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DELEGATION TO VISIT CHINA IN NOVEMBER

PRIMATE WILL LEAD TEAM OF EIGHT MEMBERS

Two Archbishops, two bishops, two priests and two laymen will form the representative delegation from the Church of England in Australia which has been invited to visit the Chung Hwa Sheng Kung Hui, our Chinese sister church of the Anglican Communion, next November.

The members of the delegation are the Primate and Mrs. H. W. K. Mowll; the Archbishop of Perth; the Bishops of Tasmania and Rockhampton; Canon M. L. Loane; Canon H. M. Arrowsmith (chaplain to the Primate); and the Managing Director of THE ANGLICAN, Mr. Francis James.

Mr. James will be the delegation's Press representative for the Church Times (England); the Canadian Churchman; Episcopal Churchnews (America); Church and People (New Zealand); and Ecumenical and Anglican News Services, with all of which special arrangements have been made by THE ANGLICAN.

No firm date of departure or itinerary has yet been fixed; but the delegation is expected to fly from Sydney to Hong Kong on October 28.

The Church in China wants the delegation to travel as widely as possible, and to see as much as it can of the work and witness of the Chung Hwa Sheng Kung Hui.

It is probable that the delegation will split up after visiting the main coastal areas, and that separate groups will visit North and Western China.

The visit is expected to occupy in all four or five weeks.

The background to the visit extends back almost exactly one year to the last meeting of the General Synod, when the Chairman of the Chinese House of Bishops, the Right Reverend T. C. ("Robin") Chen sent on behalf of the Church in China a message of greeting and good will to the Australian Church.

The private resources of THE ANGLICAN were used to transmit Bishop Chen's message to the Primate, together with photographs of an Ordination and a Consecration which had recently been held in China.

SYNOD'S GREETINGS

The message was read to the Synod by the Primate, who described it as "most significant" and "remarkable," and who was able to vouch for the authenticity of the photographs, in which many well-known Chinese Church leaders appeared.

The General Synod passed a motion at once warmly reciprocating the greeting of the Chung Hwa Sheng Kung Hui.

and this was transmitted through THE ANGLICAN to Bishop Chen.

Last May, the Primate received a formal invitation from Bishop Chen, in the name of the Chinese House of Bishops, to lead a delegation from the Australian Church to China this year.

The members were appointed by the Primate after consultation with the other three Australian Metropolitans, in such a way as to make it as representative as possible. Several prominent Church leaders who were first asked found it impossible to go. Among these was the Bishop of Gippsland, the Right Reverend E. J. Davidson.

The Archbishop of Brisbane,

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THE ANGLICAN has made special arrangements to bring its readers a swift and exclusive coverage of the delegation's journey.

News, pictures and feature articles will be sent daily by cable and air express from China by our own special representative with the delegation.

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the Most Reverend R. C. Halse, has only recently returned from an Asian tour. The Archbishop of Melbourne, the Most Reverend J. J. Booth, had prior commitments in Melbourne, where the Olympic Games will be held during the delegation's absence, and the Bishop of Adelaide has announced his retirement this year.

DELEGATES' CAREERS

THE PRIMATE is an old friend of the Chinese people. He was assistant bishop, and then bishop, in Western China for ten years from 1922. He has an intimate knowledge of the work of the Church in this area. He is aged 66 years.

MRS. H. W. K. MOWLL is a second generation missionary in China, where she first served in 1915 after training at the Froebel Institute in London and the Bermondsey Medical Mission. She met her future husband, then assistant bishop in Western China, and was married in 1924 while she was serving as a C.M.S. missionary in Szechwan.

THE ARCHBISHOP OF PERTH, like the Primate, was educated at the King's School, Canterbury, and at Cambridge University. He served with the Rifle Brigade and the Machine Gun Corps in the First World War, and was demobilised with the rank of Major, after winning the Military Cross. He was Archdeacon of North



The Archbishop of Perth.



Mr. Francis James.



The Bishop of Rockhampton.



Canon H. M. Arrowsmith.



Mrs. H. W. K. Mowll.



The Bishop of Tasmania.

Queensland during 1926-1929, in which latter year he returned to England, and was Vicar of St. Paul's, Knightsbridge, at the time of his election as Archbishop of Perth. He is aged 66.

THE BISHOP OF TASMANIA was educated at Sydney University and Ridley Hall, Cambridge. He is a former Travelling Secretary of the Student Christian Movement, and was a missionary in Bengal during 1923-38. At the time of his appointment as Bishop of Tasmania he was Indian Secretary of the C.M.S. in London. He is aged 62.

THE BISHOP OF ROCKHAMPTON, who was born in Birmingham, came to Australia in his infancy. Like the late Bishop Horace Crotty, he shows little sign of his English origins,



Canon M. L. Loane.

books, including the scholarly Centenary History of Moore College. He is aged 45.

CANON H. M. ARROWSMITH has been Australian Commonwealth secretary of the British and Foreign Bible Society since 1951. He is a former minister of the Churches of Christ, who came into the Church of England by way of the Bible Society, whose N.S.W. secretary he was during 1932-35.

He spent a year in Shanghai during 1935-36, while still a minister of the Churches of Christ, as representative of the British and Foreign Bible Society.

After his ordination to the priesthood in 1940, he served with the N.S.W. branch of the C.M.S., whose Australian Federal secretary he became in

(Continued on Page 11)

S. MARK'S LIBRARY

The official opening of S. Mark's Library, Canberra, has been postponed to a date to be fixed in February next year.

The Primate, who was to have performed the ceremony in November, will be in China at that time. For this reason the Bishops' Meeting and the N.S.W. Provincial Synod have also been deferred until February.

and is so Australian as to be able to roll his own cigarettes.

He graduated with a First Class in Philosophy from the University of Queensland, and is the first former student of S. Francis' College, Brisbane, to become a bishop.

He was incumbent, successively, of Darwin and Christ Church, South Yarra, before his election as Bishop of Rockhampton in 1947. He is aged 52.

CANON M. L. LOANE has been Principal of Moore Theological College, Sydney, since 1954, when he succeeded the Venerable T. C. Hammond, whose Vice-Principal he had been since 1939, save for two years' service as chaplain with the Australian Army. Canon Loane is the author of several

BUILDING TO COMMENCE AT BRISBANE CATHEDRAL

FROM OUR OWI CORRESPONDENT

Brisbane, August 20

At Evensong last Sunday, the day before his departure for Scotland, the Dean of Brisbane, the Very Reverend Denis Taylor, announced that the building programme of S. John's Cathedral will commence immediately.

Dean Taylor said that one year ago Sir William Slim turned the first sod for the completion of the magnificent Gothic cathedral. The foundations are now complete.

Three resolutions of the Cathedral Chapter, subject to the approval of the Diocesan Council, made the announcement possible:

● Specifications are to be made and tenders called to put in the whole floor area of the remaining part of the cathedral. These will be carried on great steel beams.

● After much negotiation, the Federal Government has given permission for stone from the original quarry—long since closed down—to be used.

The stone is the lovely rose-pink Brisbane porphyry which it would be impossible otherwise to match.

Arrangements have already been made to obtain the sandstone for the interior from Helidon, near Toowoomba.

● The Chapter also decided to ask to be advised as to which portions and by which stages the building should be commenced.

APPEAL PROGRESS

It is expected that the West end will be completed last for practical building purposes.

Since the appeal was launched at the time of the Queen's visit more than one quarter of a million pounds has been received.

It is estimated that it will take more than twice this amount to complete the cathedral which is expected to be the most beautiful in the Southern Hemisphere.

For 45 years no building at all was done.



The Primate of Australia, the Most Reverend H. W. K. Mowll, who will lead the delegation to China, photographed in his library at Bishops Court, Sydney.

TWO WORLD COUNCILS MAY UNITE

DECISIONS TO BE MADE AT YALE AND GOLD COAST

ECUMENICAL PRESS SERVICE

Geneva, August 20

The consideration of the possible integration of the International Missionary Council and the World Council of Churches was authorised by the Central Committee of the W.C.C. meeting in Hungary this month.

The two world organisations are now working "in association."

This proposal was put forward by Dr. Henry P. Van Dusen, as chairman of the joint committee of the two bodies. It had been discussed at a recent meeting of the joint committee in Herrendal, Germany.

Dr. Van Dusen said that both world organisations seemed to favour integration by 1960. The exact details of the structure would have to be worked out in stages.

He suggested enlargement of the joint committee of the World Council and the International Missionary Council from twelve to twenty members to bring forward detailed recommendations.

METHODS

Methods of achieving a single world body will be considered at the next meeting of the Central Committee at Yale, New Haven, U.S.A., and by the International Missionary Council when it meets at Christmas 1957, on the Gold Coast.

"Two objectives must be met in bringing this about," Dr. Van Dusen declared. "First, the convictions of the international missionary movement and the sense of mission must be woven into the total general structure of the World Council of Churches.

"Second, all the present life and work of the International Missionary Council must be brought into the structure of the World Council of Churches, but in such a fashion that leaders of the missionary movement can be assured that no existing work of the International Council will be sacrificed."

As chairman of the International Missionary Council, Dr. John Mackay welcomed the proposals as in keeping with "the rebirth of the sense of mission in the Christian churches."

HESITATIONS

He told the committee that in few circles would it be held that it is enough to claim structural purity or dogmatic orthodoxy if a church is lacking in a sense of mission. Mission is of the very essence of the Church.

Dr. Martin Niemöller, Germany, voiced some hesitations about integration. "In my country and our churches our experience of the integration between the churches and voluntary work has not been happy," he affirmed. He referred to attempts to incorporate all youth work and social work in the Church as such.

"We are now definitely on the way back to freer patterns,"

"FLYING ANGEL" TO TOUR DUTCH PORTS

ANGELICAN NEWS SERVICE

London, August 20

The Missions to Seamen's floating church, the "John Ashley," left this month for a centenary-year tour of the Dutch ports.

She is skippered by a chaplain with a Master's ticket, the Reverend Eric Casson.

Also on board is the Reverend F. Laight, the vessel's chaplain, who from the *John Ashley* has ministered to seamen from all parts of the world since 1952.

Mr. Casson will leave with his family at the end of the year to serve with the Missions to Seamen in Japan.

he said. "If, in our country, the mission were to be absorbed into the church then it would be assumed that the public church taxes would have to pay for missions instead of free-will giving."

"Is it a service," he asked, "to bring missionary work into too close a connection with official church life?"

Bishop Hans Lilje, Hanover, Germany, expressed agreement with Niemöller's picture of the German situation, but said it did not apply to the present plan.

"I think we would misunderstand the whole trend of church history if we do not do all we can to move from an institutionalised to a missionary Church," Bishop Lilje declared.

THE QUEEN AT IONA

ANGELICAN NEWS SERVICE

London, August 20

The Queen on August 12 came to the Western Isles of Scotland to worship in the restored Abbey of Iona.

She was then shown those relics of an historic past that link 1956 across 14 centuries in time to S. Columba.

The "Britannia" on the final approach to the island followed the same course sailed 1,400 years before, in a coracle of hide and wicker, by Columba and his twelve companions.

During the service, Dr. C. L. Warr, Dean of the Thistle and convener of the Iona Trustees, dedicated a carved open wooden screen, newly installed in the Abbey but given by the Queen before her ascension to the throne.

The screen, in Dr. Warr's words, "sets apart the north transept as a place for quiet and meditation."

The task of restoring the

cloister buildings was begun 20 years ago and has cost £80,000. It is nearly finished.

The eleventh-century Abbey, Norman influenced in design, which replaced Columba's original Celtic cells, was restored 50 years ago.

CELTIC IMAGERY

After the service the Queen was presented with replicas of the crosses of S. Martin and S. John, perfect examples of the ancient crosses of symbolic imagery beloved by the Celtic Church.

Among the grass surrounding S. Oran's Chapel, the Queen saw the historic and last resting places of many kings, among them Duncan and his murderer, MacBeth.

Last of all she lingered in the ruins of the nunnery of Benedictine times—the last of the buildings waiting for restoration.

A SCHOOL OF WORSHIP

ANGELICAN NEWS SERVICE

London, August 4

A School of Worship was held last week at Lincoln Theological College under the auspices of the Anglican Society.

The chairman was the Dean of Lincoln, Bishop Colin Dunlop.

The lecturers included the Reverend B. A. Smith ("Dean Church and the Tractarian Struggle"); Canon Gordon Irenson ("The Bible and Worship"); and the Reverend R. C. D. Jasper ("Anglican Liturgies").

Bishop Dunlop, speaking on "the teaching of the liturgy in the parish," pointed out that the liturgy was the prayer of the Church, and not the prayer of private individuals.

Everything in the liturgy—with the exception of the creeds—was in the plural.

Stress was placed not on matters of personal interest, but on matters of universal importance.

NEW BISHOP OF BERMUDA

ANGELICAN NEWS SERVICE

London, August 20

The Archbishop of Canterbury, at the request of the diocesan Synod, has appointed Canon A. L. E. Williams to be Bishop of Bermuda in succession to the Right Reverend J. A. Jagoe.

Canon Williams is at present Vicar of S. Peter's, with S. Swithun's, Bournemouth.

CHURCH LIFE IN THE PHILIPPINES

STUDENT BODY GROWS

FROM OUR OWN CORRESPONDENT

Singapore, August 20

Your correspondent has just returned from a visit to the Philippines where, in an essentially Roman Catholic country, the vitality of the Anglican Church was most apparent.

One of the most interesting features of Anglican church life there is the co-operation with the Philippine Independent Church.

This Church was formed when a section of the Roman Catholic Church there rebelled against the Spanish domination of the common people and, under American rule, with three million people and a hundred clergy left the Roman obedience.

Its bishops have been consecrated by the Protestant Episcopal Church in U.S.A.

There is no inter-communion but a number of their clergy are being trained at S. Andrew's Theological Seminary at Manila.

This seminary, whose dean is the Very Reverend W. S. Mandell was founded 4 years ago.

Allowing for variations in cultural and economic factors, the seminary follows closely the pattern in other mission fields of the Anglican Communion.

There are 55 students at

present; Dean Mandell says this number might soon reach 100. The course lasts for 5 years.

Nearly all the work of maintaining the buildings and the routine of daily life is done by the students themselves.

Your correspondent was impressed with the amount of Chinese work in the Philippines.

The Chinese have lived in the islands from the earliest times. They do a vast part of the commerce; they are merchants, middlemen and bankers, contributing in many ways to the life of the country.

Naturalisation, however, is not easy; a Chinese born in the Philippines is not automatically a Filipino subject.

One of the best of the Chinese schools in Manila is S. Stephen's, an Anglican school whose headmistress is Miss Contance Bolderston.

It is co-educational with an enrolment of 1,500 offering complete elementary and high school education.

The Reverend H. J. Sham is in charge of S. Peter's Church and Father Wei of S. Stephen's which is now the pro-cathedral, pending the re-building of the Cathedral of S. Mary and S. John.

NEW CENTRE

The Right Reverend Norman S. Binsted, whom your correspondent interviewed, is the third Bishop of the Philippine Episcopal Church.

He said there was an enthusiasm for the Church in the Mountain Province although much progress is needed in the lowlands.

He said there are communities of Christians in the Mountain Province of Luzon who have no resident priests but who were waiting for men in training.

The bishop spoke of the new centre of Anglican life in the thirty-six acre site between the old and new Manila which will be developed as a spiritual and educational centre.

The new S. Luke's Hospital will also be built there.

Bishop Binsted was just about to leave for South India to accompany the delegation from the U.S.A. visiting the Church there.

CHURCHPEOPLE MUST JOIN IN OUTSIDE ACTIVITIES

ANGELICAN NEWS SERVICE

London, August 20

Too many churchpeople tend to lose contact with the world in action, said speakers at the Church Union's summer school on sociology at Oxford this month.

The subject of the school was "The Social Context of Sanctification."

It considered two lines of investigation: the part which secular sociology could or ought to play in Christian understanding of the problem; and the manner in which the traditional disciples of the Church could or should be adapted to the demands of a changing social rhythm.

Some speakers alleged that Christians could exert no significant influence either on the lives of ordinary working people or in the more sophisticated activities of art, science and technology, because, as a body, they had retired both from the problems and from the hopes of world activity.

Dr. E. L. Mascall, of Christ Church, emphasised the need for theological understanding.

Mr. Heron suggested that Christians should submit them-

selves to the discipline of various secular activities, so that they might speak to the world on its own ground.

The Reverend F. P. Coleman, general secretary of the Church Union, spoke of the supernatural character of the Church's life, and the power which it released in the immediate pressure of difficult circumstances.

£10,000 GIFT FOR CARLISLE

ANGELICAN NEWS SERVICE

London, August 20

The Pilgrim Trust have sent the Dean of Carlisle, the Very Reverend Cyril Mayore, a cheque for £10,000 towards the Carlisle Cathedral restoration appeal fund.

