. The Americans would understand.



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

A Provocative Design

The furore over the winning design in the Sydney Opera House competition is very stimulating to those who hitherto had thought that the average Australian could be roused to a fine pitch of excitement only by the disappointing performance of the favourite in a horse race, a rise in the price of beer, or other occurrences on that level.

The provocative and exciting design which has been awarded the prize could have significance beyond the spheres of opera or architecture.

It has jolted many people out of conventional thinking. And that is good for the maintenance of a vigorous-minded community, holding fast to those things which are good but ready to examine new ideas and adopt them if convinced of their merit.

Speaking for myself, I was shocked at first sight of the opera house perspective. I admit that the likeness of its shell-vaulted roof to the billowing canvases of a circus tent (also noted by some facetious correspondents in the current Press controversy) occurred to me, too.

But since then the cleverness of the design in solving gracefully the problem of roofing the auditoria has impressed itself on me. Sydney might so easily have acquired a box-like opera house — or one resembling a gasometer.

And the neatness of the internal planning, with its two auditoria, convenient access for people arriving by car or on foot, and the general economy of arrangement, is also a striking feature.

So I believe my own revised reaction, "I rather like it," is becoming almost the popular view. At least I hope that will be so. For the job now is to get on with the building. And for that full-blooded com-

munity co-operation is needed. The State Government, the City Council and the Australian Broadcasting Commission may be expected to give substantial financial aid. But everyone with an interest in culture should also contribute.

Long Political Off Season

Seldom has Australia had such a long off season in politics as the one it is now enjoying. Scarcely a contentious political voice has been heard in the land for weeks — except that of Mr. Tom Dougherty, chastising fellow-Labourites, as we noted last week.

But even Mr. Dougherty has reacted like a man who fired a gun a couple of weeks before the duck-shooting season opened. For he has since publicly cancelled a good deal of his criticism of the N.S.W. Premier, Mr. Cahill, and his followers, and assured Mr. Cahill in particular of his admiration.

Of the Federal Labour leader, Dr. Evatt, very little has been heard since the Federal Parliament rose more than three months ago.

Federal Parliament will not meet again until March 19. But the reconstitution last week of a team of outside advisers to help the Government in the reshaping of its economic programme is a reminder that soon we are likely to hear the clash of party swords again.

The great improvement in Australia's balance of payments position, the buoyancy of the wool market, and the prospects of an armaments deal with the United States which would substitute firepower for manpower in defence planning would all indicate an easing in economic problems.

The Government has given no indication yet of what may be expected in the next Budget. However, the Prime Minister, Mr. Menzies, said at a recent Press conference in Canberra

that he "would not be surprised" if he made an economic statement in March after he has heard from the committee of business leaders and economists which is now reviewing the prospects for 1957. So we must possess ourselves in patience until then.

But it is at least indicative of lessened tension that it is intended to open the next session of Parliament with a ball instead of a much more restricted reception. May the Budget also strike a festive note!

Treatment Of Aborigines

Attempts in some quarters to shrug off criticism of the way in which aborigines are treated do not seem to me to be very convincing. In particular, it is being alleged that a recent report by a West Australian Parliamentary committee is exaggerated. But photographs produced to support the allegations certainly give the impression that at least some aborigines in the West Australian outback are in urgent need of medical attention.

Even in areas like Northern New South Wales, where aborigines live in settlements on the outskirts of country towns, there is plenty of evidence that the job of assimilating the native people (if that is the object in view) is bristling with unsolved problems — proper housing and hygiene and regular employment, for example.

A good deal is being accomplished under the supervision of bodies like the Aborigines' Welfare Board in N.S.W.

But it is a pity that criticism of the shortcomings in our treatment of our own native people, as voiced, for instance, by the Dean of Melbourne, should arouse resentment in some quarters — and even give rise to the outmoded pastime of trying to play one State against another.

If ever there was a question which demanded the most practical and sympathetic co-operation among Federal and State Governments it is this one of seeing that the aborigines everywhere in Australia get a better deal. Until they do get it, Australia is vulnerable to criticism in United Nations circles whenever the question of the treatment of native peoples is being discussed.

The Lord Mayor Pulls a Beer

The new Lord Mayor of Sydney, Alderman H. Jensen, made a promising start in his high office, particularly in his effort to arouse a greater interest in the appropriate celebration of Australia Day on the due date — January 26.

But his appearance a few days later at a beer garden ceremony to celebrate the re-opening of a remodelled Sydney hotel seemed to me to be in much less acceptable taste.

A Lord Mayor is expected to serve all sections of the community and to be catholic in his interests. But the dignity of the office also calls for discretion in the acceptance or rejection of invitations.

The picture of the Lord Mayor pulling beers was not edifying.

—THE MAN
IN THE STREET.

ARCHDEACON BRADY

FROM OUR OWN CORRESPONDENT Melbourne, January 14. The Venerable O. J. Brady, of the New Guinea Mission, has reached here on leave. He will shortly undergo medical treatment before enjoying a long-awaited rest from his work as Principal of S. Aidan's College, Dogura.

CLERGY NEWS

ATKINS, The Reverend Paul, of Headcorn, Ashford, Kent, has accepted the living of S. Mary, Beverley, Diocese of Perth, and is waiting passage from England for himself and family.

BASTIAN, The Reverend W., to be Locum Tenens of S. Martin's, Kensington, Diocese of Perth, as from February 1.

BROWN, The Reverend D. F., Vicar of Winton, Diocese of Rockhampton, has been appointed Diocesan Commissioner for the diocese. He will take up his new duties, which include launching the appeal for the Youth and Conference Centre at Yeppoon, and for S. Faith's School, at Easter time.

FORD, The Reverend L., took charge of the parish of Swan, from S. Andrew's, Perth, as from Christmas Day, and will be inducted on February 12.

FOSS, The Reverend G. S., formerly Rector of Three Springs and Wembley, Diocese of Perth, before returning to England in 1952, will return to the diocese and was expected to arrive on February 6.

HOLMES, The Reverend S. W., Rector of Murrumbidgee, Diocese of Canberra and Goulburn, to be Rector of Young, in the same diocese. He will take up his new duties on March 1.

PAYNE, The Reverend J. R., at present Chaplain to the R.A.A.F. Station, Amberley, Queensland, to be Rector of Stephens, Diocese of Brisbane. He will take up his new duties in April.

PICKBURN, The Reverend T. H. Mr. Pickburn's appointment as assistant-priest at Young, Diocese of Canberra and Goulburn, has been cancelled and he will take charge of another parish in the diocese.

REEVE, The Reverend C. F., Priest-in-charge of Braidwood, Diocese of Canberra and Goulburn, has been appointed to the parish of St. John's, and will shortly be inducted.

ROBERTSON, The Venerable C. S., formerly Chairman of the Australian Board of Missions has been appointed Locum Tenens at All Saints', Hunter's Hill, Diocese of Sydney, during the absence of the rector who is visiting England for ten months.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. A.E.T.

February 11: Miss Philippa Green.

February 12: The Archbishop of Melbourne, the Most Reverend J. J. Booth.

February 13: School Service: "Stories from the New Testament," Episode 93, "Jesus' Friends prepare themselves to carry out His work."

February 14: The Reverend A. P. Campbell.

February 15: The Reverend A. C. Mathias.

February 16: For Men — The Reverend Evan Wetherell.

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

February 10: "They make you think—Reinhold Niebuhr." The Reverend John O'Neill.

February 11: 7.15 p.m. A.E.T. and W.A.T.

February 10: A.B.C. Adelaide Singers.

February 11: CHRISTIANITY: 7.30-8 p.m. A.E.T. and W.A.T.

February 10: The Reverend Rex Matthews.

February 11: COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T. 6 p.m. W.A.T.

February 10: Wesley Church, Perth.

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

February 11: 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 11-15: The Very Reverend Kenneth Jones.

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

February 13: "What Christianity has to say on Technology"—Dr. Lawrence N. Short.

EVENSONG: 4.30 A.E.T.

February 14: S. Paul's Cathedral, Melbourne.

TELEVISION: 11 a.m. ABN, Sydney—February 10: Divine Service from S. Andrew's Cathedral, Sydney. Preacher: The Right Reverend Alfred Stanway, Bishop of Tanganyika.

February 14: ABN, Sydney, 8.50 p.m. "Man to Man" (No. 12): "How does God guide?" Dr. Ralph Sockman.

February 14: 8.45 p.m. ABV, Melbourne. "Man to Man" (No. 10): "Are we living our whole lives?" Dr. Ralph Sockman.

ONE MINUTE SERMON

DAVID FAILS

1 Samuel 20 and 2 Samuel 11 and 12

The greatest guilt in most lives is the guilt of self-deceit. "If any man deceive his own heart, that man's religion is vain," says S. James. Bishop Butler declares David guilty of this self-deceit beyond every other saint and sinner in the Bible.

His other vices were but surface sores compared with this, and it seeped down into his family life and poisoned it. But for God's warning, through Nathan, how deadly would this have been. For it is not David's fall into immorality of which mainly we speak; it was what followed it that brought the heaviest displeasure upon him from God.

It was not his sudden passion, sinful as that was, as much as his deliberate sin of murder. Nearly a year of self-deceit, internal hypocrisy and self-condoning silence, passed before Nathan came to David. How could David live all that time soaked in adultery and murder, meeting the contempt of Joab and not go mad? How could he be so blind to the horror of the sin, and deaf to the certainty of judgement. But even while we say this of him, let us take heed lest if we think we stand, we may fall.

It may be David said: "I am the king, all these belong to me. Can I not do what I will with my own?"

Such argument would be in line with the thought of those days. Besides, he could say: "Uriah was disobedient; and insolent, he deserved to die." And in any case Uriah would probably be killed in the war.

All these excuses—and then he takes Bathsheba into the palace and made her his wife, and she bore him a son.

Self! That diabolical fact, in his life and in yours and mine. Self! That poisons all our relationships and allows us to exploit others. Thank God for a God of Grace and for the Blood of Christ which cleanseth us from all sin. And thank God, too, for a Nathan to point out our sin and make us face it. "Thou art the man!" To be pointed out and told to his face what he was like, and what he had done, was David's salvation.

Nathan took his life in his hand that day—maybe, sometimes our friends have risked our friendship to tell us the truth. How good to have such friends.

But self led David to other sins than these—self led him to "lying," and it cost many a life did David's lie at Nob to Ahimelech the priest. Or again he pretended madness to escape from Achish, King of the Philistines.

How often have we told lies in our hour of fear—to find a way of escape in difficulty?

These stories of David were indeed, written for our learning, that by the grace of God we should keep those commandments—six, seven, eight and nine in the list as we know them.

Not in their brightness, but in their earthly stains
Are the true seed ransomed
To earthly eyes
And saints are lowered that the world may rise.

CHURCH RESTAURANT CLOSES

FROM OUR OWN CORRESPONDENT Hobart, February 4

After many years of fruitful service, the luncheon rooms conducted by the Church Missionary Society in Hobart have been forced to close down.

In the past, this commercial venture of the C.M.S. has raised many thousands of pounds for missionary work. However, with the high cost of food, and the necessity of employing regular staff, in the last year it became evident that more could be raised for missionary work by letting the C.M.S. building, which is in one of Hobart's main streets,

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.

THE CHURCH IN CHINA

SOME COMPARISONS

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr. N. R. Walker asks in your issue of January 25, whether the Christians in China are allowed to attack "the principles" of communism.

It would be surprising if they were, but if early Christian persecution history is a parallel, they ought to be able in the near future to be as effective (sic) critics of the State as the Church in Australia is to-day. China ought to be able to find a Constantine.

Mr. Walker knows there is an equilibrium between Church and State here, a kind of concordat, the Church must not be too exacting, the State not too immoral. For instance, interest must never be called usury, no matter if it be "flat" or high, and the State must subsidise pound for pound the social work of the Church; the fact that the Church's pound ought to go to missionary enterprise or the Clergy provident Fund would be "bad form" to mention, for the consciences of both are satisfied.

However, when a portion of the Church, such as that of Rome, sets up as a temporal power as well as a spiritual one, then the communists must resist if they are to survive.

Such resistance is demonstrated in the United States of America, where no Roman Catholic has been elected President because of the fear that the Pope might exact some temporal allegiance from "a son of the Church."

The modern State will put up with much from the Church rather than cause a martyrdom, perhaps because a certain English dean might be more successful as such, but more likely because the last English martyr sainted was a king, and many to-day think he was too well rewarded, and, anyway, the Press, other than THE ANGLICAN, does not give much publicity to martyrs; they are considered well-meaning but wrong-headed people, who make things "difficult."

Yours, truly,
F. H. GAUNSON
Prahran, Vic.

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr. D. J. Killen, M.H.R., commences his criticism of your Editorial of the 18th January by expressing his fear that many Anglican worshippers and adherents will be disturbed by the controversy surrounding the reported statements of the Primate. To some of us this concern about disturbing people has a familiar ring; reminiscent of a party meeting when an election is near. I dread to think of what would happen in the world if the Church of Christ tried to carry on its divine mission without disturbing people.

Mr. Killen further states that in view of the fundamental and philosophical conflict between the atheistic communism and Christianity he is unable to understand why the Church in China is tolerated except for two reasons. Both these reasons are cited by Mr. Killen, but are not very helpful to us although they may impress him. One appears to be irrelevant

and the other purely a speculation of his own.

However, as stated in your footnote to Mr. Killen's letter there is still six weeks left for him to improve his understanding. Some of us are puzzled as to how Mr. Killen is able to reach his conclusions when only about a quarter of the evidence has been made available. Persons possessing public spirit will be gratified that politicians are exempt from service on juries.

I understand that His Grace the Primate, as well as having recently visited China, was for some years a missionary there, so his views on that country and its people should claim our serious attention. For my part I shall continue to read Mr. James' "Church and State in China" with interest.

Yours faithfully,
H. E. BELDERSON
Indooroopilly, Queensland.

CHRISTIAN WORK IN FACTORIES

TO THE EDITOR OF THE ANGLICAN

Sir,—In THE ANGLICAN of January 25, you published two articles on Christian work in factories. One of them described a campaign in Birmingham organised by the Workers' Christian Fellowship, an interdenominational body, and the other was an account of the work of a Methodist minister who is an industrial chaplain at Luton, Bedfordshire.

Readers may get the impression that the Church of England, as such, is doing nothing in this sphere, but the contrary is the case. The Industrial Christian Fellowship founded 37 years ago by the Reverend P. I. R. Kirk, is the Church's own society and through its lay missionaries stationed at many strategic points in industrial England, it makes direct contact both with employees and managements, and is doing a grand piece of evangelistic work. Its present director is the Reverend Stanley F. Linsley and the chairman is the Bishop of Litchfield.

Besides its work in docks and factories, the I.C.F. is instrumental in organising evangelistic crusades, and has taken a lead in arranging conferences on problems of industry and cognate subjects, and publishes a variety of books and pamphlets including a monthly magazine "Man To-day."

A recent issue of the magazine shows that I.C.F. has constant touch with those who are working in the same kind of field throughout the world—Germany, U.S.A., Canada, British Guiana, Australia, Sweden, Japan, to mention a few.

Yours faithfully,
(The Reverend)
L. T. PENWILL
Launceston, Tasmania.

THE CONSTITUTION AND PARLIAMENT

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent "One of the Laity" asks in his letter of January 25 why it is necessary for the proposed Constitution for the Church in Australia to be passed by Parliament. He is in error in using the phrase "passed by Parliament."

The position is that, when the Constitution has been accepted by the Church, it must be given by the Parliaments concerned legal force and effect so far as the property of the Church is concerned. In New South Wales there has been such legislation. The Constitution as accepted by the Church will form a schedule to the covering Act. The intention is to obviate disputes as to the ownership of the property.

The covering Bill as drafted by the late Bishop Long and Sir John Peden was entitled "An Act to confer a Constitution on the Church of England in Australia." I pointed out to Sir John that this wording was incorrect and drew his attention to the wording of the previous Statutes. He accepted my view and the necessary alteration in the wording was made.

Yours faithfully,
F. C. G. TREMLETT
Sydney.

IMMIGRATION

TO THE EDITOR OF THE ANGLICAN

Sir,—The time has come when Australians must have a good look at the immigration policy pursued by the government of the country. Figures which have been produced for the recent Migration Convention are very disquieting in the extreme. Here we see that in the last 10 years we have absorbed 1,126,869 people, which is a very laudable thing. However the methods used and the present results are a pointer to the future.

Of the entire total only 394,192 migrants came from the British Isles. Of the rest at least 209,000 have come from Mediterranean countries. Most of these people have come in during the last few years both legally and illegally (numbers unknown) while the proportion of British migrants has dropped to 33 per cent. with frequent complaints about inefficiency at Australia House, London. If migration is to be continued at this rate the composition of the nation will be changed.

Not only is the balance of the population being upset but disclosure of the religious affiliations of the population shows that it also is being altered. Between 1947 and 1954 the Anglican proportion of the population increased by 451,818 people or 15 per cent. Those showing allegiance to the Church of Rome increased by 475,248 or 30 per cent. If the Anglican proportion was to be 30 per cent. at least 900,000 Anglicans should have entered.

Remember, of those 394,000 British migrants, not all were Anglicans, and that natural increase provided a large proportion of the increase of 451,000 people. Australians must press for a far greater intake of British migrants and, if that is not obtained, the intake of others must be cut to the same proportion.

Yours faithfully,
J. E. FROST
Camberwell, Vic.

EARLY CHAPTERS OF GENESIS

TO THE EDITOR OF THE ANGLICAN

Sir,—At a recent summer school one was once again reminded how large the stories of Adam and Eve, Jonah and the (sic) Whale bulk among the things that worry Sunday-School teachers.

If we regard the early chapters of Genesis as a test of faith or credulity we grossly mistake their purpose, which is simply to state the timeless problem that the rest of the Bible sets out to solve. Expressed as a shattering satire on human life and love, here is the mess that Christ came to clear up. But in a technocratic age few adults and fewer children are likely to recognise present truth universalised, as myth; so let us discard the myth and use an intelligible second best—e.g., the daily papers.

The controversial part of Jonah is a singularly penetrating study of the unconscious mind, which—as so often in myth—is here signified by water. But quite apart from this significance (which is again important in the Gospels and Apocalypse), the great fish, the sea monster, is an obvious figure for the monstrous sea itself. Kon-iki and the similar adventures that followed have revealed to us the kind of horror that—literally or metaphorically—Jonah is concerned to depict. Arguments about the size of whales' gullets are quite a different sort of horror; would that someone could deliver us from it.

The Bible is the story of the life, death and resurrection of a nation, and the life, death and resurrection of a Person. Left to themselves, Sunday-School teachers tend to reduce to the escapism of holy fairy-stories. Our numerous teachers' aids do not really seem to convey the overall shape of revelation.

Yours, etc.,
(The Reverend)
J. P. STEPHENSON
Wongan Hills, W.A.

CITIZENSHIP CONVENTION IN CANBERRA

STUDY OF IMMIGRATION POLICY

FROM THE BISHOP OF ARMIDALE, THE RIGHT REVEREND J. S. MOYES

A new Minister for Immigration, Mr. Athol Townley, presented a very human and progressive policy before the two hundred delegates to the Citizenship Conference at Canberra on January 22.

He introduced a much more human approach to the problems than the members had known before. People were in themselves an asset; not merely a work force.

The pageant itself on the second night was inspiring in its human touches as it brought before members, adults and children, from nearly 20 nations, showing their national dress, their ways of life, their dances and their music.

There was great applause when the Minister made known the purpose of the Government to try and bring out 10,000 Hungarians by the end of June. Four papers set the study work of this Convention.

The Good Neighbour Councils developed in the last six years have a big task to co-ordinate in cities, towns and country areas the various organisations which are in touch with migrants in different ways.

There are real problems in getting adults (especially women) to learn English. One group reported they had good

success by gathering women migrants for other projects, sewing, et cetera, and thus they learned English by this way.

Others held that the influence of the children was a primary means of the parents learning. It was recognised that naturalisation required speaking the language, and perhaps also the unity of the home.

TRADE UNIONS

The trade unions have done a great piece of work through helping the Good Neighbour groups set up industrial councils to advise migrants about work, about buying homes, land, et cetera, and in safeguarding many of them from exploitation.

Sir Douglas Copland urged on delegates the importance of progress rather than a static stability, and that as citizens they must be willing to pay the cost.

Australia could still stand somewhat higher taxation, from which the Government could save money for public investment in great development projects.

SCIENCE AND CREATION

TO THE EDITOR OF THE ANGLICAN

Sir,—The considerations presented in the article by Professor Coulson on the controversy between Science and Creation (January 25), serve well to illustrate the increasing harmony between the religious and scientific interpretations of the universe.

In comparison to the wild guesses as to the ultimate nature and origin of the earth that were current among ancient people, the accuracy of the Creation - narrative, or "myth" as the Professor calls it, in Genesis, stands out in solitary grandeur.

The famous philosophers, Ptolemy, Plato, Aristotle and Hipparchus all believed that the earth was flat, yet Moses (or the alleged unknown writer) clearly states in Genesis 1:14-15 that (to use scientific idiom), "the day is determined by the fact of the earth's diurnal revolution in the face of the sun."

This scientific information has stood in the Bible for thousands of years, but only in recent times has it been scientifically established. It is obvious the writer of Genesis neither guessed nor learned intuitively the correct order of events.

Professor Coulson seems to share the belief of numerous scientists that evolution is proved and presumably shares also their conflicting uncertainty regarding the modus operandi. After a century of evolutionary science the suspicion is increasing that it may not be the bankruptcy of the modus operandi but the original concept of evolution itself that is at fault.

Thus, Professor Lemoine, eminent French geologist and editor of Vol. 5 of the Encyclopedie Francaise for 1939, and Director of the French Museum, stated unequivocally: "The theory of evolution is impossible. At base, in spite of appearances, no one any longer believes in it. Evolution is a kind of dogma which the priests no longer believe (referring to France), but which they maintain for their people."

This statement remains unchallenged by French scientists, surely food for thought. Sir Arthur Keith, probably England's leading evolutionist, declares evolution to be "unproved and unprovable." The fact that many biologists accept evolution may be due more to

agnostic indoctrination and an unwillingness to surrender a popular fashionable theory than to an unprejudiced investigation of natural phenomena. This attitude may explain why cases are on record where facts unfavourable to evolution have been deliberately ignored or suppressed altogether.

The fact that evolution is a fundamental doctrine of atheism, agnosticism, communism, pantheism, rationalism, unitarianism and some forms of theosophy should surely be sufficient to warn Christians of the danger involved in gullibly embracing a speculative philosophy that has now lost much of its hope of biological and genetical proof, apart of course, from the fact that the Orthodox Church rejects evolution unequivocally and the Roman Church rejects it with specific reservations.

Yours sincerely,
J. R. BLAIR
Coogee, N.S.W.

REVERENCE IN WORSHIP

TO THE EDITOR OF THE ANGLICAN

Sir,—The timely article on "Reverence in Worship" by The Man in the Street (January 11) merits more attention than a few letters to the Editor, although it is hoped that these may bear fruit.

The fault must surely rest with the parish priest in his training of Confirmation candidates, for if each generation was well trained the young ones would receive only a good example from their elders.