This brings the total received so far to £46,614. The appeal is for £100,000.



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MANY FORWARD MOVES IN BALLARAT

BISHOP SAYS "TEMPERATURE" IS RISING

FROM OUR OWN CORRESPONDENT

Ballarat, August 20

The Bishop of Ballarat, the Right Reverend W. H. Johnson, speaking at Camperdown on August 15 congratulated the parish on the forward movement that was taking place in its church life.

He said that similar progress was taking place in other parts of the diocese.

He rejoiced with the people that the beautiful church of S. Paul was to be further beautified by the addition of a tower and spire as a memorial to members of the Manifold family who had done so much for the church in Camperdown.

Outlining progress elsewhere he said a contract had just been signed for the addition of a tower to the historic church of S. John, Port Fairy.

At Warrnambool six new Sunday school class rooms had been built and at Nhill extensive alterations and additions had been made to the Parish hall and Sunday school buildings.

New vicarages had been built at Colac, Port Fairy, Kaniva, Stawell, Warracknabeal, and Skipton. The vicarages at Willsura, Rupanyup, Kororoit, Merino, and Portland, had been renovated and improved.

NEW CHURCHES

New churches had been built at Netherby, Wendouree, and Derrinallum, and new churches were to be built at Horsham and Beaufort. The church at Horsham would be a magnificent building.

The churches at Beech Forest and Merino had been greatly improved, and Holy Trinity Church, Sebastopol, was being renovated and beautified at the present time.

A large youth centre was being built at Ararat and additions were to be made to the Sunday school buildings at S. Peter's, Ballarat.

The church in Hamilton would be one of the finest churches in Victoria when on December 16 additions costing over £30,000 were opened and dedicated.

Bishop Johnson said that for all this work he gave full credit to the parish clergy and to the lay churchmen and churchwomen. He did not concern himself with the finances and business management of the diocese.

A bishop's work was that of spiritual leadership. At his consecration a bishop was called to be Father-in-God to his clergy and people.

LAITY'S PART

The business affairs of the church were very capably managed by the laity. In the Diocese of Ballarat they were very fortunate indeed to have so capable a business man and devoted churchman as Mr. Ken Archer as registrar.

Bishop Johnson said that one of the happiest features of his work was in the happy relations he had with the registrar and Archdeacon Richards in the management of the affairs of the diocese.

In conclusion Dr. Johnson said that his main interest was not in bricks and mortar, not in pounds, shillings and pence, but in the moral and spiritual temperature of the Church's life and work. He believed that the temperature was rising.

Recently at Port Fairy, before a congregation of over three hundred, a large number of candidates, including the

A COURSE FOR ORGANISTS

A course for organists, conducted by the Organ Society of Sydney, will be held at S. Andrew's Cathedral on Saturday, August 25, at 3 p.m.

The course is being organised by the N.S.W. branch of the Royal School of Church Music.

Dr. Vincent Sheppard, Mr. Norman Johnston, Mr. B. T. S. Dudley and Mr. Howard Pollard will lecture.

Mayor of Port Fairy, came forward for Confirmation.

In a parish where church life had been at a low temperature, fifty-one candidates, more than half of them being adults, had sought Confirmation this year.

In another parish, of one hundred candidates forty-two were married men and women.

These facts, Dr. Johnson said, together with the keen interest of young married couples and an earnest desire for the welfare of the young, led him to the conviction that the tide of indifference and carelessness had turned.



Bishop A. L. Wyde, of Bathurst, congratulating the Young Anglicans on their work for the Church over many years, after he had placed the crown on Nena Ferguson, of Dubbo, the 1956 Y.A. Queen of the diocese. Others in the photo, include Elaine Nelson (Oberon), Norma Roberts (Parkes), Rhonda Pengilly (Orange), and the Rector of Orange, the Reverend G. H. Smee. The ball was attended by over 700 young people of the Central West of N.S.W. ("The Anglican," August 17.)

THE NORTH-WEST NEEDS A GREAT DEAL OF HELP

"The whole Church in Australia simply must help," writes Canon T. E. Jones of the Bush Church Aid Society about his current tour of North-West Australia. (THE ANGLICAN, August 10).

It will cost thousands of pounds to re-build church buildings in the dioceses which have been wrecked by cyclones.

Canon Jones, who is undertaking the survey by B.C.A. Aircraft has been accompanied by the Bishop of North-West Australia, the Right Reverend John Frewer.

Writing from Broome, they had already visited Mount Magnet, Talgoon, Meekathara, Withenoom Gorge, Raebourne and Marble Bar.

They stayed at each place overnight, held an evening service and a celebration of Holy Communion the next morning.

They were to leave Broome

to visit Hall's Creek via Fitzroy Crossing, Derby, Wyndham and the Forrest River Mission.

Bishop Frewer will remain at the Mission while Canon Jones and the pilot, Mr. Alan Chadwick, will go to Darwin and back to Ceduna by way of Katherine, Tennant's Creek, Daly Waters and Alice Springs.

"My overall impression to date is of a big job to be done," writes Canon Jones.

"The land is tough and the people are also tough. They need to be.

"The bishop has shouldered

for many years an impossible task in trying to minister to far-scattered congregations."

The difficulty of reaching the station homes has been magnified by the bad state of the roads, he says, which have not been improved by "car trials."

Canon Jones expects to be back in Sydney about September 10.

COLOUR SYMBOLISM AT NEW GOOMALLING CHURCH

FROM A SPECIAL CORRESPONDENT

Toodyay, W.A., August 20

A farmer who, fifty years ago, was the first baby to be baptised in the old wooden church, was present at the consecration of the new S. Paul's, Goomalling, W.A., on July 20.

He was among the large congregation who saw the Archbishop of Perth perform the ceremony and who prayed for the spread of Christian influence in the town and district.

Goomalling is in the central eastern wheatbelt about ninety miles north-west of Perth.

The church, designed by Mr. Desmond Sands, architect, is of contemporary style in red brick with interior walls plastered and toned in pastel shades at the suggestion of the rector, to betoken certain symbolism.

The ceiling is painted daffodil to signify the golden glory of the Heavenly Father who is above all; the east and west walls are madonna blue, for there the two Gospel sacraments are administered — the colour signifying the Holy Incarnation of the Son of God.

CHOIR SCHOOL APPEAL

The Lord Mayor of Sydney

has convened a public meeting at the Town Hall on Monday, August 27, at 12 noon, to launch an appeal for funds to re-build the S. Andrew's Cathedral Choir School.

In the evening the Cathedral Choristers will give a recital of sacred music, motets, folk songs, spirituals and popular items in the Town Hall.

The present choir school building, adapted from a former printery, is completely inadequate.

It is hoped to erect a new building behind the cathedral at a cost of £75,000.

CENTENARY OF HOSPITAL

MELBOURNE SERVICE

FROM A SPECIAL CORRESPONDENT

Melbourne, August 20

"It is to the eternal credit of those who founded the Royal Women's Hospital that they were animated and actuated by a sense of deep compassion and a spirit of practical charity," said the Dean of Melbourne, Dr. S. Barton Babbage, yesterday.

He was speaking in S. Paul's Cathedral at the centenary service in connection with the Royal Women's Hospital.

Among those present were the Governor of Victoria, Sir Dallas Brooks; the State Minister for Health, the Hon. E. P. Cameron; members of the board of management, ladies' Auxiliaries, and some 60 Sisters and nurses from the hospital accompanied by the Matron.

"MOVING SAGA"

"The story of those early days is a deeply moving saga. During the period of the gold rushes the population of Australia increased tenfold within the space of a single decade," said Dr. Babbage.

The floss and jetsam of the world was tossed up on the goldfields of Australia.

Within a few years, however, the rich gold seams were exhausted and men drifted back to the cities, bitter and disillusioned.

Workless, hopeless, penniless, the prospectors and their families lived in squalid and insanitary shacks and tenements.

Disease and discontent were rife. It was the destitution and degradation of the women, many of them unmarried, which caused a group of women, led by Mrs. Perry, wife of the Bishop of Melbourne, to wait formally upon the Dean of Melbourne.

They proposed that a hospital should be established to which expectant mothers in poor and necessitous circumstances — without references to creed and country — could be admitted for confinement and delivery.

ZEAL OF PIONEERS

It says much for the determination and zeal of those early pioneers that within nineteen days of the project being canvassed a lying-in hospital was functioning with beds available for patients.

But this humanitarian sentiment and Christian charity would have been ineffective without the enthusiastic support of certain members of the medical profession.

Among the number, honour of place as well as honour of time belongs to Dr. Richard Tracy and Dr. John Maund.

Both were men of high academic distinction, of professional competence and of Christian character and conviction. To-day a numberless multitude rise up and call them blessed.

To-day we are the residual legatees of their benevolence and their enthusiasm. They have bequeathed to us a tradition of dedicated and selfless service; and it is our duty to see that this spirit is perpetuated and continued.

GAMBLING IS OFTEN RESULT OF BOREDOM, SAYS BISHOP

The Bishop of North Queensland, the Right Reverend Ian Shevill, had some highly controversial remarks to make about gambling in his charge to Synod, delivered at Townsville on August 17.

"I am convinced that it is as futile to condemn gambling in Australia as it would be to condemn wine drinking in France or baseball playing in America," he said.

"I am equally convinced, as an individual, that it is as sinful to exploit this national trait for Church fund raising as it would be for the Church to exploit sex by the publication of pornographic literature," he said.

"Some Churches waste their time in wordy denunciations whilst others indulge in profitable lotteries, but both are wrong.

"If a patient is sick he should neither be talked to death nor bled to death. His problem

should be diagnosed and steps taken towards its solution.

"It is the clear duty of the Church to-day neither to condemn nor exploit gambling but, realising the weakening effect which excess of any kind has upon the moral life of the nation, to find out why we do it and then provide something which will remove its need at the root level."

Bishop Shevill said there is an hereditary bias in the Australian character towards gambling.

But perhaps the most important contributing cause to-day, he said, is "boredom which arises from our national and adolescent fear of being different."

The Church can make a realistic approach to the problem of gambling by curing this boredom, he said.

MASTER RESIGNS

FROM OUR OWN CORRESPONDENT

Adelaide, August 20

The resignation of the Master of S. Mark's University College, Adelaide, Dr. A. Grenfell Price, at the end of 1956, has been announced.

Dr. Price will take up duties as Deputy Chairman of the Commonwealth Government's Humanities Research Council at the end of this year.

Dr. Price has been Master of S. Mark's since the foundation of the college in 1925.

FLOODED CHURCH

FROM A SPECIAL CORRESPONDENT

Loxton, S.A., August 20

It is possible that water will be in S. Mary's Church, Moorook, for several months. There is five feet of water in it at present.

Before the levee banks broke at Moorook, the church was stripped of all its furnishings, the floor was taken up and the doors taken off.

Services are being held in the neighbouring town of Kingston-Murray, four miles away, in the billiard room of the home of Mr. and Mrs. W. Martin.

The room is very large, has separate access from the rest of the house and is ideal for the purpose.

The six Confirmation candidates from Moorook-Kingston were confirmed at Loxton on August 12 by the Bishop of Adelaide.

WOMEN CONFER AT NAROOMA

FROM A SPECIAL CORRESPONDENT

Narooma, N.S.W., August 20

Fifty women representing the parishes of Pamula, Candelo, Bega, Cobargo and Bodalla in the Diocese of Canberra and Goulburn met at Narooma on August 8.

They met for the fifth regional conference of the Anglican Churchwomen's organisations of the South Coast rural deanery.

Mrs. Wardroper, a member of the Marriage Guidance Council of N.S.W. and an original member of the Council in England, where she worked under Dr. Mace, spoke of her work.

There was, she stressed, a need for more trained workers in marriage guidance.

It was the aim of the council to do more work in the preparation and guidance of young people for the problem

of marriage adjustment. In the afternoon the Narooma women presented a play reading of Christopher Fry's "The Boy with a Cart," produced by Mrs. Walter Norris.

This play is the story of the legend of Steyning, of the shepherd boy, Cuthman, who built a rough cart, and in it trundled his widowed mother across Southern England, from Cornwall to Steyning in Sussex, where he built a church.

Mrs. Norris had condensed the play into an hour's reading most artistically, and the difficult roles were beautifully read by the players.

THE ANGLICAN

FRIDAY AUGUST 24 1956

THE GAMBLING "INSTINCT"

THE BISHOP OF NORTH QUEENSLAND has just cause for complaint against those newspapers which, by quoting part of a section of his Synod address, made it appear that he was condoning the practice of gambling. His statement that "it is as sinful to exploit this national trait (i.e., the instinct for gambling) for Church fund raising as it would be for the Church to exploit sex by the publication of pornographic literature" was omitted from at least some of the Press reports. It was made to appear that his principal statement on the subject was "that it is as futile to condemn gambling in Australia as it would be to condemn wine-drinking in France or baseball playing in America."

Such a statement, taken by itself, is of course seriously misleading. To equate baseball, or the drinking of wine "which maketh glad the heart of man" with gambling is, we think, very seriously misleading. To compare, as the Bishop did, the risks cheerfully endured by the pioneers of Australia with the action of the man who risks his money on the result of the drawing of marbles from a barrel is more seriously misleading still.

Those who see in gambling a serious menace to our social health can quote impressive witnesses in their support. Aristotle, for instance, in his treatise on Ethics links together the gambler and the robber and asserts that "the gambler and the footpad and the robber belong to the ranks of the unsocial, for they seek base gain."

It would, of course, be utterly wrong to brand all gamblers as dishonest. But it is none the less true that they are indulging a dangerous passion, one which loosens the restraints of social morality and atrophies, if it does not destroy, the social consciousness. The utterly deleterious effect it has upon sport is very generally recognised. A nineteenth century philosopher, Mr. Herbert Spencer, writing more than two thousand years after Aristotle, says of gambling that "it sears the sympathies, cultivates a hard egoism, and so produces a general deterioration of character."

Such is the view generally taken by secular philosophers. The witness of Christian moralists is still more clear, and in the canons of certain Councils gambling is precisely forbidden to the laity as well as to the clergy.

It is sometimes argued that because gambling is a matter of mutual agreement it is therefore morally defensible, but that is a serious confusion of thought. If a practice is morally reprehensible it does not cease to be so by reason of the fact that both parties to it were willing agents.

Again, it is sometimes argued that we have the right to use our money as we please, and therefore, if we care to gamble with our spare cash, we are not therefore to be condemned. But surely there can be no such thing as "spare cash" in a world which is full of needs which can, at least to some extent, be alleviated by charity. For the Christian to argue that he is entitled to do what he likes with his own is impossible. In a world reeking with human need the phrase "spare cash" has for the Christian no meaning at all. The Christian is taught to minister to the needs of others at the cost of his own self-sacrifice; the gambler seeks his own gain at the cost of another's loss.

Writing on this subject nearly fifty years ago, DR. REGINALD STEPHEN said some profound and moving words:—"I know that the passion for gambling lies deep. But I also know that it is doomed. For it is contrary to the spirit of Christ and Christ rides forth conquering and to conquer. Gambling is anti-social. But Christianity means brotherhood, and brotherhood will win. For there lies behind it the power and wisdom of the Father, after whom the whole family in heaven and earth is named, and Who has sent forth His Spirit in our hearts, telling us we are children of His love and therefore members one of another. Gambling is doomed. Let us be on Christ's side in hastening the day when this, not the least of the wars of the Lord, shall be brought to a glorious close."

Not a "Precedent" . . . Much!

The Roman Archbishop in Perth has let the cat out of the bag! He publicly urged the State Government, while speaking at a function last week, to follow "the precedent" set by the Commonwealth Cabinet in Government aid to Church schools. How others of the Roman hierarchy must have writhed at this incautious but sincere statement.

The Cabinet need only ask itself two questions: from what section of the community his unqualified support for its proposal come; has any other section of the community, or any voluntary or other body, expressed such unqualified support?

The answers are as clear as the consequences of continued flouting of the will of the electorate.

CHURCH AND NATION

Need To Try Again On Wages, Prices

The wages conference between Commonwealth and State leaders in Canberra last week need not be written down as a complete failure, as some newspaper editorial writers have been inclined to do.

True, it was disappointing that the conference did not reveal any immediate prospect of agreement. For that there may be two reasons. First, it was conceived on too narrow a basis—wages only. Second, a subtler chairman than Sir Arthur Fadden might have achieved a measure of agreement.

On the positive side must be placed the relatively harmonious spirit in which the conference was conducted despite the clash of economic views. The talks may well have cleared the way for another meeting under the chairmanship of the Prime Minister, Mr. Menzies, whose long overseas tour must be in its last phase now.