The use of a Common Manual or some book of devotions should be encouraged by parents and teachers. Some parish priests give a small manual to those they prepare for Confirmation, paying for the books themselves. I feel that the small cost involved each year could well be met by Vestries as money used in this way would be money well spent.

If congregations have reached a low standard a note in the parish magazine and/or a word by the priest before the service begins would surely help to eradicate what may be thoughtlessness on the part of many, including the annoying habit of forming queues from the back of the church to the altar.

Yours faithfully,
R. YOUNG
Victoria.

Sir Ian Clunies Ross presented a paper full of optimism. Australia had made good much of the back log due to war; she had recovered from the losses of sheep and cattle due to drought; she was learning to be more scientific in farming, and the time was coming when ten times the present amount of land would be under cultivation.

However, the present time was not favourable for crowding people on the land.

In secondary industries migrants had made an unparalleled contribution.

They represented a large portion of the work force in the Snowy Mountains Authority, in the steel and glass and other industries; they had built far more houses than their own numbers required.

THE BRITISH

There was much serious thought given to British migration. Though the overall figures from British Commonwealth countries showed a reasonable stability there was a doubt whether the net increase from the British Isles had not fallen of late.

British people came from homes of their own and they wanted homes here. Hostel accommodation left them restless and unsatisfied.

The housing position in Eastern States was not good. Sir William Hudson pointed out that the contentment in the Snowy Mountains areas was due to the keen attention given to housing and the lack of any discrimination against migrants.

On the contrary it was pointed out that in New South Wales 50 per cent. of houses built under the Housing Commission were reserved for Australians who had been waiting for long periods, 40 per cent. for Australians living in temporary or emergency accommodation and only 10 per cent. were left for balloting, and in this British and European migrants (who had given notice of intention to apply for naturalisation) were on an equal status, while there were 27,000 Australians also seeking a place in the ballot.

PROFESSIONS

The situation was tragic. The Commonwealth Bank had £250,000,000 frozen from the deposits of other banks; why could not some of this be released for building?

The question of professional men and their right to practise in accountancy, architecture, dentistry or medicine was again discussed.

It seemed as though Governments and the medical profession both denied responsibility for a situation where obvious injustices were being done to some individuals.

It was recommended that committees of migrants in these professions should meet committees of Australians and work out a modus operandi where each individual could be treated on his merits.

The standard of organisation of the conference under Mr. T. H. S. Heyes, Mr. J. T. Massey and their assistants was once again of a high order.

The impression is widely held that these Conventions are of first-class value, serving as a link between the Government and the general community and as a clearing house for ideas both in gaining migrants and assimilating them.

The Australian organisation stands high in the estimation of other countries in this matter.

ANGLICANS OF THE WEEK



Our Anglican of the Week is a very well-known rector whose many friends are rejoicing in the honour recently conferred on him.

He is the newly-appointed Archdeacon of Wangaratta, the Venerable P. H. Dicker.

For twenty-two years he has been Rector of the Cathedral Parish of Holy Trinity, Wangaratta.

During that time he has seen the town as well as the parish grow with almost startling rapidity.

When he first came to Wangaratta from England in 1935 the town had a population of 4,800 and 275 active Anglican families. To-day the population is 11,000 and there are 700 practising Anglican families.

During his term as rector Archdeacon Dicker has eliminated the debt of £4,000 on the cathedral and spent several thousands on cathedral furnishings and fittings.

Boys' hostels, annexes and houses for investment costing more than £25,000 have been built and Australia's only Cathedral Close created.

The cathedral building fund has been brought up to £20,000; and £45,000 pledged in direct giving over a three-year period with £13,000 already given this year.

Archdeacon Dicker is particularly looking forward to beginning next year the final stage of completing the cathedral; to building in the newer areas of the town, and to erecting a two-storey parish institute, which will be a church community centre.

ITHACA CAMP

S. Paul's Church of England Youth Fellowship Club, Ashgrove, in the parish of Ithaca, Brisbane, held its first camp at the former S. Christopher's College, Brookfield, during the Australia Day week-end.

Twenty club members attended the camp, and a very happy and memorable week-end was spent by all. Although the weather proved to be rather disappointing, campers managed to organise outdoor activities such as bush walks, swimming parties, baseball, volley-ball and several indoor games.

On Sunday, January 27, the Rector of Ithaca, the Reverend G. R. Gibson, celebrated Holy Communion in the College chapel, and he and his family were the guests of the fellowship for lunch on Monday.

A cup was donated for the person who gained the highest number of points in a competition of four games—badminton, table-tennis, quoits and darts. The winner was Bert Hoveling.

Altogether the camp was considered to be a great success, and it is hoped it will be fore-runner of other camps in the future.

TEACHERS AT SCHOOL IN W.A.

FROM OUR OWN CORRESPONDENT

Perth, February 4

The twentieth annual summer school for Sunday School teachers, arranged by the Diocese of Perth, took place at S. Hilda's School, Mosman Park, from January 25 to 28.

The school was under the delightful and most capable chairmanship of the Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp.

The theme, "The Bible and the Church," was the keynote in all the lectures; the opening talk, "The Bible and Tradition," by the Bishop of Kalgoorlie, was excellent.

This standard was maintained throughout by the other speakers in "The Approach to the Bible" by the Reverend A. C. Holland, "The Church to Teach and the Bible to Prove," the Reverend J. P. Stevenson; "The Bible and Heresies," the Reverend J. H. Thompson; whilst, the Chaplain of the School, the Reverend D. R. Bazley, Rector of Toodyay, chose the collect for the second Sunday in Advent, for his three talks at Evensong, with the sub-headings "The Motive for Bible Study," "The Needs" and "The Results."

STORY METHOD

The Bible studies, which were given by the Reverend S. Vincent Wear and based on some of the familiar parables, gave much fresh food for thought, and emphasised how Our Lord did most of His teaching through the story method, applying the meaning to the

every-day need of His listeners.

On the practical side of the work, we were fortunate in having as our lecturers, Mr. R. H. Davies of the Teachers' Training College, who talked on, and showed many visual aids, and Miss Gwenyth Owen on "The Bible and the Child" and "The Bible in Worship Programmes."

TRAVELOGUE

By direct contrast, our Sunday School Organiser gave an interesting travelogue and showed slides of her recent visit to Europe.

Undoubtedly the Summer School gains momentum each year, but this year, has been "the best ever" in every way.

Ninety-seven full-time residents were catered for, whilst the daily attendance of part time students augmented the numbers to 161; a truly wonderful record, and we are quite confident the people who travelled from all parts of the State, near and far, were there for the one purpose—to increase their knowledge, in order to do a better job, to the Glory of God.

ACTIVITIES TELEVISED AT C.E.B.S. FRANKSTON CAMP

FROM A SPECIAL CORRESPONDENT

Frankston, Vic., February 4

The annual Church of England Boys' Society country and inter-State camp concluded at Frankston on January 23.

The closing stages of this nine day camp gave evidence of many new friendships made, spiritual refreshment and accomplishment and happy memories for the 90 campers.

Leaders and boys began to arrive on the evening of January 14, the first assembly and introductions being at tea on this day.

After the investiture was held and the camp was handed over to the commandant, Mr. Brian Clark, of Blackburn, Victoria, who in turn invested with their scarves the assistant commandant, the Reverend R. McCall, of Greensborough; the chaplain, the Reverend Jack Wills, who is provincial chairman of Victoria; and the adjutant, the Reverend L. T. Hamerston, the St. Arnaud diocesan secretary. All boys were then welcomed and given their scarves.

One of the larger inter-State contingents was from Queensland under the leadership of the State general secretary, Mr. N. Hack. Two boys were present from Proserpine; there were also campers from the north of New South Wales and one from Sydney; a number from Tasmania with the diocesan youth director, the Reverend A. Schreuder.

The rest of the campers came from widely scattered parts of Victoria.

The programme was varied and included celebrations of the Holy Communion by the priests who numbered six. Boys served at each of the Communion services.

SPORTS POPULAR

Two of these were held in the open air, and all week-day services were voluntary. At one of these services there was a 100 per cent. attendance of communions.

All sports were played—cricket was won by the boys over the leaders, but the leaders had their revenge in the "Frankston Davis Cup." An Olympic Games was staged, and indoor games proved popular. The sportsman of the camp was Len Nairn, of the Uronga branch, Queensland.

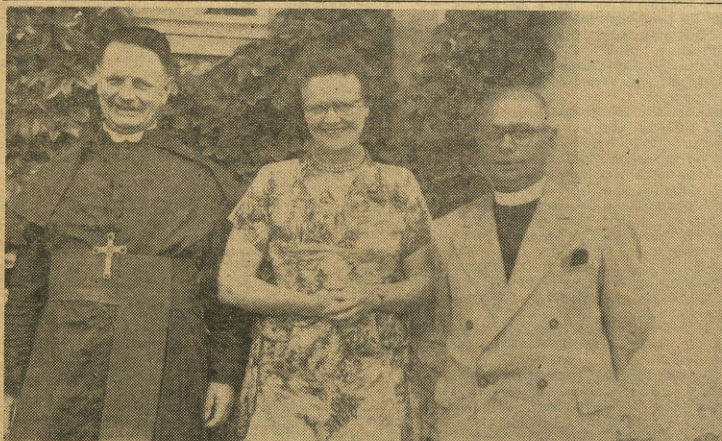
A great thrill was experienced on the second-last day of the camp, when many of the high-

lights were televised by the newest television station, GTV9. Unfortunately many of the boys did not see this on T.V. as it was not screened until the following night.

Suggestions were made in a meeting with the chairman of the Melbourne Executive, the Reverend N. Molloy, and the camp organiser, Mr. J. Collins, and it is hoped that the society will have much more publicity in the coming year. It was felt that the society is one of the most important to the Church, and should, with spiritual and physical endeavour, be one of the Church's greatest assets.

The boys and leaders all went to the parish church of S. Paul, Frankston, on the evening of Sunday, January 20, for Evensong, when the chaplain gave an inspiring address on the true and virile manhood of Jesus Christ.

A film night was arranged by the Church Missionary Society.



Three leaders at the Perth diocesan summer school for Sunday School teachers (left to right): The Bishop of Kalgoorlie (chairman); Mrs. L. M. Evensen (Sunday School organiser); and the Reverend D. R. Bazley (chaplain).

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IN YOUR SUNDAY SCHOOL NOW

At the commencement of a new year, every Sunday School should formulate plans for getting more young people to become regular attenders.

In this, as in all other branches of Christian work, spiritual and lasting results will be in direct ratio to the amount of prayer with which it is undertaken.

After all, we seek to get children attending our Sunday School so that they may hear the Gospel and be led to know the Lord Jesus Christ as their Saviour and Friend. Any other motive is altogether unworthy, and is doomed to ultimate failure.

PLAN AHEAD

In your Sunday School now you should be praying and planning for the year ahead.

How many more young people do you want in your Sunday School?

Perhaps it might be a good thing to talk it over with the other teachers and set a goal for each department.

Next, it would be well to go over the parish roll and see what children are not coming to Sunday School. In every parish there are many parents who don't bother about sending their children unless the Sunday School makes a special effort to get them to do so.

Why not appoint a Visitation Committee and plan for a visit to all homes where there are Anglican children who are not attending Sunday School? Provide them with full information about the Sunday School, its location, its lesson-plans, its programme of outings and other activities, so that they can answer all the questions that are sure to be asked.

WELCOME NEWCOMERS

And what about a Welcoming Committee?—perhaps even only one or two people—who

will look out for all new-comers and greet them, make sure that their names and addresses are properly entered on the Sunday School roll, and that they are taken to their proper classes and introduced to their Teachers and their class-mates.

In some parishes a "Transportation Committee" is invaluable. These are parents and friends who will bring along their cars to pick up little folk who have a long way to come to Sunday School, or who may be too small to cross the roads, or, perhaps, are crippled—and who will take them back home again after Sunday School.

Perhaps it might even be a good idea to appoint a "Church Committee" to encourage the older children to link up more closely with their parish church, and attend the morning service.

So often there is a great "leakage" of children between the Sunday School and the Church.

The Sunday School is primarily a place for teaching. The "Church Committee" of the Sunday School can help the children to realise their need to worship, and that this can best be done through the church services.

But whatever you do, don't delay getting your Teachers together to pray and plan for the year ahead.

Get started now. Make your plans to get the children into your Sunday School to hear the Gospel, and keep at it through the year.

There is no more satisfying work than work for God among the children, but if it is to be successful it must be carefully and prayerfully planned, and then enthusiastically carried out.

THE HOUSE OF PRAYER

It is the day of worship, and we wait

*To enter once again the mystic gate
Where God has commerce with our seeking souls,
And in His mercy makes us strangely whole.
Come reverently, and offer here a prayer,
For it is God, the Father, Who would share
His wisdom, which is high above our own,
And bless us as we wait before His throne.
Set down your burden, and lay by your fear,
We have a God Who loves, and He is here.*

FRANCIS C. ELLIS.

WORDS

- A careless word
May kindle strife;
- A cruel word
May wreck a life;
- A bitter word
May hate instil;
- A brutal word
May smite and kill;
- A gracious word
May smooth the day;
- A joyous word
May light the way;
- A timely word
May lessen stress;
- A loving word
May heal and bless.

—AUTHOR UNKNOWN.

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BIBLE KNOWLEDGE QUIZ

1. How old was Mephibosheth when his nurse dropped him and he became lame?
2. K— was a man of power and might; He had a son Saul, who was of great height. Who was he?
3. On what mount did Moses die?
4. How many of Korah's men were swallowed by the earth?
5. Where is Paul first mentioned in the Scriptures?
6. Who said, "My punishment is greater than I can bear"?
7. Name three out of the four books in the Bible beginning with the letter "M".
8. True or false? Matthias was chosen as one of the twelve disciples.

(Answers next week.)

NOTHING STRANGE

The only real way to "prepare to meet thy God" is to live with thy God, so that to meet Him shall be nothing strange. — Bishop Phillips Brooks.

A WISE MAN

A wise man will desire no more than he may get justly, use soberly, distribute cheerfully, and leave contentedly.

The Youth Page

TALKS WITH TEENAGERS

DRASTIC CHANGES

THE REVISED PRAYER BOOK OF 1552

The first English Prayer Book, published in 1549, was described in the Act of Uniformity as "a very godly order . . . for common prayer and administration of the sacraments, to be used in the mother tongue within the Church of England, agreeable to the Word of God and the primitive Church."

But it was not wholly agreeable to some people in England, and within a very short time a second English Prayer Book made its appearance.

The first Prayer Book had attempted to get rid of mediaeval corruptions and superstitions in matters of worship.

Cranmer had never intended it to provide a new scheme of worship, or to break rudely and completely with the past, as the Reformed churches on the Continent had done. He had, in fact, carried through a very conservative revision of the old Latin forms of service.

CHANGES

At this time there were many who desired to see the English Church give up her Bishops and many other of her links with the past, and become a mere new Protestant sect like certain bodies in Switzerland and Germany. These people claimed that the reforms had not been drastic enough.

Their arguments were strengthened when Bishop Gardiner, of Winchester, who opposed the reforms, contended that the new Prayer Book



A priest wearing the ancient Vestments, the use of which was temporarily discontinued in some parts of England in 1552.

still retained certain corrupt and un-catholic doctrine which had crept into the life of the Roman Church.

Accordingly, Archbishop Cranmer and his associates set about a fresh revision of the Prayer Book so as to bring it more in line with the teachings of Holy Scripture and the Catholic Church.

It was at this time that the penitential approach to God in Morning and Evening Prayer—the Sentences, Exhortation, General Confession and Absolution—was added, and some changes were made in the services of Baptism, Marriage and Burial, to simplify them and remove heresies that had been introduced during the Middle Ages.

COMMUNION

The most important changes, however, were made in the Communion Service.

Here, the great English reformers, with sound scholarship and a consummate command of the English language, together with careful regard for the tradition of the Church in England since the earliest times, managed completely to

remove most Continental influences. There is a feeling today that they perhaps even went too far, and this feeling has manifested itself for many years past in calls for further Prayer Book revision.

In common with the old Roman Service, the Communion Service of 1549 commenced with the "Gloria in Excelsis," but in 1552 this hymn was changed to its more fitting place as part of the final climax of praise and thanksgiving at the end of the service, its former place being taken by the Ten Commandments and their accompanying responses.

Actually, most of the ancient Service was retained, but it underwent a complete revision and re-arrangement.

The old "Canon of the Mass"—the long, central prayer of the earlier services—was divided into three parts. The first of these became the Prayer for the Church Militant, the second became the Prayer of Consecration, and the third the Prayer of Thanksgiving immediately after the communion of the people.

RESULTS

The effect of this re-arrangement was to lead emphasis away from the Roman error of transubstantiation, and to restore the true doctrine of the Real Presence, as it had been known in the time of the Early Church.

The revised Prayer Book, now known as "The Second Prayer Book of Edward VI," had hardly been issued when King Edward died, and Queen Mary came to the throne.

Under Mary the Roman Mass and the Latin forms of service were restored, but it was the Prayer Book of 1552, which, with only a few slight changes, was re-issued under Queen Elizabeth I, and by its use through the following centuries has become a permanent influence in the life of the English-speaking peoples.

POINTS FOR DISCUSSION

1. Compare the Institution of the Lord's Supper, as described in the New Testament (Matthew 26:26-29; Luke 22:19-20; 1 Corinthians 11:23-26) with our Communion Service. Can you suggest any way of making our Service more Scriptural?

2. Do you agree that the end of the service is the more fitting position for the "Gloria in Excelsis"?

ANSWERS TO LAST WEEK'S EASY BIBLE QUIZ

1. Saul of Tarsus (Acts 9:3, 6).
2. "Jesus wept" (John 11:35).
3. Joseph (Genesis 37:3).
4. Chief baker (Genesis 40:20-22).
5. Three (Mark 5:39, 43; Luke 7:14, 15; John 11:44).
6. Methuselah (Genesis 5:27).
7. Four (Genesis 7:13).
8. Job (Job 19-20).
9. Sarah (Genesis 18:12).
10. Zachariah (Luke 19:2, 4).
11. Ahaziah (II Kings 1:2).
12. Rahab (Joshua 2:1, 6; see Matthew 1:5).

CHRISTIANITY

Christianity is not a puzzle to be solved, but a way of life to be adopted. It is not a creed to be memorised, but a Person to follow.

GOD'S MUSEUM

Some boys and girls, members of a Sunday School class, once visited a museum.

The children wondered if people could ever have used some of the strange things they saw.

Then they began to think of some of the strange things God would display if He were to place in a museum those things which had been of particular use to Him.

Thinking of Bible stories, they named David's slingshot and his harp, Noah's ark, the basket in which baby Moses slept in the bulrushes, a fish net, and the Cross of Christ.

We cannot explain why God used these things, but the fact remains that He did. As the hymn says, "God moves in a mysterious way His wonders to perform."

Carry the thought a little further, and ask yourself, "Could something of mine be considered worthy of a place in God's museum? My bicycle, my money, my pen, my books?"

What have we consecrated to the service of God that is being used to bring other people to know Him and to love Him?

A FRAGRANT LIFE

Dr. J. R. Miller tells of a perfumer who bought a common earthen jar and filled it with attar of roses. Soon every particle of the substance of the jar was filled with the rich perfume.

Long years afterwards, even when the jar was broken, the fragments of it retained the fragrance.

So it is when a human life becomes filled with the Word of God. The thoughts, feelings, affections, in short, the whole character of that person becomes fragrant with the Spirit of God.

Then, whether the sun be shining overhead, or the storm-clouds gathering, that life will be a life of fragrance and joy. Its beauty and power will commend the Master to all who come within the circle of its influence.

THE HAPPIEST PEOPLE

"Who are the happiest persons on earth?"

That is the question which a London newspaper, some years ago, asked its readers.

How would you have answered it?

I wonder if you will be surprised to read the following four answers which were judged to be the best sent in?

- "A craftsman or artist whistling over a job well done."
- "A little child building sand castles."
- "A mother, after a busy day, bathing her baby."
- "A doctor who has finished a difficult and dangerous operation and saved a human life."

Do we need to change our ideas of the things that make for happiness? It would seem that film-stars, millionaires, sportsmen and all the other popular idols of the twentieth century rate very low when we come to estimate the essentials of a happy life.

DETACHMENT

"Not good if detached," is seen printed on some railway tickets. Something like this can be said of those who detach themselves from the Church.

UNITY IN PRAYER

ETERNAL FATHER, of Whom the whole family in heaven and earth is named; Unite us, as we worship Thee here, with all who in far off places are lifting up their hands and hearts to Thee; That Thy Church throughout the world, with the Church in Heaven, may offer up one sacrifice of thanksgiving; To the praise and honour of Thy Holy Name. Amen.

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C.E.F. MEMBERS PACK WEEK-END RALLY IN MELBOURNE

FROM OUR C.E.F. CORRESPONDENT

Melbourne, February 4

From all points of view the eleventh rally and conference of the Church of England Fellowship held in Melbourne over the Australia Day week-end was voted "the best ever."

Highlights included the workshop groups, a visit to the Syrian Orthodox Church, Archdeacon G. T. Sambell's address and the raising of the national flag at Yarra Bend on the Monday.

Under the expert guidance of trainers in their respective fields, the 400 members who attended the Saturday workshop groups felt the immediate benefits of this, the practical side of life.

One result is the formation of a Provincial Photography Club. Under this impetus, others, such as drama and choral are sure to follow.

During the afternoon and early evening, many interesting subjects were brought forward for discussion, including the gaoling of the Reverend N. Glover.

Many eyes were opened during the film, "The History of the Bible" Part III. One is confident now, that the word of God has been brought down to us by courageous and truly Christian men.

Members who attended the tour of the Syrian Orthodox Church were also privileged to witness a wedding ceremony as well, part of which was conducted in English for our benefit, the native language being Arabic. A result of the visit will be the closer union with the youth of the Orthodox Churches.

By some miracle, 400 members were squeezed into the Chapter House for the tea on Sunday evening. As a result of this it has been decided to try and obtain the Lower Melbourne Town Hall next year.

In his speech, Archdeacon G. T. Sambell gave us some home truths on the Church of England.

He reminded us that in a recent Gallup poll of how many people had been to Church the previous Sunday, 61 per cent. had been Roman Catholics.

At the bottom of the list under the heading of "Miscellaneous" . . . 6 per cent. was the Church of England.

"LIP SERVICE"

"This," continued the archdeacon, "is in a city where 40 per cent. of the population is Anglican."

He pointed out that this was also true of the youth groups. "We are at the top of the list," he said, "with 8000 registered members in our youth groups. Next come the Baptists, with 1400 registered members."

Continuing, the archdeacon said, "Too many members of the Church give only lip service. This has got to stop! The responsibilities of the Church must be spread amongst the people."

Bishop Donald Baker stressed the importance of youth in the community. He also showed that by helping others, we ourselves were being helped and made happier.

The social hour was again a great success, with baritone Brian Hansford giving several excellent recitals.

After the raising of the National flag at Yarra Bend on Monday, the Chief of the Naval Staff, Vice-Admiral Sir Roy Dowling, K.B.E., C.B., D.S.O., gave the Address of Commemoration.

"Australians do not live up to their ideals," said the Vice-Admiral, "They are indifferent to their good luck, and adopt the policy of, 'I couldn't care less.' We must visualise what we have and what we stand for."