The Premier of Tasmania, Mr. R. Cosgrove, made a pertinent point when he said that the agenda for another conference should contain the Commonwealth Government's detailed anti-inflationary plans and should be circulated well in advance.

In the meantime the Commonwealth should have revealed the pattern of those plans in its Budget, which is due for presentation next week.

Another Commonwealth-State conference about mid-September, if properly organised, might well achieve a concerted plan of action to stabilise the economy.

Delay beyond that time could be dangerous. There is mounting evidence that, if quarterly wage adjustments are not replaced by an annual review by independent arbitrators, the

rise based on September quarter cost-of-living figures may be a record. And that would give a really alarming twist to up-spiralling prices.

National Plan For Flood Control

Australia in recent years has suffered much more severely from floods than from the other traditional climatic enemy, droughts.

The current severe flooding of areas in three States along the Murray raises again the question of what can be done effectively to control and mitigate these visitations.

In recent years New South Wales seems to have suffered more severely from floods than other States have done. But the record rises of the Murray, with the sweeping away of levee banks and the hurried evacuation of people, emphasises that flood control is essentially a problem for national action.

In this vast land, many diverse problems clamour for similar joint action—better roads, for instance. But the preliminary job is to get experts from all States together to plan effective measures for dealing with them.

Normally the Commonwealth Government should take such action. It is always readily sympathetic in subsidising State flood relief expenditure. But how much better it would be if both Commonwealth and State spending to relieve suffering could be applied to prevent such suffering from occurring.

That is not immediately possible, one fully realises, but floods have caused such devastation and loss in recent years that it is long past time when bold positive action on a national scale were undertaken to give more enduring protection than the building of levee banks can provide.

tion than the building of levee banks can provide.

Information Please, Mr. Holt

It is clear that the immigration quota will be cut this financial year. But it would be helpful if the extent of the cut were announced at once instead of being kept secret until the Budget reveals it.

The Minister for Immigration, Mr. Harold Holt, has frequently said that the stream of migration cannot be turned off like a tap. Surely that emphasises the need to make the promptest announcement of the size of the curtailment so that action can be taken at the appropriate points abroad to reduce the intake.

Australia's big immigration programme—a million people in eight years at an annual average of 125,000—is intimately related to the problems of its economy.

While no one wants panicky action, there is also a call on the Government to make decisions boldly and promptly. If it has been decided to cut this year's intake of migrants to, say, 100,000, why should that not be publicly announced at once?

In any case, the composition of the intake requires revision apart from any looming economic crisis. The old 50-50 proportion of British and foreign migrants is badly out of balance to-day.

It may be that British people are not now so eager to come to Australia. But Australia is still predominantly a British country, and the Government should be alert to guard against too heavy a foreign infiltration.

We can learn much and benefit much from foreign migrants of suitable background. But we must be careful to see that an attempt is not made to over-hurry the process of assimilation. Otherwise, there will be a danger of building up foreign colonies instead of encouraging New Australians gradually to become just ordinary, plain Australians.

The Church And Gambling

The Bishop of North Queensland, the Right Reverend Ian Shevill, got what is termed "a good Press" for his homily on gambling in a synod address in Townsville last week, especially for his assertion that it is the Church's clear duty neither to condemn nor to exploit gambling.

That is what I understand is called in betting circles as "having a bit both ways."

And the bishop should not be surprised that his views got generous space in the secular Press. First, because of their divergence from the orthodox, they genuinely qualified as "news." Second, most Australian city newspapers, as demonstrated by their lavish turf guides at least once a week and their daily lengthy details of horse sports and those associated with them, have a lively interest in gambling.

Indeed, certain newspapers in each city are regarded as the official fixers of the starting prices on which bets are settled. My own feeling is that the bishop's views have given considerable comfort in quarters that are glad to find at least episcopal neutrality on an issue which many Church people believe is the besetting weakness of too many Australians.

Speedway Deaths

On two succeeding Sundays there have been fatalities on New South Wales speedways—one at Windsor, the other near Parramatta, both historic places in the Australian story.

It is sad that lives should be lost in such crazy speed events. It is also sad that thousands of people should find nothing more profitable to do with their Sundays than to patronise such contests.

—THE MAN IN THE STREET.

ABRAHAM

Genesis 12 and 13

And Abraham was called the "Friend of God!" It is startling and stirring. We want friends, for we can be lonely, desirous of companionship, needing advice, comfort and help. We need cheering and guidance. There is nothing more wonderful than a faithful friend, who loveth at all times and sticketh closer than a brother. Was it not said: "As iron sharpeneth iron, so a man sharpens the countenances of his friend."

Yes! We all need a friend, but does God need a friend? Yet the scripture tells us that God chose Abraham for just this place.

What was there in his life that called him to so high a calling. God asked of him a service that demanded everything. God was looking for a founder of a family, a nation. On no one else in the Bible Story except our Lord and Saviour was so great a challenge set.

"Get thee out of thy country and from thy kindred and from thy father's house unto a land which I will shew thee." A terrific call in those far-off years. And Abram trusted so utterly that he obeyed. And on that foundation of faith and obedience with such depth and strength, promptitude and perseverance, the people of God and the Church of God were founded. God wrought this great faith and venture in Abraham—but Abraham was willing!

It was no easy life to live, across the deserts to Palestine, to Egypt and return and settle in the Promised Land. There were so many setbacks. If you study you may find ten trials through which Abram came with credit, the last of them the possible loss of his only son on whom the whole promise of the future lay.

Yet never did Abraham (for his name was changed as his faith prevailed) blench nor fail of trust. Hence in his faith and obedience he is "the friend of God." Did not our Lord Jesus speak similar words to his disciples. "Ye are my friends if ye do whatsoever I command you."

God is faithful. He will ever keep His promises, how essential is it that we listen for His commands, trust Him utterly and obey. He is more real than all this world in which we live. He holds it in the hollow of His hand.

The words which the mother of Jesus said to the servants at Cana of Galilee are words we should ever hold in mind and heart and live by them. "Whatsoever He saith unto you, do it."

CLERGY NEWS

DERRETT, The Reverend J. Curate at S. Clement's, Marrickville, Diocese of Sydney, to be Rector of Wallerawang, in the same diocese.

DONNE, The Reverend R. A. Vicar of S. Stephen's, Portland, Diocese of Ballarat, to be Rector of Kilkivan, Diocese of Brisbane. He commenced his new duties on August 12.

HANCOCK, The Reverend Ronald, M.A., inducted to the Parish of Ballina, Diocese of Grafton, on August 20.

HARDY, The Reverend Donald, was instituted as Priest-in-charge of S. Matthew's, Wendouree, Diocese of Ballarat, and Chaplain of the Ballarat Grammar School, on August 5.

HOBBSON, The Reverend D. B., Rector of Berridale, Diocese of Canberra and Goulburn, to be Rector of Queanbeyan, in the same diocese.

JUPP, The Reverend L. R. D. B., Assistant Chaplain at S. Peter's, Diocese of Adelaide, to be Rector of All Souls', St. Peters, in the same diocese.

MARSHALL, The Reverend H. J., Rector of S. Paul's, Bankstown, Diocese of Sydney, to be Rector of S. Augustine's, Stanmore, in the same diocese. He will be inducted by Archbishop J. Blidwell, on Wednesday, October 3, at 7.30 p.m.

MCCRAW, The Reverend D. G., to be Rector of S. Thomas', Enfield, in the Diocese of Sydney.

PICKBURN, The Reverend F. de M., Rector of Moruya, Diocese of Canberra and Goulburn, to be Rector of Morwell, Diocese of Gippsland.

ROSE, The Reverend J., Rector of Queanbeyan, Diocese of Canberra and Goulburn, to be Priest-in-charge of the Parochial District of Marulan, in the same diocese.

THE CANBERRA SCHOOLS

The Reverend John Easkin, of Goulburn, last Tuesday issued the following statement:

"In the past week nearly 60 members of the Synod of the Diocese of Canberra and Goulburn have signed the circular letter asking their bishop to call Synod to review the recent decision of the Diocesan Council accepting the Acting Prime Minister's plan to aid Church schools in the Australian Capital Territory.

"While there is no provision in the Ordinances of the diocese which obliges the bishop to call Synod it will be known that in practically all divisions it is provided that a much smaller percentage of members can rightfully and successfully petition for a general meeting, and it is anticipated that the bishop will not ignore the views of such a significant number of synodsmen. There is even greater significance in the number petitioning to the bishop when the following facts are borne in mind:

SPECIAL SYNOD
"1. That many rural lay members of Synod would not join in the petition for the assumption of Synod knowing that they themselves could not leave their properties as a particularly busy time of the year approaches.
"2. A proportion of clergy who have supported the petition is high when it is known that it is most difficult to get replies from a large percentage of clergy on any subject.
"One of the most significant features is that representatives from 34 parishes out of 45 are included in the replies received.

"I consider it a reasonable assumption in view of all these factors that a majority of synodsmen do not support the Diocesan Council's decision to accept the Acting Prime Minister's offer. Thus there is urgent need that the Diocesan Council's decision should not be implemented until Synod meets, implemented until Synod meets."

RELIGIOUS BROADCASTS

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

*August 27: Miss Lillian Gillespie.

August 28: The Reverend Allan MacDonald.

August 29: Professor Norman Lade.

*August 30: Major-General the Reverend C. A. Osborne.

*August 31: Canon L. S. Dudley.

September 1: For Men—Professor James Peter.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T., 3.15 p.m. W.A.T. NATIONAL.

August 26: "The Bible To-day," the Reverend W. J. Platt.

PLAIN CHRISTIANITY: 7.15-8 p.m. A.E.T., 7.30-8.15 p.m. W.A.T.

August 26: Father J. J. Martin, Dale, with music by the Cecilia Singers.

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

August 26: Baptist Tabernacle, Newcastle.

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

*August 27: Major-General the Reverend C. A. Osborne.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 S.A.T.), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

*August 27-September 1: Mrs. Frances Maling.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.45 a.m. W.A.T.

*August 27-31: The Right Reverend Christopher Storts.

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

August 29: "Men at Work—The Buying Manager," Mr Maynard Davies.

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

*August 30: S. David's Cathedral, Hobart.

SATURDAY TALK: 4.20 p.m. A.E.T.

*September 1: "Great Christian Letter-Writers—Extracts from the letters of Evelyn Underhill." The Bishop of Geelong, the Right Reverend John McKie.

BISHOP OF CROYDON

ANGLICAN NEWS SERVICE

London, August 20

Canon J. T. Hughes, canon-missioner in the Diocese of Southwark, has been appointed Bishop Suffragan of Croydon, in succession to the Right Reverend Cuthbert Bardsley, now Bishop of Coventry.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

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 CANBERRA SCHOOLS

DECISION FOR THE NATIONAL CHURCH

To THE EDITOR OF THE ANGLICAN Sir,—As one of the signatories to the letter sent last week to the synodsmen of the Diocese of Canberra and Goulburn, protesting against the decision of the Diocesan Council to accept Government aid for Church schools in Canberra, I would like to amplify my views in the matter.

I cannot believe that the council fully realised that it was making a decision, not for one diocese, but for approximately four million Anglicans throughout the Commonwealth. As I understand that the members of the council were almost evenly divided on the question of making a decision, it seems to me all the more regrettable that they eventually did so.

With many others, I regard as fatuous the Acting Prime Minister's statement that the Government's offer was not to be regarded as a precedent. Whether such an intention was present or not, the fact remains that such a step is likely to have implications far beyond Canberra. Within the past few days, it has been said to me again and again by laymen that this is "the thin edge of the wedge" for getting State aid for Church schools in N.S.W. Some may regard that as an unreasonable fear, but it is unreasonable to assume that the Roman Catholic Church will not miss any opportunity to further a policy that it has been advocating for years?

The statement that the situation in Canberra is unique also seems to me to be an unrealistic basis for the council's far-reaching decision.

I have every sympathy with those who are trying to cope with the problems of a rapidly growing national capital. In particular, I feel deeply for those who, with very little outside help, are struggling to make the Church of England a vital force in the life of Canberra. To some extent, the struggle is against the very body which this particular aid is designed to assist, as Bishop Burgmann has himself on occasions declared.

The real point, however, is that in respect to school conditions, the situation in Canberra is not unique. The parish of which I am rector borders on the A.C.T. If any member of the Diocesan Council cares to visit Yass, I can show him conditions in the public schools here far more deplorable than anything that exists in Canberra. For some years I have been president of the local P. and C. Association, and know the facts. The same conditions prevail all over N.S.W., and could easily be used as an argument for State aid to Church schools in this State.

As one who is in and out of Canberra frequently, I find this common assumption of "uniqueness" either silly or disturbing, depending upon the mood I am in or the reasons for the expression of such a viewpoint. Canberra is a unique place, but the majority of its people and most of its problems are the same as are to be found elsewhere. If this attitude persists in the A.C.T., it will be bad for the nation as a whole, as well as for the people of Canberra.

3. For my own part, I feel that the Diocesan Council would have served Anglicans better had it declined the Government's offer. By doing so it would have nakedly cleared the one irrefutable fact in the whole sorry business, namely,

that the Government intended to aid the Roman Catholic Church through its schools in Canberra, whatever the attitude of the other Churches. Ead the D.C. not made its unfortunate decision, the Government may have been forced to reconsider the offer—it has been reliably reported that it was going to do so—but the intention was there, nevertheless.

Others can interpret the Government's move according to their political knowledge and convictions. I see it and other things which have happened in the past few years as part of a policy to buy the votes of one group in the community at the cost of many traditions and ideals long cherished by Anglicans.

Finally, I would like to say that the Synod of the Diocese of Canberra and Goulburn is not, in my opinion, a body competent to decide this issue for the whole Church. It would be in order for it to reverse the decision of the Diocesan Council, as having been made in error, and then refer the matter to General Synod or to all the Synods of the Commonwealth.

If it is objected that either way there would be too much delay, then I suggest that the matter be referred to the Standing Committee of General Synod. In any case, the N.S.W. Provincial Synod could speak for a large section of the Church, including this diocese.

Yours, etc.,
(The Reverend)
H. P. REYNOLDS.

Yass,
N.S.W.

To THE EDITOR OF THE ANGLICAN Sir,—May I comment briefly on the paragraph in your Leading Article of August 17, where you suggest that I am quietly letting "matters take their course, knowing well that a Synod would be called, etc." I can assure you that this is not the case.

In the light of conditions here in Canberra and particularly at the Canberra Grammar School I am convinced that the decision of the Diocesan Council was a wise and right one.

The Council also was fully competent and qualified to make the decision and I shall stand by it to the uttermost. I shall return to the subject in my next *Southern Churchman* letter.

Yours sincerely,
ERNEST,
CANBERRA AND GOULBURN,
Canberra, A.C.T.

THE CONSTITUTION

To THE EDITOR OF THE ANGLICAN Sir,—The paper on the proposed constitution which the Bishop of Rockhampton criticised in THE ANGLICAN of August 17 was written for the clergy of the diocese of Adelaide, and was not widely circulated. Very few of your wide circle of readers, therefore, will have had an opportunity of reading it, and I must ask you to allow me to answer some of his criticisms. Those who have read the paper in toto will realise that the points which the bishop criticised were, for the most part, very minor ones, such as the "oddities" which he mentioned.

The bishop repeats the misleading statement, which has been made before, that the general synod approved the draft constitution *nem. con.* As a previous correspondent has pointed out (THE ANGLICAN—July 20), whilst the convention was in committee, at the conclusion of the clause-by-clause consideration and amendment of the draft, a general motion was passed that the whole draft should stand as the text of the measure, but no vote was taken by the convention or by the synod, on the general principles of the draft. The Bishop of Newcastle's motion that the constitution be approved in principle was never put to the vote, and if it had been, there were many delegates present who would have voted against it.

It is reassuring to know that the committee which prepared the present draft "very carefully considered" the reasons given by the Diocese of Adelaide for rejecting the 1946 draft. The chief reason was

the rigidity of that draft, and it is obvious that the present draft is far more rigid than any previous one. My paper gave a summary of a clause-by-clause comparison of the 1946 and the 1955 drafts which proved this conclusively. But whatever I may have written about the rigidity of the draft, I did not say, as the bishop claims, that it would make it "inoperable."

I did imply that by imposing upon the Church a constitution which is so very difficult to alter, we should not be setting up a self-governing Church, but a Church bound for ever by the fetters imposed upon it by the twentieth century, and I said that we had no right to bind future generations in this way. I pointed out, however, that the life of the Church which is the Body of Christ, cannot and will not be hampered or restricted permanently by man-made fetters. One cannot bind the Holy Spirit. If the constitution is adopted, the Church of the future will burst through these fetters imposed upon her by this generation, and will continue her life and growth; but the empty, battered, useless shell which she leaves behind—the tiny minority who do not want any change to be made—will be left in possession of all her property.