"Everyone must realise the terrifying message of the

thermo-nuclear bomb," he said. "More important than this is a realisation of God. There is need for both God and democracy, as well as for a protective physical shield."

Sir Roy said that there was no immediate threat of global war. "However," he said, "the way to overcome war is to know the people with whom you might have to fight. Knowledge of the world is essential to all."

He explained the efficiency of the Chinese Government—the first for 300 years—the elimination of starvation and a true following of Marxist ideals. Sir Roy also believes that the Chinese will again believe in God. He pointed out the value of the British Empire to the world, and also that in the Empire, Christians are in the minority—yet the Queen rules over all. The Vice-Admiral stressed the importance of turning to the Queen for example.

"The youth of to-day must act and think in the correct way, or this country is gone. No one can lead without Christ."

"All remembered leaders of the world accepted Him, and without Him no one can lead. As we leave Australia and this world, it should be better for our having been in it."

Sir Roy finished by saying, "Above everything else comes loyalty. Loyalty to God and our Church. Loyalty to our Queen and our Country. Loyalty to our friends and ourselves. Loyalty to the high ideals which God has given to all."

The rest of the morning saw some excellent performances in the Sports Shield Athletics Contest. During the afternoon, the Country defeated the City for the first time, and thus gained the Provincial Conference Sports Shield.

With nearly 450 people in the Prahran Town Hall we were again a little squashed. Here the momentous decision was made to try and obtain the Melbourne Town Hall for next year's dance and social.

Following the presentation of the shields, the Reverend R. G. (Skipper) White took the closing service.

ADELAIDE C.E.B.S. CAMP

FROM OUR C.E.B.S. CORRESPONDENT

Adelaide, January 28

On January 4 63 members of C.E.B.S. from Riverton, Burra and 14 metropolitan branches in Adelaide left on the Blue Lake Express for Mt. Gambier.

The boys camped in the Christ Church parish hall.

Activities included cricket matches, tennis tournaments, a fancy dress parade, a concert, breakfast talks by the commandant, the Reverend L. R. Lenthall, church parades and several hikes around the lakes.

The party went by bus to Pt. McDonnell and "Dingley Dell." They also spent one morning at the Tantanoola Cave.

The boys inspected the Flax Commission mill and also the Mt. Gambier pine forest.

The headquarters staff consisted of the Reverend L. R. Lenthall and R. Brandenburg. The group leaders were: Kerry Rogers, Robert Lott, Roger Pearce, John Simons, John Clayton and Jim Hood.

During Evensong on their last day in Mt. Gambier the Rector of Christ Church paid a special tribute to the boys on their behaviour during the camp, and he stressed the value of such a camp in the life of a boy.

"The boys certainly had a wonderful holiday, and I trust they will return to their parishes enriched by the experience of attending a Church camp," he said.



Mt. Gambier Border Watch picture and block.

At the Adelaide C.E.B.S. Camp, John Steer and Roger Underwood drying up and Roger Wilson washing the dishes, while the organiser, Mr. Bob Brandenburg, keeps a critical eye on the operation.

REPORT ON CHINA

(Continued from page 3.)

The Chinese generally suspect that the World Council of Churches may— to put it no more strongly — be a body "used," wittingly or otherwise, to further the cause of "Western imperialist aggression." Although the C.H.S.K.H. has never formally dissociated itself from the world ecumenical movement, it regards it with some doubt for reasons which are obvious. At the same time, they cannot understand why anyone in the West should entertain any doubts about the "Peace Movement!"

Finally, it is beyond dispute that in the period following "Liberation" and during the land reform, most Chinese Christian workers did denounce some aspect or other of former missionary work, and on occasions foreign missionary workers.

I simply do not know enough

of the facts to say much about this, and I am certainly in no position to make any judgement.

I am prepared to believe that many of these denunciations were wrong, for I was told so by some Chinese themselves. I know that some Chinese Anglicans, having made denunciations and "confessions," now regret it, because they have told me so. On the other hand, I am prepared to believe that there was substance in many of the denunciations. No one can survey the detailed impact of the West upon China, including the impact of many Christian bodies, and fairly say China has cause only for gratitude.

If I were to essay any judgement, however, then it would have to be made against the background of the whole Chi-

nese picture—social, economic, political, as well as religious. That background was proud, nationalist, strongly xenophobic, and against it few individual human figures would stand out clearly. It is all very well for us to talk in terms of absolute right and wrong; I think it unwise and lacking in charity to apply absolute criteria to the unique upheaval which came to China.

For these reasons, the best course seems to me to learn what one can about what Christians did and said in this period, to try to understand their reasons. And then, after taking stock of one's own miserable deficiencies, to forget it. It was all of very small moment in the history of the Catholic Church anyway, however important it may understandably have seemed to former mission workers in China.

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DELEGATES FROM EVERY STATE TO C.E.M.S. CONFERENCE NATIONAL LEADERS AT BALLARAT

FROM OUR C.E.M.S. CORRESPONDENT

Ballarat, February 4

From Brisbane to Perth, and from Adelaide and Armidale came delegates from the whole of Australia to meet in conference at the Ballarat Grammar School, Victoria, from January 25 to 28.

The Australia Day holiday is the traditional time of meeting of delegates to the National Council.

The National President, the Bishop of Armidale, who came straight from the Citizenship Convention at Canberra, was looking better than he had looked for many years; and the National Treasurer, Brother Frank Gaunson, was in an even more argumentative mood than usual.

The arrangements for the catering and local organisation were once again in the hands of the Ballarat Diocesan Executive, under the capable leadership of the Bishop and the Diocesan Registrar, Brother Ken Archer, who is Diocesan Treasurer of C.E.M.S.

The conference business session was opened at 7.45 p.m. on Friday, January 25, by the national president, who then gave his triennial presidential address. He gave a short resume of his activities on behalf of the society during the last three years.

Included in the address were reports of the two conferences at Axedale, Victoria, and Armidale, his visit to the United States in 1954 for the Evanston conferences during which he observed the work of men in the American Episcopal Church and an intensive campaign of visits to branches in 1956.

He had visited Victoria, South Australia, Bathurst, Brisbane, and Sydney.

The president told his listeners that C.E.M.S. was not an end in itself. It was an instrument that God could use to make the Church of England live. The present requirement was a worshipping church of men.

FELLOWSHIP

One of the duties of branches was to assist the parish priest in visitation in his parish, and to extend the fellowship of the society.

In his triennial report, the honorary national secretary, Brother A. G. James, noted the enthusiasm with which the national president had given himself to the work of the society and expressed the hope that the society's activity would be increased during the coming three years.

He also noted the continual interest of the society in many places in social service activity and stated that there had grown from the council meetings in a number of dioceses a real feeling of being all in one and a sense of fellowship which had indeed brought us closer together in branches, diocesan executives and national council.

The national secretary also noted the increased interest in every member canvasses in various forms and said that the question now posed in almost every place was: "After the canvass, what now?"

Brother James felt that the C.E.M.S. supplied the answer to this question, as the normal run of church men's clubs did not give the opportunity for the wider fellowship found in C.E.M.S.

Experience has shown that isolated clubs were rarely of lasting value and did not achieve as much as the properly organised unit of a wider organisation.

We must ourselves be ready to use the opportunities which opened up for us, remembering that we sought not the extension of our own society as an end in itself, but "so that it may be used in the power of the Holy Spirit as a living instrument for the extension of the Kingdom of Christ."

The election of the National President and other National Officers resulted in the unanimous re-election of the retiring national officers. These are National President (for the fourth term), the Bishop of Armidale, the Right Reverend J. S. Moyes; clerical Vice-President, Bishop D. B. Blackwood; and Lay Vice-President Brother H. W. Brown.

In the general business following the election, the minutes of the triennial conference held at Frankston in January, 1954, were read and confirmed after a discussion on the challenge of missionary work initiated by Bishop Blackwood.

In the absence through illness of the national secretary, Brother A. G. James, the national treasurer presented a report of the activities of the National Council and of the society generally, much of the detail of which has been published in THE ANGLICAN during the last three years.

BADGES

Commenting on the report, Brother Gaunson informed members that the C.E.M.S. Handbook had been reprinted and was available for distribution.

The issue of badges had been under review by several dioceses (including Melbourne) to ensure that none but duly initiated members of the Society were issued with them.

In comments on the progress of the society, the Reverend R. Fleming, who was representing W.A. (the conference was the first to have a West Australian representative since before the 1939 war) spoke of the growing interest in the society in his State, primarily due to the desire of those taking part in every-member canvasses for the continuance of the fellowship, after the canvass had been completed.

Melbourne delegates reported that several vicars had asked that C.E.M.S. men be sent by the Diocesan Executive as speakers at Communion breakfasts following canvasses, and that this move had resulted in the formation of a number of new branches.

The National Treasurer reported on the financial aspects of the society and presented for the approval of the meeting, financial statements showing funds available after meeting outstanding commitments as £130. Quotas received from the diocese during the past three years amounted to £442.

In diocesan reports, the W.A. delegate told how the diocesan synod, at the request of the Archbishop, had appointed a committee to foster C.E.M.S. in the State, and that a Diocesan Council had been reformed, which was charged with the task of administering the society, and which was to submit an annual report to synod.

PORT MORESBY

The Queensland Secretary reported on the establishment of a second branch in the Port Moresby area for New Guinea natives, and on the 50th anniversary of the institution by the society of the Good Friday Procession of Witness in Brisbane.

The work of the youth hostel conducted by the Society at North Quay in Brisbane was the subject of a special report by Brother R. J. Morris, the G.O.M. of the Society in Queensland.

The lay president of the Diocese of Adelaide reported on the extension of the society in the new housing areas, and said that the knowledge of C.E.M.S. was the answer to the needs of the

men of the Church. The diocesan executive had requested ordinands to consider the claims of C.E.M.S. in their pastoral work.

A telegram was received from the Executive of the Society in New Zealand, conveying greetings to the conference.

Correspondence included a letter from the Associate Secretary of the Council of International Christian Leadership, together with literature on the subject.

At the suggestion of the Melbourne delegates the letter and the literature is to be forwarded to the Inter-Church Council of Men's Societies for their consideration.

It was moved by Bishop Blackwood and seconded by Brother F. R. Manley that the National Executive be requested to make provision for a Leadership course in connection with G.B.R.E. Leaders' Training Course.

A motion on the notice paper submitted by the Melbourne delegates dealt with the circulation of obscene literature, and evoked much thoughtful discussion, in which the attention of delegates was drawn to the pornographic literature circulating in Victoria at present.

The next motion carried unanimously was that printed in THE ANGLICAN of January 18, concerning the 50th Anniversary of the visit of the Reverend H. S. Woolcombe, to Australia, which event dates the development of the society as a national body.

It was resolved that the Australian C.E.M.S. in co-operation with the Bishops of the Church make arrangements for the visit of a prominent C.E.M.S. member to visit all States and to attend the 1960 triennial conference.

Other motions dealt with assistance to the clergy, in parish visitation, and that C.E.M.S. "give earnest consideration to the sponsoring of a Mission to the Men of Australia," submitted by the Diocese of Armidale and that "this triennial conference call attention of branches to the importance of making prompt contact with parishes where every-member canvasses have been held and helping such parishes to form branches.

SOCIAL QUESTIONS

A motion from Ballarat asked for inter-church discussion on social and public questions, and issued a call for the widening of the C.E.M.S. membership in order that the C.E.M.S. representatives may know that they speak for a large body of Anglican men's opinion. It was also requested that the reports of these discussions be circulated at frequent intervals to all C.E.M.S. branches.

The annual meeting of the National Council, held during the Saturday morning, re-elected the retiring National Secretary and Treasurer, Brothers A. G. James and F. H. Gaunson and, at the request of the Queensland Secretary, fixed the 1958 meeting for A.N.A. weekend, to be held at Southport.

A discussion took place on the provision of a new type of badge and a motion asking Brother Harry Day of Melbourne to investigate a new method of fixing badges so that they might be more prominent was carried.

The usual long and at times heated discussion on the "Australian Churchman" took place, and some slight increases in the diocesan quotas were agreed to, at the suggestion of the dioceses concerned, which will help to

strengthen the finances of the National Executive.

The business session of the Triennial Conference then resumed, and a motion "that a minute of appreciation of the services of the Reverend C. R. C. Tidmarsh be recorded," was passed unanimously.

At the request of delegates from the Diocese of Gippsland, the Conference agreed that the 1960 triennial conference should be held at Sale in Gippsland.

The conference proper commenced on Saturday night, when the Bishop of Ballarat welcomed 150 delegates and members of the society to Ballarat.

The bishop spoke in glowing terms of the work of the National President, and said how pleased the Diocese of Ballarat was to have the privilege of being host diocese to the conference.

In the general theme of reunion three addresses were given at the conference, by the Archdeacon of Ballarat, the

(Continued on page 10.)



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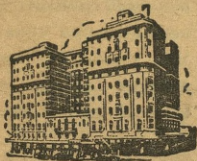
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THE C.E.M.S. CONFERENCE

(Continued from page 9.)

the Venerable R. E. Richards, on "God's Grace in a Divided World"; by the Bishop of Ballarat on "God's Call to Unity"; and by the National President on "Our Anglican Place in this Situation."

Points in the paper presented by the archdeacon were the great danger of parochialism, and the need to realise that the problems of the Church of today have always existed.

Sometimes we are inclined to think that the Saints had an armour of faith and clear-sightedness that we have not, said the speaker, who asked the members if they ever prayed that they should see the vision of God's Church. So often people thought that only they were right.

The causes of the dreadful disunity at present preventing the fullness of God's Grace were — (1) Pride or self-righteousness. (2) Indifference or laziness — as witness the lack of lay evangelism, and the poor support to the deputation visits of missionaries. (3) Nationalism — we have grown used to the link between the Anglican Church and the State, and can't understand the difference of other National Churches such as that in China. (4) Prejudice, as in the case of our lack of understanding of the Protestant Churches.

In the discussion that followed, questions were asked on the influence of the Anglican Church beyond the British Empire and the value of such bodies as Ministers' Fraternals, Inter-Church Councils of Men's Societies and other means of meeting members of other denominations.

TOWARDS UNITY

One point made by the speaker in the discussions was that Unity of Purpose was an essential forerunner to organic re-union.

The second paper given by Bishop Johnson, contained a summary of the attempts made by the Anglican Communion to work towards unity and the work of the World Council of Churches. The world, said the Bishop, was still riddled by suspicion, scorched by hatred and drenched by war.

But God is calling us to Re-union and the Anglican Church has heard the Call, for, said the Bishop, schism is a sin, and the Church is the Body of Christ through which He is working towards unity.

The Bishop mentioned the discussions with the Methodists, the work of the late Lord Halifax, in endeavouring to find a basis for re-union with the Roman Catholic Church and the success of the 1920 Lambeth Call to Re-union.

The speaker spoke at length on the problems of the Church in the U.S.A. and also said that we could not consider re-union without the Roman Catholic Church being part of the united family of God and His Christ.

He told of the relationship of our Church with the Old Catholics and the Church in the Philippines and of the talks between the Orthodox Churches of the East, and ours, and finally of the work of the Church in South India.

Bishop Moyes in the discussion that followed told of the successes of Evanston and both Bishops told of the move towards mutual understanding which had originated at Amsterdam.

In the discussion mention was made of the three point programme of the Church in China of Self-Support, Self-Administration and Self-Propagation, and the fact that the Church in China would be represented

by its Bishops at the 1958 Lambeth Conference.

The present trends towards re-union were analysed with particular emphasis on the problem of the Baptist and Congregational Church organisations and the problem of so many Anglicans who accept denominationalism without query was also considered.

BASIS FOR PEACE

The Bishop of Armidale in the third address commenced by saying that the Anglican Church and its contribution hasn't much influence if it travels alone. The fact that man is seeking a way of peace is not sufficient without a Christian basis for that peace, and we must not exist merely for ourselves.

The Anglican Church includes members by teaching and by conversion, but there are too many Anglicans who are satisfied by being decent, without being obedient to the Church.

The bishop said that our men must learn more and that Bible classes are essential in C.E.M.S. To help re-union we must have an active programme of doing for God.

We must have proclamation of the Gospel, in which we must accept all men as individuals and teach the Gospel to a man not for instance to a Hindu. Secondly, said the bishop, we must have identification, i.e., we must witness.

We must also have interpretation, i.e., we must understand the Holy Gospels. Lastly, we must have transformation, as the Gospel must transform all of us.

The problems are the conception of the Church, in our case as the Body of Christ, in the gathered Churches as the collection of local believers; the conception of Baptism, e.g., the idea of adult baptism in Protestant Churches; the need for co-operation with other churches, and the understanding of the different interpretations on matters of faith and order.

In the discussion which followed, debate took place on the time and form of public baptism, on sin keeping churches

from unity, and on the value of schemes such as the Church of South India.

The bishop gave a very masterly view of a united church of the future, in which episcopacy would be accepted as a pastoral episcopacy, the clergy would be better educated and there would be more specialisation by the clergy, e.g., hospital chaplains, schools and specialist jobs and laymen would have more to say.

There would be a more developed ministry of healing and greater variety of worship. One point raised by Bishop Blackwood was that the pride of Anglicans is one of the greatest stumbling blocks to re-union.

The role of C.E.M.S. in work for church unity was discussed at length, as the society is the focal group of the men of the church, and the work of the Inter-Church Council of Men's Societies and the part played by C.E.M.S. in this council was discussed.

OTHER ACTIVITIES

The Bible studies during the conference were conducted by the National President on the Epistle to the Galatians, and were much appreciated.

Members of the conference attended Evensong at Christ Church Cathedral on Sunday night, when the preacher was the National President.

After Evensong members of the congregation entertained the delegates to supper, and the Bishop of Ballarat took the opportunity to introduce the Reverend Robert Porter, who is on furlough from New Guinea, and was a former curate of the Cathedral Parish.

A vote of thanks was passed at the end of the Conference on Monday to the Bishop of Ballarat and the Ballarat Diocesan Executive for their assistance in the organisation of the most successful Triennial Conference held in Victoria.

Votes of thanks were also passed to THE ANGLICAN for its publicity of the conference and other C.E.M.S. affairs and to the National Secretary, the National President, and Brother Harry Day, who had acted as camp secretary.

WELCOME AT HUNTER'S HILL

The Congregational Hall at Hunter's Hill, Sydney, was over-crowded for a two-fold purpose on Friday evening last.

The gathering had been advertised in church and through the local press as a welcome to Archdeacon C. S. Robertson, Mrs., and the Misses Robertson.

After a delightful bracket of musical items the first part of the evening was given over to this purpose.

Archdeacon Robertson has been appointed Locum Tenens during the absence of the rector, the Reverend C. W. J. Gumbley, who is visiting England for ten months.

The welcome was voiced by the rector, who spoke of the archdeacon's work for the Australian Church, and by Mr. E. J. Symes, a churchwarden, on behalf of the church officers and people.

PRESENTATIONS

The archdeacon expressed his joy at returning to parish work, and especially to such a church as All Saints', Hunter's Hill.

He had been living just across the river and the chimneys of its bells had made their appeal to him day by day.

He had also heard of the fellowship of its people and looked forward to co-operating with them in helping to preserve and enlarge that fellowship during the next twelve months.

The churchwardens were then called to the stage with the rector and Mrs. Gumbley.

In a few short sentences the rector's warden presented Mr. and Mrs. Gumbley with an expanding suit case, and assured them of their good wishes for a safe and happy holiday.

The president of the Women's Guild on behalf of the churchwomen presented Mrs. Gumbley

with a wallet and expressed their joy that Mrs. Gumbley, who had worked so hard, was having the trip.

Both the rector and Mrs. Gumbley expressed their appreciation of this tribute from their people.

Opportunity was taken at this stage to make a further presentation.

This time it was to Mr. Stanley Cooté, the chairman of the every member canvass Department of Promotion, who had seen them through their first year, but who had been forced to resign owing to ill health.

The rector, in making the presentation spoke of the hard work that Mr. Cooté had put into the work, and said that he felt that this had possibly helped to cause the sickness.

The gathering was a very definite proof of the life surging through the parish. It was a demonstration of the appreciation of the Hunter's Hill church people for their rector and his wife. It was also a sign of their willingness to co-operate in welcoming the stranger coming to lead them during their rector's absence.

CANBERRA ORDINATION

Four young men were ordained to the diaconate in S. John's Church, Canberra, on February 2, by the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann.

They were the Reverend Leonard Brasington, George Mullins, William Pryce and William Wright.

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DIOCESAN NEWS

ADELAIDE

MISSIONS TO SEAMEN

The annual general meeting of the Wharfedale Society of the Missions to Seamen will be held next Tuesday, February 12, at the Mission, Darling Terrace, Wharfedale. The meeting will be followed by the annual rally, when two films on the work of the Missions to Seamen will be screened by the chaplain, the Reverend Henry Kelly.

KENSINGTON GARDENS
The parish of St. Edward the Confessor, Kensington Gardens, is starting an every-member canvass under the direction of the Wells Organisation.

TOORAK GARDENS
The canvass of St. Theodore's, Toorak Gardens, has been most successful. The rector, the Reverend Rex Hurrey, comments particularly on the consistently larger congregations since the canvass began.

BUILDING FUND
Parishioners of St. Barnabas', Flinders, are working hard for the church building fund. Last year's "Buy the Bricks" effort realised nearly £670.

INSTRUCTION IN SCHOOLS
Religious instruction in schools is presenting particular problems to the Rector of St. Mary's-on-Sturt, the Reverend G. E. Martin. No church instruction is being given at Morphett Vale, Murrumbidgee, and this year two-thirds of the expected 600 children at the Marion High School will be Anglicans.

NEW RECTORY
The building of the Rectory at St. Mary's-on-Sturt has been delayed. In his parish paper, the Reverend G. E. Martin says the plans have been held up by the diocesan solicitor, and it is now nearly six months since congregational assent was given to leasing three building blocks on the Church's glebe land to a salvage company.

BATHURST

CAMP AFTERMATH
Things that pleased at the recent Y.A. camp held at Canberrra were: 150 full-time campers; voted "best yet" camp; great local co-operation with milk and wood given free, the first time this has happened; the Orange car highly and nicely Y.A. "decorated"; the excellent work of Chris, Chairman the "celebrity" officer; the gifts of the Canberrra Women's Guild members, and their £10 for the Children's Home; the collection at Evensong, at the parish church given for the Children's Home, and a retiring collection divided between A.B.M. and Ordination Candidates' Fund; the attendance of a Chinese

theological student from Borneo, at the camp, who was a visitor from St. Francis' College; the presence of a student from St. John's College, Morphet; the rector's "open house" hospitality, to five living-in seniors; the inspiration of the first Y.A. procession in Canberrra; the excitement created for the coming May rally; and the very low percentage of late cancellations, an almost 100 per cent. attendance; the greetings from Canberrra-Goulburn Y.A.s, and many others.

PARISH NOTES
The Reverend D. R. Shearman was instituted and inducted to the cure of souls in the Parish of Canberrra-Goulburn on January 29; Miss Joan Halloran of the youth department has taken up residence at St. Michael's Rectory, To-morrow, January 9. Mrs. B. Close will enter St. Michael's to reside and assist whilst her young husband is in training at St. Francis' College, Brisbane. The D.C. will conduct all services in the Parish of Millthorpe on Sunday next, January 10.