When the bishop says that the statement, "The Church takes no power under this constitution to alter the fundamental declarations" is not a declaration of everlasting unalterability, I presume that he means that they can still be altered by acts of seven parliaments—for this is the only way in which they can be altered. It is well known that it is extremely difficult to get any private act of parliament passed if there is even slight opposition—especially where trust property is involved. But, apart from this, as the "filio-que" clause is incorporated in these fundamental declarations, if we are ever to have re-union with the Orthodox Churches, we shall have to submit to having the question of the double procession of God the Holy Spirit debated by the honourable members of seven Australian parliaments.

The bishop says that my "implication that the Australian Church will be unique in giving laymen an important part in the making of decisions is not substantiated by the history of the early Church nor by a study of the Anglican Communion today." What I actually wrote was, "In the Anglican Communion as a whole (and here I should have added 'except the Church of England herself'), and indeed throughout the whole Catholic Church, the opinion of laymen has been sought, and they have been used as assessors, but under the proposed constitution they are to be given an important part in the making of decisions." A study of the constitutions of the Welsh Church, the Church of the West Indies and in South Africa, and the Nippon Sei Kokwai will show that the statement was not far from the truth. I feel that it is unfortunate that in our proposed constitution we are proposing to depart from this ancient catholic practice, which has been followed by the other daughter Churches of the Anglican Communion, but, as I stated in my paper, I do not think that this is a grave enough matter to cause the rejection of the constitution. For my part, I should be willing to accept the appellate tribunal as proposed, and I believe it would be acceptable to the vast majority of church people.

Nor did I say that "the function of the appellate tribunal is to make statements about faith, ritual and ceremonial." I pointed out that the tribunal would be the final arbiter on all matters of doctrine, and that ultimately it would have to decide whether each statement, enactment or canon of the general synod were in conformity with the fundamental declarations and ruling principles of the Church. Under section 73 (2) no such decision could be enforced if it were contrary to any decision of any judicial authority in England, past, present,

or future—including, presumably, the Star Chamber and every minor court which has ever sat in England, even though these English decisions had subsequently been reversed in a superior court. This would mean that the Church in Australia would not be able to govern herself at all. She would merely be able to make decisions which individuals were free to accept or reject as they might choose. The result would be anarchy and disunion.

The bishop's interpretation of the phrase "until other order be taken" in Section 4 is entirely different from mine, for I have taken it to mean "until some alteration is made in forms of worship." I make no more claim than he does to be a constitutional lawyer, but it would be interesting to discover from a constitutional lawyer just what this phrase does mean.

I still maintain, in spite of the bishop, that section 8, in conjunction with section 16, entitles diocesan administrators to be members of the house of bishops—but this is only a minor point—an "oddy." I also believe, in spite of the bishop, that neither section 54 (2) nor 54 (3) makes any provision for initiating charges on alleged breaches of discipline. Perhaps a constitutional lawyer could help us here also.

Should Laymen Be Allowed To Read The Lessons In Church?

A Sydney correspondent writes: "It is quite a regular thing to see in many churches laymen reading the lessons at morning and evening services."

"I presume that most often they are church wardens, parish councillors, or some other person appointed by the rector. On some occasions I have seen boys and girls, most probably members of Church Fellowship or school students, read the lessons."

"Is this in order, or is there a Church ruling on this matter? I mean to ask, is it entirely at the discretion of the rector, and can he not use his judgement in asking suitable persons to read the lessons, or must he seek the approval of the Bishop first?"

This raises a very interesting question. I do not know of any specific direction of canon law or of the church courts which declares precisely who should read the lessons or even what version of Scripture should be read, provided it is in the vulgar tongue.

The Rubric
The rubric at the end of the Psalms in Morning Prayer runs: "Then shall be read with an audible voice the First Lesson, as is appointed in the Calendar..." He that readeth so standing and turning himself, as he may be heard of all such as are present... Note that before every lesson the Minister shall say: "Here beginneth such a chapter, etc."

"This rubric suggests that the rector, curate or other minister will be reading the lessons at divine service, though the first part of the rubric would seem to allow wider discretion." The First Prayer Book of 1549 runs in much the same way: "Then shall be read ii lessons distinctly with a loud

voice, that the people maye heare: the Minister that readeth the lesson, standing and turning him, etc."

A further rubric found in both 1549 and 1552 adds: "And (thende the people maye the better heare) in such places when they doe syng, then shall the lessons be songe in a playne tune after the manner of distincte reading; and likewise the Epistle and Gospell."

In the Pre-reformation service books the lessons were usually very short, interspersed with antiphons. The longer lessons of the Reformed books would obviously have a somewhat strained and grotesque sound if sung with elaborate modulations and endings, hence the direction they should be sung on the one note.

Great Opportunity
The opportunity for singing the lessons was not withdrawn until 1662, when the Savoy Conference wisely gave way to Puritan objections to the practice which were thoroughly justified for once.

There does not seem, therefore, to be any breach of Anglican Order if a rector asks laymen to read the lessons, and I do not think it is essential for the Bishop's permission to be asked, though this would be a courteous act, especially if reading by laymen was to become a general practice in any particular parish.

On the other hand the rector may be delegating one of his greatest opportunities for the preaching of the Word if he regularly allows laymen to be substitutes for him. As a rule the Priest has a more profound knowledge of the meaning of the Scriptures than many of the laymen who read, and therefore he will read better. The lessons are a word of God as much as the sermon from the pulpit, and should be properly prepared and studied beforehand.

If he is wise the Priest will often preface the lesson with a

render ineffective all the tribunals, and will lead to anarchy and disunion.

(3) That we have no right to impose upon succeeding generations a constitution which they will be unable to alter in accordance with the needs of a changing world and under the guidance of the Holy Spirit.

Your faithfully,
(The Reverend)
JOHN R. BLEBY.

Gawler,
S.A.

"THE CHURCH TEACHER"

To THE EDITOR OF THE ANGLICAN Sir,—We were interested to see in the last issue of THE ANGLICAN a review of the English magazine, "The Church Teacher." Your readers may be glad to know that they can obtain this helpful magazine through G.B.R.E., 241 Flinders Lane, Melbourne, C.I., at the cost of 12/- (Aust.) per year, beginning with the first issue in September.

We are inserting into it an Australian Supplement, which is designed to help those Sunday school teachers who use our manual, "The Teacher."

Yours faithfully,
B. L. GLASCODINE,
Editor, G.B.R.E.

few words of introduction, referring to the context, and other matters which will make the meaning more plain, especially for the Old Testament lessons, or the more difficult portions of some of the Epistles.

On the whole it would seem a wise rule to reserve the right of reading the lessons to the clergy, except on special occasions. A national commemoration makes an occasion to ask a leading figure of the community to read.

On an Education Sunday we may well ask a schoolmaster, and it is helpful to the life of a parish to ask leaders of youth fellowships or even children to read occasionally at youth services. In such cases the lesson should be chosen well before, so that the reader can study it and a slip should be placed in the Bible telling the reader exactly how he is to announce the lesson.

Prayers To Christ

A Sydney reader referring to an expression I used incidentally in a previous article, "Jesus worshippers," states:—

"To me the section of the Gloria beginning 'O Lord, the only begotten son, Jesus Christ, together with the 'Agnus Dei' seems to be an act of 'Jesus-worship.' Could you allot a little space to show the true significance of these prayers?"

There is no theological objection to prayer to Jesus as such. The practice is scriptural e.g., the prayer of Stephen at his martyrdom: "Lord Jesus, receive my spirit," and primitive; for Pliny tells us that the Christians of Bithynia sang hymns to Christ as to a God.

But the prayers of the Epistle and Acts of Ephesians 11 14 ff. or Acts iv. 24 ff. are normally addressed to the Father or through the Son in the Spirit. Whilst it is perfectly orthodox to offer prayer to both Christ and the Spirit, the wisdom of the Church which in its scriptures and creeds attests its adherence to a Trinitarian faith, normally offers its prayer to the Father, as the classical form of the Collects of the Book of Common Prayer clearly illustrate.

The danger with many Evangelical prayers addressed directly to Christ, and of Catholic prayers addressed to the Sacred Heart or the Blessed Sacrament is that they minimise our Trinitarian belief so that people fall into the error of thinking that Christ may hear their prayers when the more awful figure of the Father will not. So many popular prayers addressed to Christ are sentimental and theological unsound as well.

True Tradition
The clause of the "Gloria in Excelsis" to which our correspondent refers belongs to the true and orthodox Christian tradition. It is addressed to Christ, but the request is set in the Trinitarian framework of the whole hymn. It is Christ with the Father and the Holy Ghost that we worship.

The "Agnus Dei" is, of course, scriptural or at best an adaptation of the words of S. John, but again whether in the Gloria or in the anthem often sung in the Communion service, it is to be found in the setting of the whole service which is essentially Trinitarian, and the phrase "Lamb of God," implies the Lambs appointed by the Father to be slain from before the foundation of the world.

In our private prayers we may find ourselves nightly talking to Jesus Christ as we talk to our friends on earth, but in our public prayers it is wiser to follow the classical form of the majority of the Collects; very few of them are addressed directly to Christ, the majority of them go through Christ to God.

NOT ALL ROSY IN THE U.S.A.

To THE EDITOR OF THE ANGLICAN Sir,—Permit me briefly to say, apropos of Mr. Bain's letter of August 17, that I did not write to take him to task, but to supplement his information, which was not complete and did not represent the situation in the majority of Episcopal parishes the country over!

Faithfully yours,
(The Reverend)
A. T. B. HAINES.

(1) That section 30 means that we are achieving nothing towards the establishment of a central authority, or of a united self-governing Church which is able to speak with one voice. We are merely perpetuating the present system of twenty-five independent dioceses knit together in a loose federation.

(2) That section 73 (2) will

ANGLICAN OF THE WEEK



Our Anglican of the Week is a laywoman whom all fourteen members of the staff of THE ANGLICAN regard as the ideal bulk agent. She is Mrs. F. S. Hall, of Clayton, Victoria.

Single-handed, she sells at the moment 114 copies of the paper each week!

This makes her our largest single bulk agent in all Australia.

Where she went to school, what her interests are, what sort of a life she has lead, we do not know. We would not presume to guess at her age, though we suspect she is old enough to be the grandmother of most of our Bright Young Things in this office, to whom she sends sound admonitions whenever a hitch occurs with postal deliveries.

What we do know is that Mrs. Hall believes in THE ANGLICAN and its purpose as an Australia-wide newspaper.

We doubt if anything about her own parish has ever appeared in our columns; but this does not prevent her tramping tirelessly around Clayton and the surrounding area, week after week, or prevent her loyal clientele continuing to buy the paper.

COLLECTION OF PICTURES

FROM A SPECIAL CORRESPONDENT

The Church of England Historical Society has decided to form a photographic section to collect and obtain a photographic record of historic Australian Anglican churches.

The new section includes several keen photographers, and members will take photographs of historic churches, including both interior and exterior architectural features.

Donations of old photographs of historic churches will also be sought.

Donations of old or new photographs of historic churches may be sent to the Hon. Sec., C.E.H. Society, S. Stephen's Rectory, Church Street, Newtown, N.S.W.

THEATRE REVIEW

"THE GONDOLIERS"

THE 1956-7 Gilbert and Sullivan season at Her Majesty's Theatre, Melbourne, opened on August 11 with "The Gondoliers."

It is beautifully dressed and produced but the chorus work is better than that of the principals. Grahame Clifford and Muriel Brunkskill are past their best, and the outstanding performance is that of Richard Watson as the Grand Inquisitor.

The costumes are probably the best we have seen in a show in Australia for many years, and the work of the chorus is faultless.

—W.F.H.

BOOK REVIEW

A BOOK FOR OUR AGE

THE FOURTH GOSPEL. J. Alexander Findlay. Epworth Press. Pp. 165. English Price, 12/6.

THIS book is comparable with that of William Temple. It is the book of a man who has soaked himself in the Gospel, who has meditated on it, who knows most of what others have said and written about it and, above all, knows the Living Lord about whom the Gospel was written.

With infinite care he traces all the arguments about authorship, recognising that no final conclusion has been reached. One may not agree with his findings in every passage, we cannot but love the reverence with which he handles every incident.

The Gospel is a book for our age. Again "men's hearts are falling them for fear of what is coming on the world."

In those days the Gospel lifted many above their terrors and drove astrologers and magicians out of business, even in Ephesus. We need to-day to be sure as they were sure that Christ is risen and has the "Keys to death."

THIS Gospel was written when attacks upon pagan vices had given place to a challenge to the world philosophy. The Fourth Gospel has very much about it that is new.

So this commentary emphasises that the writer "knew that what the world needed was not so much a new way of living, as life, and he knew where this life was to be found. This life is in God's Son, Jesus Christ."

It would be good for every priest to read this complement-

ary page by page with the open text before him. There are re-arrangements of text suggested as possibilities, there are variations in translation.

At times a Protestant prejudice dulls the edge of an interpretation of a sacramental passage. But the light on stories like "the woman of Sychar," "the man born blind," "the raising of Lazarus" is rich and rare.

This is a rich book, which makes more real than ever the relevance of the life and message of our Lord and Saviour for our age, as it was for theirs.

—J.S.A.

NORWEGIAN YOUTH HELPS CHURCH

ECUMENICAL PRESS SERVICE

Geneva, August 13

This summer 150 Norwegian students and grammar school boys are planning to clear 5,000 hectares (12,350 acres) of forest; they will give the 30,000 kronen (£1,540) which they earn to the Church for its work among youth.

This will be sufficient for the Church to pay three youth secretaries for one year. The work also has an evangelistic purpose: on Sundays workers will attend services and meetings near places of work in the Vins-trå Valley.

This scheme is being organised for the second year by the Norwegian Student Christian Movement.

CHANTS, ORGAN WORKS AND ANTHEMS

The Anglican Chant Book

A GOOD collection of Anglican chants is long overdue, so it was with a feeling of suppressed excitement that your reviewer looked at this present collection.

First, why the title? The use of "The" suggests an authority which, in fact, the book does not possess. By all means call it "An Anglican Chant Book," but not "The Anglican Chant Book." However, the title is of secondary importance: we can forgive the name if the contents are good.

But here I was in for a great disappointment. I found that most of the chants were those which we have all grown up with from the cradle—chants from the Australian Psalter and the New Cathedral chant books.

All the old names are there: Atwood has 6 chants, Barnby 9, Smart 11, Elvey 13, Turlle 16 and Goss is represented no less than 17 times!

There is also a good deal of duplication; ten chants appear three times, three appear four times each, whilst two rather dull single chants by Monk and Ouseley appear no less than five times each.

And what of all the church musicians of the last fifty years? Bairdrow, Buck, Gerald Knight, Marchant, Atkins, Gordon Slater, Thalben-Ball, all have one chant each; Walford Davies and Wadely are permitted two, whilst Elgar, Henry Havergal and C. H. Moody get only one chant, but that appears in duplication.

The only modern composer to get handsome representation is Henry Ley with 11 credits. What of Brewer, Hull, Heathcote, Statham, Harold Rhodes, Harold Darke, Herbert Howells, Willcocks, Campbell, Meredith Davies, Clifford Harker, Walter Alcock, W. H. Harris and hosts of others? If you possess a copy of the Australian Psalter, this new collection is not worth buying.

Anthems
There are some useful reprints and new additions of standard works. These include:

"Remember not, Lord, our offences" (Purcell), a short anthem in 5 parts (S.S.A.T.B.), rather chromatic and needing a capable choir.

"Tribulate Deo in D" (Purcell). An elaborate and extended setting for 5-part choir and soloists. A fine work for

recitals and sacred concerts, but too difficult for all but the best choirs.

"Teach me, O Lord" (Attwood). A useful arrangement for boys' or women's voices in three parts (S.S.A.) of this charming little anthem.

"O all ye that pass by" (Victoria). A magnificent motet for men's voices (T.T.B.B.) by the great Spanish master. This is well worth the trouble involved in learning to sing it well.

Organ Works

To look through a pile of new anthems and organ pieces, who would think that "The Rite of Spring," "Pierrot Lunaire," and "Bluebeard's Castle" were all written nearly fifty years ago? So much modern church music is not, in fact, modern at all!

For those who count freedom from originality a virtue I can cordially recommend an album of "Festal Voluntaries" by Thiman, Gilbert, Slater, Ratcliffe, and Healey Willan. Most of this stuff is folky-modally and rather dull. It is, however, simple and useful for odd voluntaries.

Of more importance are two extended organ pieces by Ivan Langstroth, "Chorale - Toccata and Fugue" and "Fantasy and Fugue." Both need a resourceful organ and a very capable

player. The Chorale-Toccata is difficult.