CANBERRA AND GOULBURN

ORDINATIONS
On the Feast of the Purification, February 2, in St. John's Church, Canberrra, the bishop ordained to the diaconate Messrs. L. R. Brasington, G. A. Mullins, W. C. Pryce and W. E. Wright. The sermon was preached by the Reverend Harold Hunter. Bishop Arthur presented the candidates; the Litany was sung by the Reverend H. McCullum, D. G. Griffiths, and the Rev. acted as bishop's chaplain. The Gospel was read by the Reverend L. R. Brasington.

The Reverend W. C. Pryce is a great-grandson of the Reverend E. G. Pryce, the pioneer priest of the Monaro district and rector of the Canberrra parish.

MELBOURNE
CANVASS AT SUNSHINE
The latest parish to begin an every member canvass is St. Mark's, Sunshine, where the objective set is £22,000. This is needed largely for the building of a new church, the present timber building being quite inadequate for so large a community. St. Mark's is one of a number of industrial parishes in the western and

northern suburbs which are showing signs of new life and vigour under the leadership of young and active vicars. The Reverend Bruce Reddrop, who was formerly Cathedral Proctor, and then Vicar of Flinders, is Diocesan Chairman of the C.E.P., and very popular with young people.

OAKLEIGH
Archbishop Booth set the foundation stone of the Church of the Emmanuel, Oakleigh, on February 2.

INDUCTION
The Reverend D. D. O'B. Horsford was inducted to the Parochial District of Belgrave, by Archdeacon R. H. B. Williams, on February 6.

CANON H. M. ARROWSMITH'S VISIT

During the week-end, February 17 to 19, Canon H. M. Arrowsmith will be in Melbourne to speak on his recent visit to China. He will preach at St. Paul's Cathedral at 11 a.m. on February 17 and at St. John's, Camberwell, at 7 p.m. He will address a meeting of clergy in the C.M.S. Rooms on the Monday at 11 a.m. and a public meeting in the Chapter House on the evening of February 19. He will also speak at a Communion breakfast at St. John's, Toorak, on Sunday after the 8 a.m. service and at the C.E.M.S. luncheon on Tuesday at 1 p.m. in the Chapter House.

PERTH

INSTITUTIONS
The following institutions have been arranged: The Reverend T. Wright to the parish of St. Hilary's, North Perth, on February 3; the Reverend G. Kingston to the parish of Gosnells on February 6; the Reverend A. N. Arthorpe to the Parish of Naremburn on Thursday, February 14, at 8 p.m. Mr. Arthorpe and his family arrived from England on January 13. He was formerly of Hove, Sussex.

NORTH-WEST AUSTRALIA
For the next meeting of Perth Synod all priests of the North-West diocese have been invited to be present. As it seems unlikely that this diocese will be able to have a Synod of its own in the foreseeable future, steps will be taken to make them members of all future synods.

DIOCESAN ARMS
The Lord Mayor of Perth, for his official Christmas Card this year included in the design the Diocesan Coat of Arms in one corner and the State's Coat of Arms in the other. This gesture of recognition of the creation of the City of Perth as arising from the creation of the See of Perth was very fittingly made in the centenary year.

RECOVERY
George Spencer, the son of the C.M.S. Secretary, is at last making good progress after his long illness. We hope that he will soon be fully recovered.

SYDNEY

MISSIONARY BISHOP TO SPEAK TO NURSES

The State Secretary in N.S.W., the Reverend W. H. S. Childs, has arranged visits to four Sydney hospitals for the Bishop of Carpentaria, the Right Reverend John Hudson. On Thursday, February 7, he will go to St. Luke's, Royal Prince Alfred and Western Suburbs Hospitals and next day will be at the Royal North Shore Hospital. At each hospital Bishop Hudson will tell the nurses of the opportunities of service in his scattered diocese, which includes thousands of Aborigines and Torres Strait Islanders. On Sunday the bishop will preach at St. Paul's, Canterbury, at 8 a.m., St. Anne's, Stroudfield, 11 a.m. and at All Saints', Parramatta, will address a gathering at tea and preach at Evensong.

THE MOLLY TRIGG HOME
The Archbishop of Sydney will dedicate the Molly Trigg Home at the Church of England Girls' Homes at Carlingford on Saturday, February 16, at 2.30 p.m. Mr. and Mrs. E. S. Trigg will officially open the home.

FIRST Y.A. CONFERENCE IN ADELAIDE

FROM A SPECIAL CORRESPONDENT

Adelaide February 4
It was a fine, warm day in Adelaide on January 28, when the Young Anglicans who came from St. John's and St. Paul's, Adelaide, S. Mary's South Road, St. John's Hillcrest and Christ Church Kapunda, gathered together at St. John's Adelaide for the first Young Anglican conference held in the Diocese of Adelaide.

The conference commenced with Sung Eucharist at 9.30 a.m. celebrated by the Reverend E. J. Cooper and was followed by morning tea in the parish hall.

The conference meeting was held between 10.00 a.m. and 2.30 p.m. under the chairmanship of Jack Bowyer, with a break for lunch, which was spread on tables under the shady trees of the parish garden set between the rectory, hall, and church.

The afternoon was set aside for indoor games, and a film show of colour slides of England by Ian McDowell, who recently returned from abroad.

The day concluded with prayers in the chapel and this was followed by a gay tea, before the Y.A.s departed for their homes. A very enjoyable day was had by all present.

NEW CHURCH AT SHERBORNE

CHURCH INFORMATION SERVICE

London, January 21
The Bishop of Salisbury, Dr. W. I. Anderson, will dedicate St. Paul's Church Hall, Sherborne, on January 24.

This dual-purpose building will serve the North Sherborne Housing Estate which consists of 300 houses and a population of about 1,200.

It takes the place of Coombe Chapel in the eastern part of the town, which had served its purpose and was becoming redundant.

This building, which was never consecrated, has been sold to the Sherborne Silk Mills.

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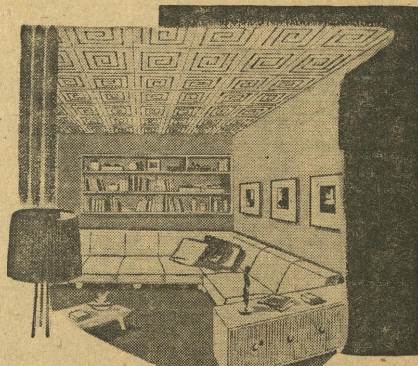
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CHOIR SCHOOL APPEAL

The S. Andrew's Cathedral Choir School appeal has now raised £14,587/-2.

Donations, which are deductible for income tax purposes, may be sent to the Dean of Sydney, S. Andrew's Cathedral, George Street, Sydney.

The following donations have been received to date:

Previously acknowledged £13,800/17/1.
Mrs. Kathleen M. Gell, £100; Mrs. Rofe, £28/3/6; Choir Tea Mothers, E. W. Nelson, K. A. Bennell, each £25; Cranbrook School, £22/8/7; R. J. Cashman, £21; St. Clement's Church, Mosman, W. H. Loker, each £20; Kell and Rigby Pty. Ltd., H. W. Bowden, Mrs. I. Hale, R. Clive Teece, John Fell, Tudor House, W. Hasemer, each £10/10/-; Morrison, J. Macdonald, Frieda L. Cullen, King's School Chapel Fund, Mrs. Catherine Gibson, Mrs. E. E. McCorquodale, W. H. Northam, Mrs. R. Simson, each £10; Anonymous, 18; R. Shakhally, £6/1/-; S. Fogden, 56; Mrs. Minnie Sendall, Mrs. E. Macnamara, Berli Limited, Mrs. E. T. Wythe, P. J. Wallis, Mrs. G. E. Abbott, U.L.V. Publications Pty. Ltd., Sydney Savage Club, H. W. Tribe, Municipality of Marrickville, H. C. Osborne, Mrs. E. C. M. Holmes, E. M. Humphrey, John Hunter, Duncan's Holdings Limited, S. G. Teeton, Harold H. Dean, S. Clement's, Marrickville, Richard Nairn, Richard Swift, S. W. Crane, Geoffrey V. Davy, G. F. S. Good, J. Horsby, Miss B. Bruce Smith, each £5/-; Municipality of North Sydney, Neville Chatfield, Miss D. Freese, Conat Horley, Miss E. Binnie, Anonymous, Arthur J. Wilson, Mrs. E. L. Kent, Miss Hilda Clayton, Mrs. M. Olyp, Miss E. I. Fletcher, Mrs. C. H. Bennett, G. Bray, Estate of the late Alice Spratt, each £5; Mrs. L. G. Cohen,

E. F. L. Tuck, C. M. Gilmore, E. D. Hubbard, Lodge Albert Chandler No. 794, Mrs. M. Irwin Ormsby, The Misses M. and M. Heath, each £2/-; Mrs. J. L. O'Brien, Mrs. J. Doncaster, each £3; Mrs. A. Shakhally, £2/12/-; Mrs. H. M. Lowe, £2/10/-; R. T. Helms, A. C. Waters, D. C. McPhail, Mrs. M. Warden, Mrs. T. J. Halstead, A. J. Bradfield, S. Mary's Church, Waverley, Dr. R. Batcliffe, S. C. Roberts, Churchwardens, S. Andrew's, Roseville, Lodge Prince Edward, Miss Hilda Duff, Miss Ethel Wainsley, G. L. Tandy, Mrs. J. M. Rendley, Mrs. K. W. Allen, Dr. P. A. Banks, E. B. Ryall, The Reverend A. J. A. and Mrs. Fraser, Mrs. G. Hughes, Lodge Aviation No. 688, Quota Club of Orange, Lodge Concord West Lewis No. 736, Mrs. A. Webb, G. Davis, Mrs. D. B. Milthorpe, Euxine Lodge, Pty. Ltd., each £2/2/-; T. and A. Hale Pty. Ltd., Anonymous, Miss D. P. Brown, each £2; Norman Goldberg, £1/11/6; E. J. Jastick, T. E. E. Mrs. Violet Davey, A. T. Howard, A. C. Dixon, Misses Diane and Patricia Goetze, K. Williams, V. P. Nankwell, Lodge Granville No. 794, Maurice Bourke, Lodge Concord West No. 515, Mrs. H. M. Waugh, Dickson and Johnson Pty. Ltd., Mr. and Mrs. W. W. Cocks, Miss L. Macpherson, Supreme Grand chapter of N.S.W., Miss L. Gilbert, Lodge Eastern No. 423, H. J. Gibbons, Dr. R. A. C. Holmes, Masonic Lodge Thomas Mort No. 75, Mrs. M. M. Taylor, Lodge John Goulton No. 406, Gilgandra Bowling Club, Major George Carpenter, Brigadier F. B. McAlister, each £1/1/-; Miss E. Edwards, Anonymous, Lodge Freedom No. 803, J. H. Doyle, J. E. Thorne, Miss B. Bay, Mrs. N. N. K. Brown, each £1; Mrs. E. L. Thomas, 10/6; Inverell Bowling Club, Miss D. Jackson, Mrs. D. Butler, each 10/-.

PROGRESSIVE TOTAL: £14,587/0/2.

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His Grace the Archbishop will solemnly commission the Revd. FRANK COALDRAKE to be Chairman of THE AUSTRALIAN BOARD OF MISSIONS.

The service will be followed by a Welcome in the Chapter House.

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MARIPOSA	Nov. 23	Nov. 26	—	Nov. 29	—	Dec. 5	—	Dec. 10	Dec. 13
ORONSA	Dec. 11	Dec. 14	—	Dec. 17	—	Dec. 22	—	Dec. 28	Dec. 31
MONTEREY	Feb. 1	Feb. 4	Feb. 17	Feb. 20	Feb. 21	Feb. 26	Jan. 2	Jan. 3	Jan. 6
MARIPOSA	Jan. 11	Jan. 14	—	Jan. 17	—	Jan. 23	—	Jan. 28	Jan. 31
ORSONA	Jan. 25	Jan. 28	—	Jan. 31	—	Feb. 5	—	Feb. 10	Feb. 13
MONTEREY	Feb. 1	Feb. 4	Feb. 17	Feb. 20	Feb. 21	Feb. 26	Feb. 20	Feb. 21	Feb. 24
MARIPOSA	Mar. 1	Mar. 4	Mar. 7	Mar. 10	Mar. 13	Mar. 18	—	Mar. 18	Mar. 21
ORON	Mar. 12	Mar. 16	Mar. 20	Mar. 23	Mar. 26	Mar. 31	—	Mar. 31	Apr. 3
MONTEREY	Mar. 22	Mar. 25	Mar. 28	Mar. 31	Apr. 3	Apr. 8	—	Apr. 8	Apr. 11
MARIPOSA	Apr. 5	Apr. 8	Apr. 11	Apr. 14	Apr. 17	Apr. 22	—	Apr. 22	Apr. 25
ORSONA	Apr. 19	Apr. 22	Apr. 25	Apr. 28	May 1	May 6	—	May 6	May 9
MONTEREY	May 10	May 13	May 16	May 19	May 22	May 27	—	May 27	May 30
MARIPOSA	May 28	May 31	Jun. 3	Jun. 6	Jun. 9	Jun. 14	—	Jun. 14	Jun. 17
ORCADES	Jun. 11	Jun. 14	Jun. 17	Jun. 20	Jun. 23	Jun. 28	—	Jun. 28	Jul. 1
MONTEREY	Jun. 28	Jul. 1	Jul. 4	Jul. 7	Jul. 10	Jul. 15	—	Jul. 15	Jul. 18
ORONSA	Jul. 12	Jul. 15	Jul. 18	Jul. 21	Jul. 24	Jul. 29	—	Jul. 29	Aug. 1
MARIPOSA	Jul. 26	Jul. 29	Aug. 1	Aug. 4	Aug. 7	Aug. 12	—	Aug. 12	Aug. 15
ORION	Aug. 6	Aug. 9	Aug. 12	Aug. 15	Aug. 18	Aug. 23	—	Aug. 23	Aug. 26
MONTEREY	Aug. 16	Aug. 19	Aug. 22	Aug. 25	Aug. 28	Aug. 31	—	Aug. 31	Sep. 3
MARIPOSA	Sep. 13	Sep. 16	Sep. 19	Sep. 22	Sep. 25	Sep. 30	—	Sep. 30	Sep. 3
MONTEREY	Oct. 4	Oct. 7	Oct. 10	Oct. 13	Oct. 16	Oct. 21	—	Oct. 21	Oct. 24
ORSONA	Oct. 8	Oct. 11	Oct. 14	Oct. 17	Oct. 20	Oct. 25	—	Oct. 25	Oct. 28
MARIPOSA	Nov. 1	Nov. 4	Nov. 7	Nov. 10	Nov. 13	Nov. 18	—	Nov. 18	Nov. 21
ORONSA	Nov. 15	Nov. 18	Nov. 21	Nov. 24	Nov. 27	Dec. 2	—	Dec. 2	Dec. 5
MONTEREY	Nov. 22	Nov. 25	Nov. 28	Dec. 1	Dec. 4	Dec. 9	—	Dec. 9	Dec. 12
MARIPOSA	Dec. 2	Dec. 5	Dec. 8	Dec. 11	Dec. 14	Dec. 19	—	Dec. 19	Dec. 22

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend Keith Coaldrake, of Paterson, N.S.W., who sent us this picture of the Olympic Torch passing S. Paul's Church, Paterson, three days before the 111th anniversary celebrations on November 18 last year.

THE CHURCH IN CHINA

BRISBANE RESOLUTION

The following resolution on the Church in China was passed unanimously by the clergy present at the Toowoomba annual clergy summer school of the Diocese of Brisbane held from January 21 to 25:

"The Archbishop and the Clergy present at the summer school, Toowoomba, having listened with interest to the report of the Bishop of Rockhampton rejoice to hear the good news that we may still continue to recognise the Chung Hwa Sheng Kung Hui (the Anglican Church in China) as a true branch of the Catholic Church within the Anglican Communion. Nothing in the report nor in the answers to questions would lead us to condemn that Church as apostate or heretical.

"Stripped as it has been of all its missionary support and external leadership, it faces a critical situation in the midst of a non-Christian society without adequate material resources, but relying upon the Spirit of Christ within it to keep it true to Him.

"We note with interest and relief the report that Christians in China cannot and will not accept the basic philosophy of Marxist Communism, and therefore cannot themselves become Marxists.

"We shall pray that God will strengthen and purify the Church in China so that it may live and witness effectively for Him. We shall also welcome further contacts from time to time between churchmen of the Church in China and other parts of the Anglican Communion."

"SIMPLIFIED" PROMOTION

FROM OUR OWN CORRESPONDENT
Brisbane, February 4
The new Parochial District of S. John's, Hendra, in Brisbane, formerly part of the Clayfield parish, has launched a "Department of Promotion" scheme, simplified, to use the vicar's own words.

The scheme was launched on Friday evening, February 1, in the church hall, and instead of the usual dinner, a very highly organised concert was held. There were several professional artists and a professional compere.

The archbishop was present. The chairman of proceedings was Mr. A. V. Postle, churchwarden, who made a brief introductory speech, followed by Mr. Mack Herring, the chairman of the Canvassers' Committee.

The vicar's remarks were short and to the point. The concert was attended by about 400 parishioners, all of whom are very enthusiastic.

The target set is £16,000, to be spread over four years and the aim of the canvass is to complete the church building, which is as yet only half its full size; to build a vicarage and to pay off existing debts. Also it is hoped that payments to diocesan causes such as A.B.M., Home Missions, etc., may be increased as a result of the canvass.

The vicar, the Reverend Mark Robinson, stressed the fact that all the work has been done by the parishioners themselves and a minimum of expense has been incurred.

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G.F.S. CAMP IN VICTORIA

FROM OUR G.F.S. CORRESPONDENT

Melbourne, February 4

The Toc H Camp at Point Lonsdale again provided an excellent setting for the annual Senior and Intermediate Camp of the Victorian Girls' Friendly Society, which was held between January 21 and 28.

One hundred and nineteen campers from the Melbourne, St. Arnaud, Ballarat and Bendigo dioceses enjoyed a full programme of Bible study, "The History of the Church," camp prayers, a special church service, camp duties, swimming, games and a treasure hunt, and in the evenings folk dancing, sing-songs and concerts.

For our leader, Mrs. K. H. Bright-Parker, this camp held special significance, for it was her 21st consecutive G.F.S. camp at Toc H.

This happy occasion was celebrated one evening with a special cake and the singing of "Happy Campers to You," and the wish was expressed that Mrs. B.P., as she is known by all campers, might lead many more such camps.

We were pleased, too, to have in our number nine children from the Australian Mixed Bloods Settlement at Dimboola who, with their leader, Miss C. Barling, of "Save the Children Fund," participated enthusiastically in all camp activities.

C.M.S. SUMMER SCHOOL INSPIRING FELLOWSHIP AND MISSIONARY ZEAL

FROM A C.M.S. CORRESPONDENT

Adelaide, February 4

A grand crowd, totalling ninety people with the daily visitors on different occasions, enjoyed wonderful fellowship at the Church Missionary Society Summer School held at the Retreat House, Belair, over the Australia Day week-end.

Older folk and many young people mixed happily, and worked together with zest in missionary project groups, which dramatised their findings in a most effective way at the final assembly.

They showed how to put into practice in our parishes what we learnt of the mission fields abroad, so that others may be inspired to obey our Lord's last command to "preach the Gospel to all people."

The Reverend R. K. Sorby Adams, formerly of Singapore, reminded us of the millions in Asia and Indonesia who have not even heard the Christian Gospel, and yet are our near neighbours.

A letter from Adelaide C.M.S. missionary in Malaya, Sister Joyce Haire, spoke of the urgent need of European and Chinese Christian nurses to work in the new villages there.

The chairman, the Reverend Rod Bowie, fresh from visiting Malaya and Borneo following his work in Hong Kong, gave a

I John 1:7, is indeed costly; words from the hymn "The Highest" (which is based on the text, "I press on toward the mark for the prize of the HIGH calling of God in Christ"), finally summed up all:

"Keep me broken, keep me watching,
At the Cross where Thou didst die,
Where each sin that hinders blessing
Must be cleansed for victory.
Saviour, keep me up the mountain,
Where Thy Banner flaming stands,
With 'The Highest' clear and certain
Written by Thy pierced hands."

In the God-given inspiration of the Summer School, members have gone back to their parishes to work with fresh vigour for the extension of Christ's rule in the hearts and lives of men and women at home and overseas.



The Archbishop of Melbourne, the Most Reverend J. J. Booth, photographed with clergy and servers after his farewell visit to S. Peter's, Eastern Hill, on December 16. The clergy (left to right) are: The Reverend John Matsumoto (Japan); the vicar, Canon F. E. Maynard; Archbishop Booth; the Reverend A. E. Sedgman; the Reverend J. Siddell.

strong lead to the school, which found its thoughts expressed in the hymn "The Highest," which was born of the great spiritual revival in East Africa; its prayer, "Lead me higher up the mountain, give me fellowship with Thee," was realised in the experience of many at the Summer School.

The Bible studies on our Lord's temptations, given by the Reverend John Haynes, were most helpful.

They were linked with three of the foundation principles of the Church Missionary Society—(1) Follow God's leading; (2) Begin in a small way; (3) Put money in a secondary place.

Our Lord Himself was "led" into the wilderness, and it is our joy as Christians to follow God's leading wherever it may take us, knowing that He will keep us; Christ has shown Himself the victor in the fight against Satanic power and evil.

It was encouraging to have three S.A. missionary candidates in residence, and others who are, or are about to become, theological students. The C.M.S. League of Youth was well represented, and all the project leaders were young people.

The chairman in his final address reminded all that true Christian fellowship, which is the "walking in the light" of

TWO DEACONS ORDAINED

On Saturday, February 2, the Feast of the Purification of the Blessed Virgin Mary, in S. John's Cathedral, Brisbane, Trevor Batken and Eric Christensen, both of Brisbane diocese, were admitted to the Order of Deacons.

This was the third ordination in the cathedral and the fourth ordination in Brisbane since last February. The Reverend E. E. Hawkey, Provincial Secretary for the Australian Board of Missions in Queensland, preached the sermon.

His text was part of the 27th verse of the 22nd chapter of the Gospel according to S. Luke: "I am in the midst of you as He that serveth," and he reminded us that the deacon is called to serve; to serve both in the sanctuary and in the parish—that he is not a half-ordained priest as so many people tend to think these days, but that he has a very important office in the life of the Church.

The stole with which he is invested symbolises the Yoke of Christ and as a yoke harnesses a team together so is he, the deacon, harnessed to a team specially picked to serve God.

GIRL GUIDES KEEP SUNDAY IN CAMP

FROM OUR OWN CORRESPONDENT

Hobart, February 4

At the State-wide Baden Powell centenary camp on January 27, attended by 400 Guides and Guiders, the Bishop of Tasmania celebrated at a Communion service held in the open-air camp chapel.

While the magpies chirped in the trees, one hundred Guiders and Guiders made their Communion.

Later there were church parades in the Anglican, Roman Catholic and Methodist churches in Ross.

Here 200 Guides worshipped in the Church of England, when the Bishop preached on the power of influence.

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BIRTH

BAKER, December 12, to Katina and Noel, of Carlingbah, a son (Gregory Noel).

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