An arrangement of the Air from "Serenade for Orchestra" by E. J. Moeran would make a charming quiet voluntary for a small organ. It is quite easy to play.

Simpler still is a volume of fourteen pieces by Handel, arranged for the organ by C. S. Lang. These are laid out on three staves but are so easy they would make suitable and very attractive exercises for young students.

"Three Voluntaries for Double Organ" by John Lugg are laid out on two staves and make a valuable addition to the reed organ library. John Lugg lived in the early part of the Seventeenth Century.

Modern Anthems

"O For a Closer Walk With God" (Desmond Ratcliffe); "Praise Ye The Lord" (Colin Hand); "O Pray For the Peace of Jerusalem" (Eric Taylor); "O Send Out Thy Light" (Raymond Warren); "Even Such Is Time" (Anthony Hedges).

Interesting diversions for your choir when you have exhausted the standard repertory. Undistinguished in style but quite innocuous.

—K.L.

(All the above music was published by Novello and Company Ltd., 160 Wardour Street, London, W.1.)

MANY ATTEND SYDNEY C.E.F. ANNUAL SERVICE

FROM A SPECIAL CORRESPONDENT

The annual service of the Sydney section of the Church of England Fellowship at S. James', King Street, on August 10, was one of the best attended for some years.

Some two hundred and fifty members heard the president, the Reverend Alan Setchell, preach at the Sung Evensong.

Mr. Setchell stressed the need for a wide vision in all fellowship activities.

Only by rising above the individualities of parochial groups would the youth of the Church be effective witnesses for Jesus Christ.

The Precator was the Reverend N. J. Chynoweth, Rector S. John's, Dee Why. The lessons were read by Mr. M. Eagle and Mr. J. Halle.

The choir, which had been specially trained for the occasion, was drawn from many of the C.E.F. branches in Sydney. Evensong was preceded by

the annual tea, which was held at S. Philip's Hall, Church Hill, and was attended by over one hundred and fifty C.E.F. members.

The Church of England Fellowship (Sydney section) is affiliated with the Central Council of the C.E.F. which is appointed by the G.B.R.E. in Melbourne.

It controls over forty parochial youth groups within the Diocese of Sydney.

ARMIDALE SUPPLEMENT

The quarterly supplement for readers in the Diocese of Armidale will appear next week, August 31.

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The Bible That Saved An Island

Quite a few postage stamps from various parts of the world illustrate the Bible, or some religious subjects.

One of more than passing interest to us in Australia, is the 4d. Pitcairn Island stamp, which features the "Bounty Bible".

It was in 1789 that the mutineers on the ship "The Bounty" cast off the boat with Captain Bligh (who later became Governor of N.S.W.), and 18 others somewhere near Tahiti.

Nine of the mutineers, led by Fletcher Christian, and accompanied by their Tahitian wives, together with several other Tahitian men and women, sailed the "Bounty" to Pitcairn Island. There they beached the ship, and later burned it so that no passing ship might see it and discover where they had fled.

DISASTER

A series of disasters befell the little community. The English seamen quarrelled with the men from Tahiti, and five of the Englishmen and two Tahitians were killed. On another occasion there were more killings as the result of disagreements. Then McCoy, one of the English sailors, learned how to make liquor from a local root, and this led to drunkenness and further quarrels. Ten years after their arrival at Pitcairn, only two of the original men remained. They were Edward Young and John Adams.

THE BIBLE

Though he could barely read and write, Adams now set out to educate the children of the little settlement, using a Bible brought ashore from the "Bounty", and a copy of the Book of Common Prayer.

By 1800, John Adams was the only living survivor of the mutiny, and under his guidance the people of Pitcairn were developing into a sober, God-fearing community.

He taught them a code of laws based on the Bible and the Prayer Book, and when he died in 1829 the former unhappy island had become a well-ordered, peaceful place.

Some ten years after his



—Courtesy, "Stamp News."

death, a sailor from a whaling ship which called at the island was given the famous Bible by a grandson of John Adams.

The book was taken to Connecticut, U.S.A., and for 110 years it remained there. Only recently it was sent back to Pitcairn Island on permanent loan "because of the veneration with which it is still regarded" by the islanders, whose forefathers were saved by its teachings.

The "Bounty Bible" was printed in 1765, and is bound in heavy leather. It is seven inches long and 4½ inches wide.

GOD IS MY PARTNER

"God is my Partner" might well be the motto of Robert Le Tourneau, the engineer, whose earth-moving machinery is to be found in all parts of the world.

During the depression years of the late 'twenties, Robert Le Tourneau found himself so deeply in debt that there seemed to be no way out of his predicament. The little business that he had established to build earth-moving equipment was faced with bankruptcy, and he was desperately discouraged.

Some time before, he had made a pledge of a regular contribution to his church, and now he faced the question of how he could continue to do this.

As he prayed about it, he seemed to hear God saying, "Pay your pledge to Me."

That night Robert Le Tourneau fought the most decisive battle of his life, and God won!

GOD FIRST

From the time that he decided to put God first, it seemed as if the hand of God had taken control of his business. Orders came in from everywhere, and new ideas for improvement in his machines seemed to him to have been Divinely inspired.

As his business grew, Le Tourneau promised God that he would tithe all his income. One tenth of his income was

carefully set aside for God. And still the business prospered! Factory after factory was built to meet the ever-increasing demands for his equipment, and soon factories were being set up overseas also.

Eventually, Le Tourneau set up the "Robert Le Tourneau Foundation," to use for Christian work throughout the world the profits of his world-wide enterprises.

The one-tenth that was originally promised by the young businessman in the depression years has grown until more than 90 per cent. of the Le Tourneau income is now given to God's service. It is said that the Le Tourneau family only keeps enough to live on.

To-day, Robert Le Tourneau, who took God into partnership, is making millions in order that he might have the more to give to God, and is an outstanding illustration of the text, "Them that honour Me, I will honour."

"MARY JONES" BROADCAST

Readers of the Youth Page will find something of interest to them in the A.B.C. Children's Session at 5.30 p.m. on Sunday, August 26, when the "Mary Jones' Story" will be broadcast over 2BL and regional stations.

Never before has the story of Mary Jones, the Welsh girl whose keen desire for a Bible led to the foundation of the British and Foreign Bible Society in 1804, been broadcast over the Australian National network.

The narrator on this occasion will be "Mac" (Mr. Athol Fleming). Mr. John Llewelyn plays the part of Mr. Jones; Ailsa Graham, Mrs. Jones; the part of Mary Jones is played with dramatic intensity and feeling by Ngaire Thompson. The producer will be Mr. Richard Parry.

ANSWERS TO LAST WEEK'S BIBLE QUIZ

1. Cedars. 2. Pharaoh's Daughter. 3. Joshua. 4. Ecclesiastes. 5. He was stoned. 6. Gethsemane. 7. I. Samuel. 8. Exodus 20. 9. An Island. 10. Delilah.

The Youth Page

TALKS WITH TEENAGERS

GOD'S MESSAGE TO MAN

HOW THE BIBLE BECAME ONE BOOK

Sixty-six books, which make up the Old and New Testaments, are bound together in one volume called "The Bible." It is the one Book that will meet the needs of the men and women of To-day—or of any age. It took centuries to write, but its message is more alive than yesterday's headlines.

This week we consider how these sixty-six books became one Book, exhibiting an amazing unity and authority, bringing God's message to man in every part of the world.

We have grown so accustomed to the Bible as a single volume that we can hardly conceive of a time when it did not exist. The stories of God's dealings with men were so valuable that bit by bit they came to be written down, and from time to time copies were made with painstaking care.

OUR LORD'S BIBLE

The Jewish Scriptures at first probably consisted of the Law, the first five books of our Bible, often spoken of as the Pentateuch (from the Greek, *penta*, meaning five, and *teuchos*, a book). Sometimes the book of Joshua was also associated with the five "books of Moses," and

Here is a new Sacred Literature, created by the Life and Work of Jesus Christ, a testimony to the strength of the conviction of the early Church that Jesus was indeed the Christ, and that His followers were endowed with the gift of the Spirit.

The "Canon" of the New Testament, that is, the Books which are admitted by the authority of the Church to be Divine Writings, was practically settled by the time of the Third Council of Carthage (397 A.D.). The selection of the books of the New Testament was the result of the considered judgement of Christian

'TILL THE STARS APPEAR

Make us Thy Labourers.

Let us not dream of ever looking back,
Let not our knees be feeble, hands be slack;
O make us strong to labour, strong to bear,
From the rising of the morning 'till the stars appear.

Make us Thy Warriors

On whom Thou canst depend to stand the brant
Of any perilous charge on any front,
Give to us skill to handle sword and spear,
From rising of the morning 'till the stars appear.

— AUTHOR UNKNOWN.

(These lines were attached to a gift made by members of a Mission Station in the Lebanon to a Missionary returning to Australia.)

these — Genesis, Exodus, Leviticus, Numbers, Deuteronomy and Joshua — formed the Hexateuch (Greek, *hex*, six).

After the return of the Jews from Captivity in Babylon, other books were added. These were known as "The Prophets," and consisted of the books of Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve we know as the "minor prophets."

By about 130 B.C. other books, still, were added, and eventually the section known as the "Hagiography" (from the Greek, *hagios*, holy, and *graphein*, to write), or "the Holy Writings," was included. These latter books included the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Chronicles, Ezra and Nehemiah.

These books constituted the Bible as known and used by our Lord and His first disciples.

GOD'S WORD

The making of the Bible was a gradual process, and even the compilation of the Old Testament took place over several centuries.

In the first place, there was no Council or Committee of Reference to decide which book, or books, contained the Word of God for men. The people who heard the messages of these books felt that in them God spoke to their souls, and so they came to cherish and reverence these writings.

One of the greatest miracles of all ages is the way in which the Spirit of God moved the hearts and inspired the minds of men in different lands and at different times to write these Books which still bring to us God's Word for our own times and our own needs.

THE NEW TESTAMENT

Compared with the Old Testament, the period of time during which the books of the New Testament were collected was very short indeed.

THE BIBLE SPEAKS OVER 1,000 LANGUAGES

"KEDAMAI GODAU SIBANAI INA A PAL, NUID WAEAN NUNGU URAPON NUNGU TURUKIAI KAZI, GEGED MAINGINGA MABAEQ NUBEKA KAPUAKASSIN, A GASAMAN INGARU DANAIAG."

"Dobu nanare God nuuanua i vata, ma tauna natuna tagotago i veveti, ma tau amatopu tauna e vaitumaganei ega i ta riga, ma lauwama mamae nono-and i ta vata."

"Queer spelling, isn't it? No, the linotype operator hasn't been pressing keys at random. Of course, this would look equally strange to young people:

"Nguni mulungu walubafogwa bamusi giki, na kwinha ung'winhako ng'wanokwe walubuyaiva umo wike, munhu 'ose uwanzunya aleka kujimila, aliyo abize na bupanga butushila."

Yes, it is John 3: 16—

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Firstly, it is written in Mabuag; secondly, Wedau, spoken at Godenough Bay, Papua, and then in Sukuma (Kisukuma), as spoken in Nassa, Tanganyika Territory, but it is the same message. To-day, in well over a thousand languages,

Sunday, August 26, will be observed in many Churches throughout New South Wales as "British and Foreign Bible Sunday."

Here the Rev. A. F. Scott, State Secretary of the British and Foreign Bible Society, tells us some interesting facts regarding the publication and distribution of the Scriptures.

the message of the Gospel is being read by men and women, and a new language is being added every four weeks.

For over 152 years the British and Foreign Bible Society has served God and the Church by publishing Scriptures, without note or comment, at a price the poorest can afford to pay.

TONS OF BIBLES

The missionaries patiently, painstakingly translating the Scriptures, have the assurance that when their work is completed the British and Foreign Bible Society will undertake the publishing of their manuscript. The society has printed Scriptures translated by Anglican missionaries in over 200 languages.

Last year, from Bible House, London, over six tons of Scriptures were despatched every working day; in Australia, too, Scriptures are being published at an astonishing rate—books in twelve languages are in various stages of production at the present time. These include S. Mark's Gospel in Orakava, in Papua, and the four Gospels in Mabuag, for Anglican missions in North Australia.

The cost to the society is tremendous. For every £1 spent on the printing and distribution of missionary editions, only 7/- is received from the recipients, the balance is subsidised by the society's friends—these are the gifts of those who, caring for their own Bible, desire to share their Bible with others.

Remember the society in your prayers.

A MORNING PRAYER

O God, who hast revealed Thyself to our King and Saviour: grant us grace to yield ourselves to Thine obedience; that we may be built upon the sure foundation of Thy Christ, and grow up before Thee into a living temple, where righteousness, mercy, and love abound and flourish, and Thy people offer unto Thee a holy worship; through Jesus Christ our Lord. Amen. (By Archdeacon Frederick B. Maenutt.)

KNOWLEDGE

He who knows, and knows that he knows, is a wise man—follow him!

He who knows, and knows not, that he knows, is asleep—wake him!

He who knows not, and knows not that he knows not, is a fool—shun him!

He who knows not, and knows that he knows not, is a child—teach him!

—ARABIAN PROVERB.

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S. JOHN THE BAPTIST

By DR. H. R. SMYTHE, VICE-PRINCIPAL OF S. JOHN'S COLLEGE, MORPETH

I have not hid Thy righteousness within my heart: my talk hath been of Thy truth and of Thy salvation. (Psalm 40:12).

THE Proper Collect speaks of S. John Baptist beheaded for the sake of truth. The collect of the festival which celebrates his birth speaks of our duty to "constantly speak the truth." This quality, therefore, is singled out for special comment in the life of S. John Baptist, whose ministry of truth so affronted the people of his day that he bore the cost of it with the price of his head.

A man of simplicity and integrity, he refused to allow his life to become compromised with the subtle deceptions of experience of the world. Such a man, alas! is a rarity, almost a wonder, like a "sparrow sitting alone upon a housetop," or "the pelican in the wilderness".

"Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful." (Psalm I: 1)

There are three things which I should like to say of truth:

1. First, that truth, as recognised by the Church, is not a system of abstract ideas, but something positive, concrete, given by process of revelation in history.

It is, therefore, a matter open to historical enquiry, and it has been one of the great splendours of the Church of England to have contributed much to this research into truth.

By this clear insight into the historical character of our faith, we are preserved from many errors, in contradistinction, for example, from some Protestant denominations whose characteristic attitude to truth is subjective, and from the Church of Rome which, by taking tradition as a source of truth independent of Holy Scripture, is bereft of any means of correcting the errors which encrust, like barnacles, the ship of the Church in its passage through time.

THE idea that truth has to be sought out earnestly is just as difficult to some people as that salvation is to be worked for: we can't merely sit around waiting for God to put a halo on our head and tell us that it is all over! But this method of knowing truth is manifestly unpopular.

S. John Baptist, however, did not argue about truth, but proclaimed it and lived it and, because it was so manifest in his own sanctity and fearlessness, men repented, confessed their sins, and were baptised. Truth, therefore, transcends the moral confusion of the world and, being God's truth, is spoken with converting power.

2. Secondly, truth is embodied in a Person, Jesus Christ our Lord. He is Himself the truth. This is a claim of the most solemn kind and, if it can be proven, it means that our loyalties must be changed as quickly as our ideas.

An humble and instructed wisdom is more useful to God, we may assume, than either precarious innocence or emotional attitudes to ideas.

RECTOR'S VARIED CAREER

FROM OUR OWN CORRESPONDENT

Adelaide, August 20
The Reverend L. R. D. B. Jupp, assistant chaplain of S. Peter's College, has accepted the charge of All Saints', St. Peters.

He succeeds Canon H. H. Coles, who died on July 12 after nearly 30 years as rector of the parish.

Mr. Jupp graduated in Arts from the University of West Australia in 1935, and did his theological training at S. Barnabas' College, Adelaide. He was made a deacon in 1935, and was priested the following year, when he gained a first-class Th.L. and was Hey Sharp prizewinner from the A.C.T.

After two years as assistant curate of S. Luke's, Cottesloe, W.A., Mr. Jupp became chaplain of the Forrest River Mission. He was then assistant

This article was originally given as an address at S. John's College, Morpeth, on S. John Baptist's Day. It is appropriate reading for the Day on which we commemorate the Beheading of S. John Baptist, August 29.

If the truth is one and indivisible, and the Lord Christ is Himself the excellent standard, then we must decline to accept the formulations of truth in any age as final and inclusive, whether those of the Catholic revival or of the Reformation, or indeed of the Apostles themselves.

We must go behind the forceful affirmations of frail men, however inspired, to find and adore the truth embodied in the Lord Who alone is Word and Revelation of the Father. S. John Baptist perceived this when he said that he was not worthy to loose the sandals from His feet.

3. Lastly, the truth as it is in Jesus, a sacred trust of knowledge and spiritual experience in the Church, is to be spoken in love. We all fall down here, and perhaps S. John Baptist failed in this, too.

"O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7) strikes a very different note from "Come unto Me all ye that

labour and are heavy laden, and I will give you rest." (Matt. 11: 28.)

It is very difficult to learn how "constantly to speak the truth" without equivocation, with the simplicity and clarity and dignity proper to it, and yet with "economy" and compassion and charity, and without entangling and degrading it with a fierce fire which springs only from our own self-righteousness.

COMMEND this duty to you as a religious exercise. To fulfil it is to be preserved from self-affirmation, because it is not our truth, but God's; to be preserved also from an obsequious acquiescence in the authority of traditions or of persons, which is a spineless attitude of mind paralysing the ministry of truth.

The proclamation of the truth as it is in Jesus is a quest and a duty and a joy which calls for great courage, for a great faith in God, greater than any of us here now possess. That is why we may rejoice to honour S. John Baptist, for his simplicity, for his detachment from all created things, for his dedication to the will of God greater than that of any prophet before him, above all for his conviction of truth and for his fearlessness in making it known and in patiently suffering for the truth's sake.

BOOK REVIEW

AN EXPOSITION OF THE BEATITUDES

THE SECRET OF HAPPINESS. Billy Graham. The World's Work. Pp. 166. Australian price 13/3.

A BOOK by Billy Graham—and there are only two of them—gives us in Australia the opportunity of seeing more deeply into his mind and thought than has been possible so far. An exposition of the Beatitudes, and of their meaning for us, gives him an excellent opportunity of expounding his view of the Christian life. This he does, clearly, forcefully and with admirable sanity and balance.

There is, as might be expected from such an author, a good deal of emphasis upon starting right. Poverty of spirit is seen as that spiritual humility which cries "God be merciful to me a sinner," without which no one can begin to be a Christian.

There is no suggestion that this first Beatitude might also have some reference to actual material poverty, such as was embraced, for instance, by S. Francis of Assisi—but it is good to find a most apposite quotation of the well-known Prayer of S. Francis in the next chapter, which deals with the second Beatitude. This particular chapter—on "they that mourn"—is indeed one of the best in the book, and shows a real depth of spiritual insight as well as breadth of sympathy.

Generally speaking, the book is full of what used to be called "sanctified commonsense," but

makes no attempt at profound theological analysis and has no pretensions to philosophy. It is straightforward, practical and homely.

Some may feel that it savours too much of America; certainly the author makes no attempt to conceal his nationality. "Naturally I believe that America has the greatest government in all the world," he says naively and quite seriously—but he is generous in expressing appreciation of other national points of view, especially the British.

AS a good American he takes it for granted that Communism is the antithesis of Christianity, but he is wise enough to introduce a most effective quotation from Professor Arnold Toynbee to support him on this point. References to social problems are few, but it is good to note some forthright words on the colour bar—"... for true Christians there is no colour problem! The ground is level at the Cross and there are no second-rate citizens with God."

It is obvious throughout that Graham's primary interest is not with the social impact of the Gospel but with the salvation of individuals. He shows a shrewd awareness of the danger of "backsliding," and he emphasises the need for pastoral counselling after conversion. He has wise advice to offer about the place of prayer and Bible-reading in the day-to-day life of the Christian, but the Anglican reader may notice the

MORE ATTACKS IN INDIA

ANGLICAN NEWS SERVICE

London, August 20

The right-wing Hindu Mahasabha movement has announced its intention of launching a "foreign missionaries quit India" campaign from August 21.

Meetings and demonstrations will be held to draw public attention to the "menacing activities" of Christian missionaries.

Simultaneously, the movement will observe a *Shudhi* (purification) month, during which an intensive drive will be made to win over Christians, Muslims, and other Indian non-Hindus to the Hindu fold.

FILM REVIEW

NATURE FILM IS BRILLIANT

"THE Vanishing Prairie" is another of Walt Disney's wonderful nature study films photographed from real life, and it is at least as good as—if not better than—its predecessor, "The Living Desert."

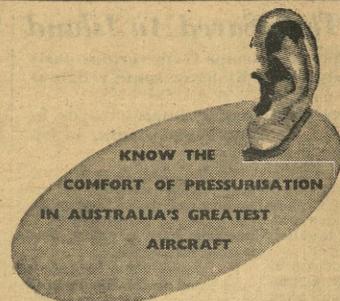
The leading man in the cast is a prairie dog, a fellow about twelve inches long, of the marmot family. At various stages of the film he fights a buffalo, a hawk and a rattlesnake, and has to contend with a flood and a bush-fire, but always comes out on top.

By incredibly clever cutting of the film a mating battle between two big-horn rams is set to the music of the Anvil Chorus. The photography throughout is brilliant and must have taken amazing patience on the part of a small army of cameramen.

Wild duck skating to a landing on a frozen lake, a mountain lion stalking a deer, a ferret hunting underground (this latter done, apparently, through a glass side in a prepared burrow) are amongst the masterpieces of skilful photography included.

It is an education for even the most blasé adult, and you should take the whole family to see this film. We saw it at the "Plaza" in Melbourne.

—W.F.H.



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THEOLOGICAL TRAINING IN CHINA

BY THE BISHOP OF HONG KONG, THE RIGHT REVEREND RONALD HALL

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

WE accompanied Bishop Mao from Shanghai to Nanking—a train journey of five hours found us still in the bishop's diocese. He was to take a Confirmation on the following Sunday, and to give lectures on the preceding day in the Nanking Union Theological Seminary, to the 50 clergy, catechists and Bible women who have been sent in for a half year's refresher course—the lectures were to be on the Birth, Death and Resurrection of Our Lord.

Two more bishops met us at the station—Bishop T. K. Shen, the first bishop of the Chinese Church's own missionary Diocese of Shensi, and later Dean of the Central Church Theological Seminary in Shanghai; and Bishop K. H. Ting, consecrated on Trinity Sunday, 1955, now Bishop of Chekiang and also Dean of the Union Seminary in Nanking.

He was asked to take this post some months after his return from his work on the staff of the World Student Christian Federation. He claims his only qualification was that he was not already associated with any one of the thirteen different colleges and Bible schools which came together to make this new Union Seminary.

Actually the fact that the bishop is an Anglican who has also had experience in the Student Christian Movement makes it possible for him to hold together the Liberals of the pre-Liberation Nanking Union Seminary Staff and the many fundamentalist groups, including even the Seventh Day Adventists (one student) who are participating in the Union.

SPECIAL GIFTS

Those who will meet him in his visit to London for the Lambeth Consultative Committee will realise that God has given him special gifts and experience which are the real reason for his being chosen for this post—much as he would himself prefer to relinquish it and give all his time to his Diocese of Chekiang.

Bishop T. K. Shen is already well known in the Anglican Communion for his scholarly piety. He is now working at the final draft of the new Union Prayer Book for all S.K.H. dioceses, which will, we hope, find a way of combining the two traditions of England and U.S.A., especially in the Communion Service. He has also recently been appointed Chairman of a Select Committee on the training in China of future teachers of theology.

Bishop Shen kindly made some sense, via interpretation, of what I tried to tell the students the next morning—120 all told, of whom nearly 80 are regular students, of all grades from lower middle school graduates through higher middle to university graduates—the last a tiny handful, but including two most attractive and promising S.K.H. ordinands, one a nephew of Bishop Shen, the other having been for five years a student secretary of the Y.M.C.A.

THE STUDENTS

The courses are graded to suit the needs of the candidates, and there is a pre-freshman course for the few who are sent in perhaps from a country district with their lower middle school course still incomplete. All students below the post-graduate group have extra study of Chinese literature and history throughout their course.

The Sheng Kung Hui chapel is at the moment in a small room adjoining the college common-room. Sliding doors make it possible to add the whole common-room to the chapel. Here the Eucharist is celebrated every Sunday morning and on Saints' Days, and staff and students not of our tradition are often found sharing in our worship and grateful for its deep spiritual quality.

In the main college chapel the cross and candlesticks which were the natural symbols for the liberal group

Methodists, Congregationalists, Presbyterians and some others, were after a time withdrawn in deference to the fundamentalists who felt such "idols" make worship impossible to them. "We can worship without them," said the dean—"they could not worship with them."

But the bareness of the Holy Table (which is in the centre rather than the pulpit) was relieved by a lovely spray of pink roses. And such beauty is surely, as Simone Weil tells us, sacramental of the presence of God. (The beautiful is the experimental proof that the incarnation is possible—contact with the beautiful is a sacrament in the full sense of the word—"Beauty and Grace," pp. 137-138).

SERVICE AND VISION

Such also was the compound—a relic of the spacious days when Mission money could buy so much land and build such generous buildings set among green lawns with many trees and beds of flowers.

Such also was S. Paul's Church where Bishop Mao was to confirm eleven men and women on the Sunday, with grey brick walls and cedar coloured wood picked out with some simple blue hangings. In this Church since the liberation there have been 60 adult baptisms.

The Church in China is growing slowly but surely. Those whose passion is for social service for their fellowmen will devote themselves to the vast social programmes of their country.

Those whom Christ brings to His Father will come because they have also seen the vision of God, sensed the mystery of the eternal, and know that human beings for all their divine making are but the earthen vessels prepared for the heavenly treasures of their Maker's Heart.

Two aspects of the Government's programme interested us

OBITUARY

MR. G. J. ALLEN

We record with regret the death of Mr. George J. Allen, on August 15. Mr. Allen was one of the original members of the C.E.M.S., admitted by the late Bishop Woodcombe during his tour of Australia late in 1909 and 1910. For many years he was an active member of the Society and of the Executive, and for a short period occupied the position of Lay Chairman. He was also a member of the Diocesan Synod for a number of years.

Our correspondent writes:—Born in Ireland, he was reared in the best traditions of the Church of Ireland, having been a chorister at S. Patrick's Cathedral, Dublin.

During the whole of his life the work of the Church had the first place in his thinking and planning, and he was possessed with a conscientiousness attained by very few. Fortright but tolerant, he had no enemies, but everyone respected his convictions.

In his latter years he was very keen on the Inter-Church Men's Movement, and was a driving force in the Eastern Suburbs branch.

The funeral service took place in S. Paul's Cathedral, Melbourne, the address being given by Archdeacon R. H. E. Williams, who was associated with him, particularly in C.E.M.S. in earlier years. The Vicar of S. Hilary's, East Kew, the Reverend V. L. Lloyd, took the service at Springvale Crematorium.

LICHFIELD REPAIRS

ANGLICAN NEWS SERVICE
London, August 20
An appeal for £20,000 is being launched for repair work to Lichfield Cathedral.

in Nanking—a most remarkable exhibition of handicrafts. "Fifteen of these silk tapestries exchange for one ton of steel."

The British export drive is typified by motor-cars, and the Sadlers Wells Ballet: China's export drive will include many types of beauty for which her crafts have been famous for centuries—Nanking tapestries and inlaid woodwork from Yang Chow were perhaps chiefly noticeable.

Old craftsmen have been recalled, set to train apprentices, and the trained workers organised into co-operatives, with a guaranteed market—the Government's handicrafts' department takes over their products and arranges for distributions and sales.

During the war our English co-operative friends shook their heads over our effort to establish Chinese industrial co-operatives—"You must start," they said, "with the consumer, for the producer is eventually at the mercy of the consumer."

There is every reason now to hope that there may be available to confirm eleven men and women on the Sunday, with grey brick walls and cedar coloured wood picked out with some simple blue hangings. In this Church since the liberation there have been 60 adult baptisms.

The Church in China is growing slowly but surely. Those whose passion is for social service for their fellowmen will devote themselves to the vast social programmes of their country.

Those whom Christ brings to His Father will come because they have also seen the vision of God, sensed the mystery of the eternal, and know that human beings for all their divine making are but the earthen vessels prepared for the heavenly treasures of their Maker's Heart.

Two aspects of the Government's programme interested us

of the new cloisonne is dedicated to the great God Tobacco. The lovely designs of the Tung Hwang caves are of course being put to many better uses, and, of course, if one has to have ash trays and cigarette boxes on one's table they may as well be beautiful.

EXPORT MARKET

We found also that many otherwise unprofitable sections of elephant tusks make effective cigarette holders, so that every bit of ivory is used—again predominantly for the export market (the shavings and other final scraps still go to the old-style medicine shops).

The second great interest in Nanking was the old Palace of the Taiping King. There was his seat "In the name of the Heavenly Father and Heavenly Brother." There were marriage licences found hidden in the clay walls of houses—based on the equality of men and women—which if not hidden might have brought death to those who kept them. It is no longer "The Taiping Rebellion" but "The Taiping Revolution."

And the final room of a most skilfully laid out and labelled exhibition, pointed out in easily remembered phrases why this revolution for all its basic rightness failed to survive. I was grateful, too, that the Englishman Lindley's share in helping the Taiping leaders was much more emphasised than Gordon's share in their defeat.

A MONTH OF CELEBRATIONS FOR SYDNEY CENTENARY

FROM A SPECIAL CORRESPONDENT

The parish of S. John's, Darlinghurst and King's Cross, Diocese of Sydney, will celebrate its centenary during September.

Re-union services will be held on each Sunday during the month. These include reunions of all who have been baptised and confirmed in the historic Church; of all who have been married; and of all past and present parishioners.

A special thanksgiving service will be held on Sunday, September 23, at 11 a.m., which will be attended by the Governor of N.S.W., the Premier of N.S.W., the Lord Mayor of Sydney and other prominent parliamentary and representative people.

Family festivals will be held on the last Sunday of the month and special functions of the centenary include a Father and Son banquet on Friday, September 28 and a G.F.S. display on Friday, September 21. The Archbishop of Sydney will conduct an inaugural centenary service on Sunday evening, September 2, at 7.15 p.m. A centenary hymn has been

"CHRIST IN THE CONCRETE CITY"

The Commonwealth Public Service Anglican Fellowship has arranged for the play, "Christ in the Concrete City," to be presented by the Australian Christian Theatre Guild in the C.E.N.E.F. Auditorium, 201 Castlereagh Street, Sydney, on Tuesday, August 28, at 7.45 p.m. Everyone is invited.

composed by Frank Taylor, organist of S. John's. A centenary appeal for £25,000 is to be launched. This is to repair the fabric of the church and to make renovations to the parish hall and parochial school which date back to 1849.

Some 12,000 invitations to the people of Darlinghurst and to others interested throughout Sydney are to be issued shortly in connection with the centenary.

Friends of the parish are invited to offer their prayers for the success of the functions and to be present during this memorable stage of the parish's history.

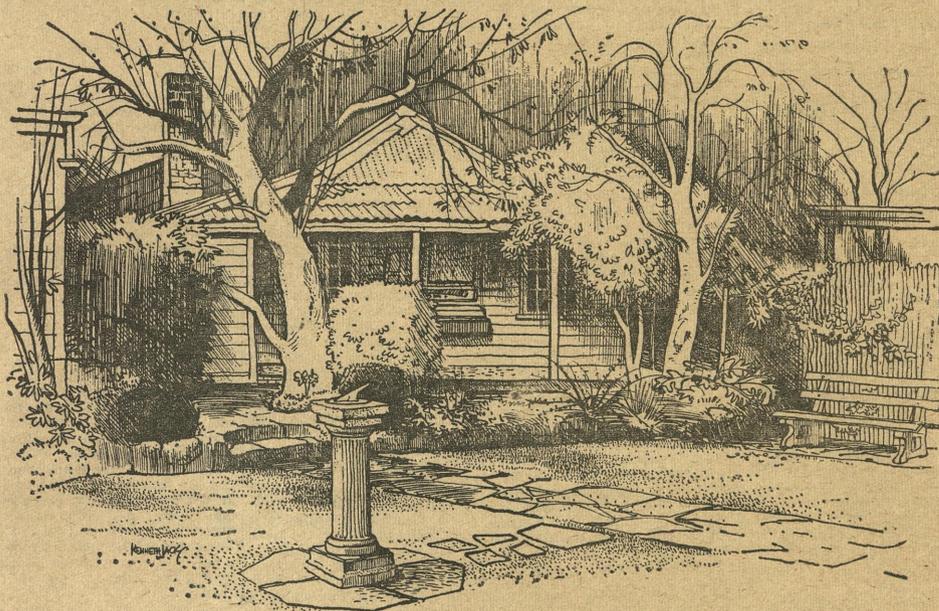
KANGAROO ISLAND CHURCH

FROM OUR OWN CORRESPONDENT

Adelaide, August 20
More than 300 people from all parts of Kangaroo Island assembled in the Soldier Settlement of Pardarna on August 12 for the setting of the foundation stone of the Church of S. Richard of Chichester by the Dean of Adelaide, Dr. T. T. Reed.

Limestone for the church has been cut and carted by the local residents.

The dean preached at Matins, which was held in the Recreation Hut in the Pardarna Camp at 11 a.m. The Priest-in-charge, the Reverend R. O. Nichols, conducted the service.



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Even in 1840, Melbourne faced an acute housing shortage. That is why Victoria's first Governor, Charles La Trobe, brought his first house out from England. It was Australia's first pre-fab, and Melbourne's first Government House.

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Governor La Trobe was one of the founders of the Melbourne University and the Public Library. He founded the first public hospital and the first benevolent home. For the benefit of future citizens of Melbourne, he reserved large areas of land for gardens and parks.

Today La Trobe would not recognise his old home sandwiched between modern buildings and fac-

ories, but carefully preserved by a considerate neighbour.

Many of Australia's historic buildings, such as La Trobe's cottage, have decayed beyond redemption.

In some cases through lack of appreciation of their historic significance, and in others to the use of indifferent building materials in the pioneering days.

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RESPONSE AMONG MAU MAU

FROM OUR C.M.S. CORRESPONDENT
Students from S. Paul's United Theological College, Limuru, Kenya, where the Reverend Keith Cole, Australian C.M.S. missionary, is principal, are taking many opportunities for evangelistic witness amongst their fellow Africans.

With the help of a grant for amplifying equipment from the Christian Council of Kenya, they have fitted up the college van for evangelistic work.

On alternate Sundays they go out and do evangelistic preaching, mainly at villages where as yet there is no church. Much of their witness is amongst former Mau Mau adherents.

Mr. Cole reports that the response has been tremendous.

Churches are now full again in Kenya, and many who took the Mau Mau oath are now clamouring to return to membership of the Christian Church.

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THE CONSTITUTION: SOME OLD FEARS

By THE RIGHT REVEREND W. R. BARRETT

THE writers of the six papers read at the conference of clergy of the Diocese of Adelaide in May last are to be complimented on the high standard attained throughout. The papers are of great help to all who want to get a good general survey of the proposed Constitution for the Church in Australia and its historical background and the criticisms are wide and searching.

If the discussions thereon could have been summarised and published also, they would have been of considerable interest and importance to members of synods and churchmen in general.

One paper, that of the Reverend J. R. Bleby, is very caustic, but in general the writers are favourably disposed and friendly towards the proposed Constitution, bearing in mind the fact that its main defects are those which have been apparent over the years but for which no acceptable solution has been found.

OBJECTIONS

Mr. Bleby's principal objections are three:

1. The Constitution does not give General Synod supreme authority. The powers of General Synod should be supreme over provincial synods and provincial synods over diocesan synods. Instead, says Mr. Bleby, we are given "a concordat between wide divergencies rather than a constitution for a United National Church." "We have achieved nothing towards unity or towards the establishment of a central authority."

It cannot be denied that the Constitution does enable the Church in Australia to sever the legal nexus, gives it authority to manage its own affairs and makes it a unity such as it has never been before.

General Synod can become supreme over diocesan synods whenever the time comes that diocesan synods are willing to surrender that power. For the present they are unwilling. And why should they?

It is beyond argument that, as Section 7 of the Constitution says, the diocese is "in accordance with the historic custom of the One Holy Catholic and Apostolic Church . . . the unit of organisation of this Church."

The resistance of individual bishops in pre-Reformation times to attempts by popes to establish for the papacy autocratic and centralised government proves beyond doubt that the diocese is the unit of Church government.

This is a truly catholic and not a congregational principle. That being the case, no diocese should be coerced into accepting an ordinance which interferes with its own order and good government and property, much less one which interferes in matters of faith, ritual, ceremonial and discipline.

General Synod discussed this at very great length and finally adopted Section 30 which gives a diocese the right to accept or reject (for itself) such legislation. The alternatives are coercion or tolerance, and in these matters there can be no coercion if we wish the dioceses of Australia to come into a national Church.

DEFECT CURED

By the way, this same Section 30 cures a grave defect in the existing constitution under which every determination was subject to acceptance of dioceses, leaving it to them to take action over any period of years, or not to take action at all, so that it was not easy to tell what determinations of General Synod were operative and where and when.

Section 30 now provides that "a canon duly passed shall come into force on and from a date appointed by the President, being not later than one calendar month from the date on which the canon was passed. The canon as on and from the appointed date shall apply to every diocese of this Church

This is the second of four articles dealing with a number of criticisms of the Draft Constitution for the Church of England in Australia raised at the Adelaide Clergy Conference in May this year.

with the proviso discussed above that "any canon affecting the ritual, ceremonial or discipline of this Church" or "the order and good government of the Church within or of the Church Trust property of a diocese" shall be subject to adoption by the diocese.

Looking at the way in which the dioceses have not exercised the veto they possess under the existing constitution there will still be a lot more power left with General Synod than the doubts and fears of some would lead us to believe.

TOO RIGID?

2. Mr. Bleby's second main complaint is that the Constitution is too rigid — even more rigid than earlier drafts. Again, an old complaint which has been debated long and often.

Special objection is taken to Sections 1-3 (the Fundamental Declarations) being made unalterable in this draft. In previous drafts they were alterable by Revisory Canon assented to by all the dioceses.

The effect is the same. Whoever would want to alter declarations which bind us to the Holy Catholic and Apostolic Church of Christ, to the primitive faith, to the Scriptures, and to obedience to Christ and His commands, His teachings and His sacraments? If we should all go mad or heretical then in either case we do so as a whole Church.

Under this new Constitution we should have to ask Parliament to set the seal of their legislative authority on our madness or heresy. To say that in such an approach Parliament would be debating, e.g., the Filioque Clause, is fantastic. They would be asked to give us the power to make the necessary amendment to Section 66 — not to debate and determine doctrinal points.

Anyhow, it is the Christian Faith as set forth by the creeds that we hold to be fundamental, not the letters and syllables of the articles of the creeds. There are other clauses in the Apostles' Creed which are the subject of discussion from time to time, but no one worries enough to want to change the creed.

ALTERATIONS

It is absurd to say that it is "well nigh impossible to make any alteration in the future." If the Church in Australia wants to do so it can alter anything, except the Fundamental Declarations of Sections 1-3. And if large sections of the Church — one quarter of the diocesan synods and all the metropolitan sees — are opposed to any alteration of the most important parts of this Constitution, then God forbid that any constitution should give power to a majority to coerce them.

But to have the power to re-

BATHURST YOUTH

FROM OUR OWN CORRESPONDENT

Bathurst, August 20

Peter Johnson, Godfrey Bliss, Donald Stuve and Richard Rainey attended a reception at Government House this week, where they received their Royal certificates for the Queen's Scout badges.

They are all members of the Bathurst Cathedral troop.

Many badged and probationary Y.As. from 400 miles around Dubbo are expected to attend the next short weekend rally in that parish on September 1 and 2. The Reverend D. J. Peters at S. Francis' House, Dubbo, is organising the event.

Following the rally bulletins will be sent to all youth groups.

ject does not mean that the dioceses would use it through fear or unreason. Each proposed alteration would stand or fall on its own merits.

The argument that we should make the Constitution flexible and trust the Holy Spirit to guide the Church to a right use of its freedom cuts both ways. Why be afraid that the Holy Spirit will not be able to lead the Church to see that certain alterations should be made to enable her to do the work of God in the way of God?

3. Section 73, sub clause 2, provides that "a determination of any tribunal which is inconsistent or at variance with any decision of such a judicial authority in England shall have permissive effect only and shall not be obligatory or coercive." This, Mr. Bleby maintains, "renders completely ineffective not only all the tribunals of the Church in Australia, but also every statement, enactment and canon of the General Synod . . . Section 73 means that the legal nexus would only be severed "up to a point" for "we should still be bound hand and foot to every decision of the Privy Council both in the past and in the future."

The question as to whether an Australian Tribunal should be able to override a decision of the English courts has been debated at length. In the 1926 Constitution the Australian Tribunal was to be supreme, but decisions of the English courts could be cited as a "persuasive precedent," whatever that might mean.

NO CHAOS

In later drafts this citation disappeared and Section 73 was worded as it now stands in sub clause (1). Sub clause (2) was added to the present draft to meet the strong objections of those who refused to be coerced by a decision of an Australian tribunal which might be at variance with a decision of an English court.

If such a position should arise there is much to be said for the safeguard of sub clause (2) which makes such decisions permissive and not obligatory or coercive.

Whilst I am of the same mind as Mr. Bleby that it would be better to have left the Australian Tribunal supreme, yet I do not fear the chaos he foresees and which will nullify all the acts or statements of General Synod on questions of ritual, ceremonial or discipline.

It will be a diocesan synod and not individuals which will in the vast majority of cases say whether a decision of the Australian court will be followed or not. Bishops act more closely in consultation with each other than is generally known.

The Schedule of Permissive Variations attached to the 1955 draft was compiled by bishops and was notable for its restraint and moderation. In this case, as with Section 30, (and the abandonment of the Schedule was a main reason for the provisions of Section 30) the alternatives are to coerce or to tolerate.

In matters of faith, ritual, ceremonial and discipline there can only be one answer if we want to get people of different points of view to live and work together in the one Church in Australia.

Dr. Reed, the Dean of Adelaide, in the concluding words of his admirable paper sums up the position very well — "Though not absolutely free, we can nevertheless be practically so if we will live together in unity within the bounds of the Constitution we adopt."

"Only internal dissension or deliberate departure from the limits we shall set ourselves within the constitution can bring us before the civil courts."

"Let us pray God that if we do, as a Church in Australia, adopt and put into operation the proposed Constitution, by the grace of God, we will live within its provisions peaceably and in charity with all men."

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STATEMENT FROM W.C.C. ON PEACE AND WAR

WARNING ON PROPAGANDA

Geneva, August 13
The Central Committee of the World Council of Churches, while meeting at Galyateto, Hungary, this month issued a statement on international affairs.

"The world wants peace, but will not gain it unless men are ready to make sacrifices for peace and to abandon practices which make for war," it said.

Below is the full text of the statement:

The Central Committee of the World Council of Churches, meeting in Hungary, has been once more impressed by the way in which barriers of race, ideology and tradition are overcome in Christ.

Among the matters specially considered has been the part of the churches in the building of a responsible international society.

This means a society where all men can act in freedom with consideration for the needs and rights of others; and where the several members have regard for the well-being of one another and that of the whole family of men.

Such a society will recognise its allegiance to God Who is the Sovereign Ruler of the nations.

In the light of its discussions, the Committee claims the attention of the churches to certain matters which are of the greatest importance for the welfare of the peoples of the world.

MAN'S PERIL

Man is in danger physically, morally and spiritually. As followers of the One Who loved all men and bore the burden of their sin and suffering, we cannot be indifferent to man's peril.

A great gulf separates rich and poor on an international scale. In this the churches cannot acquiesce, but must strive with all their power to bridge this gulf.

Therefore the processes of economic growth must be understood and aided in order that rapid social change may be so guided as to advance the interests of the peoples.

Social justice must be pursued between the nations as well as within each nation.

The churches in countries with more favourable economic and social conditions have a particular responsibility to express in deeds their common humanity with all poor, oppressed and suffering people, and to urge their governments to base their policies upon recognition of the justice of this principle.

When one nation dominates another politically or economically, the dependent or subject people are deprived of the possibility of developing a fully responsible society. Many dependent peoples are demanding self-government and independence for their countries.

ORDERLY PROGRESS

The churches within and without these lands must appreciate the urgency of this demand and must stand with the people in orderly progress towards these goals.

In multi-racial societies they must recognise the claims of justice and boldly exercise a reconciling and constructive influence.

Mankind is fearful of actual or potential danger from experimental tests of nuclear weapons.

We call upon the churches to appeal to their governments and the United Nations to negotiate such an agreement for the discontinuance, or limitation and control of these tests as to end any such danger.

Provision must be made to safeguard both the health of the people and the security of the nations.

In order that human resources may be directed towards constructive ends, the churches should continue insistently to press for an adequate system of disarmament

DIOCESAN NEWS

ADELAIDE

LOCKLEYS MISSION

The Bishop of Adelaide has approved the vestry's request that the Lockleys Mission be named after S. Richard, of Chichester. The mission is situated at the corner of May Terrace and Henley Beach Road. Standing Committee of Synod have given approval for the S. Richard's Mission to be added to the list of churches recognised by Synod. The Easter vestry of S. Richard's decided to proceed with the building of a church, rather than spend money on the alteration and extension of the present hall. The rector is the Venerable M. C. W. Gooden.

WOODVILLE CANVASS

The results of the parish canvass have been beyond expectations, the Rector of S. Margaret's, Woodville, the Reverend Arthur Curran, says in the Woodville parish magazine. "We are grateful for the excellent effort being made by the canvass committee," he said. "But even more than these things, I am glad for the results that the canvass is having on the general interest of parishioners in parish life."

GLANDORE CHURCH

The Bishop of Adelaide, the Right Reverend B. P. Robin, will bless and set the foundation stone of the new church of S. Benedict, Glandore, at 3 p.m. on Sunday, September 16.

KAPUNDA

Application has been made to the bishop to register Mr. A. L. Clarke as a licensed lay reader of Christ Church, Kapunda. A past rector of Kapunda, the Reverend T. O. Scrutton, recently visited the parish, and dedicated gifts in S. Hilda's, Eurola. The present rector is the Reverend L. F. G. Smith.

ROSE PARK

An official financial committee has now been formed at S. Theodore's, Rose Park. Mr. Ralph Churches has been appointed as the wardens' representative and chairman, and the committee elected Mr. Don Keats as secretary.

LAY READERS

An address on Church Music by the Organist and Choirmaster of S. Peter's Cathedral, Mr. J. V. Peters, will be the highlight of the next meeting of the Diocesan Lay Readers' Association. Illustrations will be given by the boys of the cathedral choir. The proceedings will begin with Evensong in Holy Trinity, North Terrace, at 8 p.m. next Wednesday, August 29, and Mr. Peters will afterwards give his talk in the adjoining parish hall. Everyone in the diocese interested in Church Music is cordially invited to be present.

and a peaceful settlement of the unresolved issues which confront the world.

The world wants peace, but will not gain it unless men are ready to make sacrifices for peace and to abandon practices which make for war.

To move out of a state of "cold war," into one of real peace requires respect for truth under all circumstances.

People must not be subjected to deliberate misrepresentation and false propaganda. They must have access to information and be free to discover the truth for themselves.

FREE TO TRAVEL

People must be free to travel, to meet and to know their neighbours, through personal encounter, to seek understanding and create friendship, and thus to achieve mutual confidence and respect.

They must also be free to choose by whom and in what way they wish to be governed. They must be free to obey the dictates of their consciences. They must be free to worship God, to witness to their faith and to have their children educated in it in church, school or youth meeting.

We call upon all Christians to lay these matters to heart and to seek these ends in a spirit of prayer and of penitence for past failures and in the name of their Lord and Master, Who is the Way, the Truth and the Life.

FILM REVIEW

A SMALL BOY AND HIS UNICORN

"A KID for Two Farthings" is a perfect delight from start to finish. The title, incidentally, comes from an ancient Jewish lament in the Book of the Passover.

It is the story of the most delightful small boy that we have yet seen in films; one Jonathan Ashmore, a new child star, for whom this is a first picture.

He lives with his mother at the shop of old Kandinsky—the Jewish tailor. Joey buys day-old chicks which always die and tries manfully to catch the street pigeons, and then Kandinsky tells him a great yarn about the unicorns which "used to live in droves in Petticoat Lane, but have now

all gone to Africa," and Joey buys for 3/9d a very young goat which he imagines is the last unicorn left in Britain, and, sure enough, the "unicorn" does bring good luck to everyone in the house.

Sam, the trouser presser, whose ambition it is to become "Mr. World," a muscle-bound freak, wins his wrestling match against a fellow nearly twice his size; "Ice-berg," a persistent kerbside jewellery salesman, succeeds in selling Sam an engagement ring for Sonia; and, incidentally, Diana Dors must surely be the dumbest blonde on record as Sonia.

Kandinsky gets the steam-presser that he has needed for years, and then the baby goes dies and the picture fades out as the old dreamy peasant tailor wanders down Petticoat Lane with the little white animal in his arms so that Joey will never find out what happened to his magical "unicorn."

The crowd scenes in the "Lane"; the jostling mob bartering with the stall-holders for their wares; and the incredibly realistic crowd scenes in the stadium where the wrestling takes place, have to be seen to be believed.

I think this is easily the best film that producer Carol Reed has yet given us.

It is on at the Athenaeum Theatre in Melbourne.

—W.F.H.

Former ALBERTON parishioners of S. George's, Alberton, are especially invited to attend the setting of the foundation stone of the memorial nave and tower next Sunday, August 26, at 4 p.m. The ceremony will be presided over by the rector, the Reverend H. N. Crossland.

ARMIDALE

FR. ODDIE AT CATHEDRAL
The preacher at S. Peter's Cathedral on Sunday was the Reverend B. W. Oddie of the Society of the Sacred Mission. Father Oddie is conducting the retreat for the clergy of the diocese.

CATHEDRAL CANVASS
At the monthly meeting of the S. Peter's Cathedral Council it was decided to invite the Wells Organisation to conduct an every member canvass. The canvass is likely to be held next February or March with a view of restoring the Church in the life of the residents of the parish and defining the place of giving in that life. The raising was well attended, and included wardens of the ten out centres of the Cathedral parish.

BALLARAT

WENDOORE INSTITUTION
The Bishop of Ballarat instituted the Reverend W. Hardy as Priest-in-charge of S. Matthew's, Wendoores, and chaplain of the Ballarat Reformatory. At a service in S. Matthew's Church on Sunday afternoon, August 5, Clergy of Ballarat parishes robed for the service. The rector of the Grammar School led the singing. The church, which was recently built as a memorial to the late Dean W. F. Tucker, proved inadequate to accommodate the congregation and many followed the service standing outside the open doors. The bishop stressed the importance of Mr. Hardy's ministry in an area which was developing into an important residential district and among the boys of our diocesan school. After the service a welcome was extended to the new rector and Mrs. Hardy at afternoon tea in Manfield Hall at the school.

BRANCH C.E.B. FORMED

AT STAWELL
Twenty boys who had been meeting for the past few months under the leadership of Mr. David Lording, of the Anglican Club, were admitted to the society at Evensong on Sunday, July 29. Evensong was conducted by the vicar, Canon W. Williams, who presented the boys to the archdeacon, who carried out the admission service and preached the sermon.

ALL MEMBER CANVASS AT SEBASTOPOL

More than 200 parishioners filled the Sebastopol Town Hall for a parish dinner held to precede an all member canvass. Under the leadership of the vicar, the Reverend A. P. Burton, a team of men and women had carefully planned the venture and the dinner crowned their efforts with success. The bishop, in a message of honour, congratulated the parishioners on their enthusiasm and the success of the Sebastopol Councillor Ray, wished them well. Various speakers outlined the scheme designed to strengthen the parish and financially and asked for their prayers and support. Since the dinner, members of the canvass team have been visiting the homes of parishioners and the response so far has been well up to expectations.

BISHOP VISITS HAMILTON

The bishop visited the Parish of Hamilton and administered the Rite of Confirmation in Christ Church and at Peshurst. After the 8 a.m. celebration the bishop addressed the men's Communion breakfast.

BALLARAT SUNDAY SCHOOL TEACHERS' FELLOWSHIP

Members of the Fellowship attended a meeting at Holy Trinity, Buninyong, on August 6. The president, the Reverend A. W. Besser, invited Evensong and spoke of the members of the Transfiguration. Afterwards in the parish hall the archdeacon spoke of the "Parish Workshop" and its relationship to Sunday Schools, the address was followed by an animated discussion.

EARLY CHURCH TO BE COMPLETED

Parishioners of Port Fairy are very proud of the parish church which was built in 1856. It is a spacious and beautiful church, built of blue-stone. The original plan included a tower which was not built when the church was erected. An extension will soon be rectified as the vestry has commissioned builders to proceed with the new work which will begin in the near future.

BATHURST

CONFIRMATIONS
The correspondent, as a rover,

rarely is present at a Confirmation service. He was deeply impressed with the cathedral service last week, and appreciative of the article in *The Anglican* last week. There is a grand opportunity for parishes to help the rector in follow-up work among confirmees. G.B.R.E. also publishes excellent post-Confirmation course where a study group might be continued after administration of the sacrament. The diocesan conducted Confirmations at Portland parish and Marsden School last week whilst the Bishop Coadjutor is confirming in the B.G.S. area.

PARISH NOTES

The £200 Astley bequest has been received by the Mudgee parish and placed to the church restoration fund. It is expected that a small bequest will shortly come from the way of S. Michael's Children's Home from another source. It is good to feel that many now are remembering their church in their wills. Mr. Barry Close has resigned his position as diocesan C.E.B.S. secretary, and all future enquiries should be made to the Diocesan Commissioner at Bathurst. We regret the passing away of Mr. Fred Allison, of Forbes, who with his wife donated the cost of the land for our first Children's Home. His funeral took place at Forbes on Sunday, August 5.

All Saints' College, headmaster and cast are being heartily congratulated on their recent performance of the choruses of the first part of Shakespeare's "King Henry IV."

The annual clergy retreat for the diocese will be held at Marsden School from September 4 to 8. The conductor will be Canon F. E. Maynard, of S. Peter's, Melbourne. Archdeacon S.M. Robertson, of A.B.M., was preacher at Holy Trinity, Orange, on August 12, and spoke at a men's tea.

POLICE EFFORT

Inspector J. H. Buck, president of the Bathurst and District Police Orphanage appeals for a wonderful response to the appeal being conducted through Bathurst, Rockley, Oberon and centres for S. Michael's P.O.W. Memorial Children's Home and the Roman Catholic S. Joseph's orphanage, both in Bathurst district. Following the recent sale of sheep, which realised upwards of £1000, the first of the weekly published lists of donations in local Press included £300 in cash donations. Almost 100 persons were now on the waiting list for callings for earlier reservations for the Police Ball for the appeal on September 28, the eve of S. Michael's Day, at Bathurst.

CANBERRA AND GOULBURN

A.M.M. CONDUCT SERVICE

Members of the Anglican Men's Movement conducted Morning Prayer at S. Paul's, Narara, on August 12. The little church was packed and the congregation took part wholeheartedly in the bright service. The lessons were read by Mr. G. Beam and Mr. W. G. Riley; Mr. J. Edwards read the prayers; Mr. A. Dalby was organist; and Mr. P. O. Woodhouse gave an address on "Back To Church."

MELBOURNE

NEW GUINEA MISSIONARIES

Holy Trinity, Surrey Hills, have adopted the Reverend W. B. Gill, of the New Guinea Mission, and Mrs. Gill as the parish's Own Missionaries. They are sailing for New Guinea this week. Mrs. Gill for her first term of service.

EDUCATION SUNDAY

The evening service at S. Paul's Cathedral last Sunday marked Education Sunday, when the Bishop of Geelong preached the first lesson was read by the Assistant Chief Inspector of Technical Schools, Mr. J. E. Peart, who was accompanied by Mr. A. Moffat, an Inspector of Schools in Egypt and a member of the Coptic Church.

LUNCH-HOUR ADDRESS

The Dean of Melbourne concluded his series of talks on "Heresies Ancient and Modern" by talking on "Astrology" at 1.15 p.m. last Tuesday. He will commence a new series of addresses each Tuesday commencing on August 28, under the title of "Roman Dogma or Catholic Truth."

SYDNEY

HOME OF PEACE

The Home of Peace annual service of thanksgiving and prayer will be held in St. Andrew's Cathedral at 1 p.m. on Tuesday, August 28. The Reverend T. E. Champion will preach.

C.E.N.E.F. BUTTON DAY
The C.E.N.E.F. Button Day will be held on Friday, August 31. Proceeds will help to pay the remaining debt on the Centre's building. Mrs. F. L. Richards (MA9641) will be very glad to hear from people willing to sell buttons.

WANGARATTA

C.E.M.S. ADMISSION AT WODONGA

Twelve members were admitted into the newly-formed C.E.M.S. branch at S. Paul's, Wodonga, at Evensong on July 26, by the diocesan chairman, Reverend Colin Coish. The service was conducted by the Reverend G. Brown, assisted by branch leader, Bob Donnelly, and C.E.F. leader, Ken Bradfield. The church was packed to capacity, including representatives from Bethanga, Talgarro, Yarrawonga Branches. Following this service a social gathering of all present was held in the parish hall, at which Mr. Coish gave a challenging address on Church activity. The branch chairman, Mr. John Galvin, received on behalf of the branch the branch Charter from the diocesan chairman.

WERRIS CREEK

WELCOME

FROM SPECIAL CORRESPONDENT

Armidale, August 20
Every year about this time the Parish of Werris Creek, Diocese of Armidale, welcomes its bishop.

This year he arrived on Saturday afternoon, August 19, and immediately was taken by the vicar, the Reverend W. J. Pritchard, to visit six aged or sick people in various parts of the town.

In the evening, at 7.30 p.m., the church was overcrowded, when the bishop confirmed 26 people—half of them adults—and received two women from the Roman Catholic Church into membership of the Church of England.

On the Sunday morning the bishop celebrated the Holy Communion at 7.30. There were 130 communicants and a number of others present, filling the church.

At this service the bishop dedicated a pair of very fine porch doors in memory of Ernest's John Masters, who had been churchwarden for over 25 years, also a processional Cross in memory of William Newell, a faithful councillor for many years, also two kneeling stools for the servers, and accepted an altar service book and servers' prayer books, and four burses and veils for use in the sanctuary.

FIRST COMMUNION

After this first Communion the vicar presented their confirmation cards to the newly confirmed, all of whom were present.

At 11 a.m., the vicar took the bishop to Currabubula, where a full church welcomed them and 30 persons made their Communion. Almost the whole congregation remained to lunch with the bishop in the village hall.

From Currabubula, the vicar drove on to Piallaway, where the bishop preached to a congregation of nearly 50 people in the district hall, which stands lonely away from the homes huddled in the hills, from which the congregation came.

Returning to Werris Creek, the bishop preached at Evensong to a congregation which again packed the church. The special offerings for the day in the three centres totalled £240.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. A. C. Green, of Rockhampton, who sent in this picture of St. Saviour's Church, Gladstone, Central Queensland, showing the congregation leaving the church after the induction this month of the new rector, the Reverend D. K. Dunn. The church was completed last year and dedicated on December 4 by the Bishop of Rockhampton.

"WE ARE BUILDING UP OUR OWN CHURCH", SAYS BISHOP

ECUMENICAL PRESS SERVICE

Geneva, August 20

Although Christians in China argue with Communists regarding the party's lack of belief in God, they recognise "the very important good things" accomplished by the revolution and feel the Churches have been strengthened by their independence from Western ties.

This was stated by the Bishop of Chekiang, the Right Reverend K. H. Ting, when addressing the Central Committee of the World Council of Churches at Galyateto, Hungary, this month.

Bishop Ting's appearance marked the first time since 1948 that the Churches in China have been represented at a World Council meeting.

He told the Central Committee that China has been going through a revolution that is "not any political or diplomatic accident" and that it marked a turning point in history, long overdue. He said that this is something the Chinese people "don't want to see reversed."

In his report on church life in China, Bishop Ting said that although Christians in the West may regard the new China as a judgement of God, Chinese Christians in the past six or seven years have come to see it as "an act of God" and a demonstration of His love for China.

"The Communists do not believe in God or Christ and think that in one or two hundred years religion will wither away. In all these matters we do not agree and have frequent arguments with them. "We thank God for the good things they do and feel humbled. We believe we can best serve mankind by main-

taining the integrity of our Christian faith," he said.

"To put loyalty to the State first has been a very great danger, but not only in China. This is a universal danger," he warned.

"In the early days of the Revolution, Christians thought it their mission because of the apparently sound historical analysis and moral positivism of the Revolution to establish a theological synthesis between Marxism and Christianity, to go beyond the level of action in which Christians act with others with the same concerns," he said.

GUARANTEE

"We have this danger in China. But in China there is another sense in which the danger is less than in other countries because we are under an openly atheistic and non-religious government. This open atheism is a sort of guarantee that the Communists' attitude to the Church is not that of using it," he said.

"All through history those who have used the Church have done so under the guise of religiosity," he said.

from our own people," he recalled. "Now we don't repeat so much what we have heard from others. We have struggled with our own problems in our own lives. Our theology is more oriented towards our own lives," he said.

He said that the Churches of China have learned several important things by being independent. "In the past we were dominated by pragmatic Christianity—the social gospel school or the narrow pietistic type."

The fact that the Chinese Churches, divorced from missionary funds, have developed a programme of self-administration, self-support, and self-propagation is important, Bishop Ting said. He pointed out that it was not a movement of self-sufficiency but a movement towards dependence on God.

Bishop Ting told the committee that stabilisation of prices and exemption of Church property from taxes had helped the Churches to attain self-support, but "self-support is first a spiritual and theological experience."

A new sense of unity has developed among the various

FILM REVIEW

SUSPENSE THRILLER

"The Man Who Knew Too Much" is another of those remarkable suspense thrillers directed by Alfred Hitchcock, of "Rear Window" and "Wages of Fear" fame, and this one is at least equal to them in its ability to keep you on the edge of your chair throughout.

James Stewart and Doris Day are first-class in the leading parts of an American surgen and his wife on holiday in French Morocco, who are suddenly hurled into a gripping mystery.

It is all beautifully photographed in VistaVision and Technicolor and in addition to the two leading players good support is given by Bernard Miles as Drayton—the pseudo-Gospel hall preacher.

It is at the State theatre in Melbourne and is worth seeing. —W.F.H.

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FLYING DOCTOR'S ADDRESS

FROM A SPECIAL CORRESPONDENT
Brisbane, August 20
On Wednesday night Dr. J. A. Spalding was guest speaker at the monthly meeting of members of the Beaudesert branch of the Church of England Men's Society, when he gave a most entertaining and educational address on the Flying Doctor Service of Australia, illustrated with photographs and a screening of pictures.

For a year Dr. Spalding was a flying doctor, based at Cloncurry. This was in 1929, only shortly after the service had been established, when the plane used was primitive according to to-day's standards.

Dr. Spalding divided his talk into three sections. First he talked of Dr. John Flynn ("Flynn of the Inland"), the Presbyterian minister who established the service. He gave an impressive portrait of this man who gave his life to the inland.

Then he spoke of the work of the Flying Doctor Service at the time he knew it, and of its expansion, and finally he gave several of his own experiences, some thrilling, some amusing, but all interesting.

The doctor's talk was so interesting that he was asked many questions as to conditions in the outback.

HOME MISSIONS RALLY

FROM OUR OWN CORRESPONDENT
Melbourne, August 20

The culmination of a series of Home Mission rallies held in the rural deaneries over the past three years will be in the Melbourne Town Hall on Tuesday, August 28, at 8 p.m., when a monster Home Missions Rally will take place.

The Archbishop will preside and lay speakers representing chaplaincy work, new suburban areas, and rural districts, will briefly describe what is being done in these respective departments.

The singing will be led by the Victorian Demonstration Choir under the direction of Mr. Mervyn Callaghan, and Miss Muriel Luyk will sing two brackets of songs.

It is expected that the Town Hall will be filled to capacity and that this will demonstrate the enthusiasm of the Church in Melbourne for its most important work.

BATTLE OF BRITAIN SERVICE

A Battle of Britain thanksgiving service will be held in Westminster Abbey on Sunday, September 16.



Miss Kathleen Hardie, of S. Hilda's Parish, North Perth, being presented to the Archbishop of Perth and Mrs. Moline at the Anglican Ball this month.

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"Are we Christians in China too naive?" he asked. "Are we going deeply enough into the essence of the Communist?"

"If I must err, I much prefer to err on the side of naivete than cynicism.

"We think we know the essence of the Communist. He is a child of God and in him there is something God regards as worth saving," he said.

There is a constitutional guarantee of the rights of Churches in the new China, and Christians have had a part along with those of other religions in drafting this religious section of the constitution, according to the Chinese bishop.

There is freedom to conduct services, Sunday schools, establish student work in universities, and to print and distribute literature without censorship in China to-day, Bishop Ting declared.

Bishop Ting emphasised the importance of developing a relevant Chinese theology which was not possible as long as the Churches, particularly the intellectuals, were dominated by Western thought.

"In the last century, Christians in China were Christians in a colonial setting," he said.

"Christians in such a country are likely to develop a cult of the West and contempt for their own people.

"The more Western books we read the more we got away

denominations, working in China, and in the years that the Chinese churches have not been actively represented in the World Council of Churches they have become more ecumenical in their own way, Bishop Ting said.

"BE OURSELVES"

"We have learned much from the West, but in this stage we must be ourselves. For the present we must not have our libraries flooded with Western books. The missionary movement had done a great deal for China but it has been made use of by certain colonial forces in spite of the goodwill of many missionaries," he said.

"For all the good things we are grateful, and all the good things will remain. But to-day we are rather excited about building up our own Church," said Bishop Ting.

"The prospect before us is the transition from a backward people towards socialism. We must build a Church appropriate to the new life our people have entered into."

"The good missionaries are pleased to hear of the growth of self-administration, self-support, self-propagation. Only a small minority of missionaries still misunderstand us and say untrue things about us. Of course we are glad to hear them if they tell us about our real defects."