

THE ANGLICAN

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ASSISTANT BISHOP OF PERTH

CANON FREETH APPOINTED

FROM OUR OWN CORRESPONDENT

Perth, January 21

The Archbishop of Perth, the Most Reverend R. W. H. Moline, has announced the appointment of Canon R. E. Freeth to be Assistant Bishop of Perth.

Canon Freeth, who resigned at the end of last year the Archdeaconry of Perth, has a distinguished record of service in the Church in England and Australia, and in the mission field.

He was born in Dublin, and educated at King's College, Wimbledon, and Selwyn College, Cambridge (of which he was a Scholar), whence he graduated with a Second Class in 1908. He is aged 70 years.

During the next five years he served with the Melanesian Mission, which he left in 1913 to spend two years in the Diocese of Adelaide before being appointed Assistant Chaplain to the King's School, Parramatta, in 1915-16, and Chaplain and House Master during 1918-20, when he also became senior Classics Master.

For two years, towards the end of the First World War, Canon Freeth was Precentor of S. Andrew's Cathedral, Sydney, and Principal of the Cathedral Choir School.

SCHOOLMASTER

In 1920 he went to the Sydney Church of England Grammar School for Boys

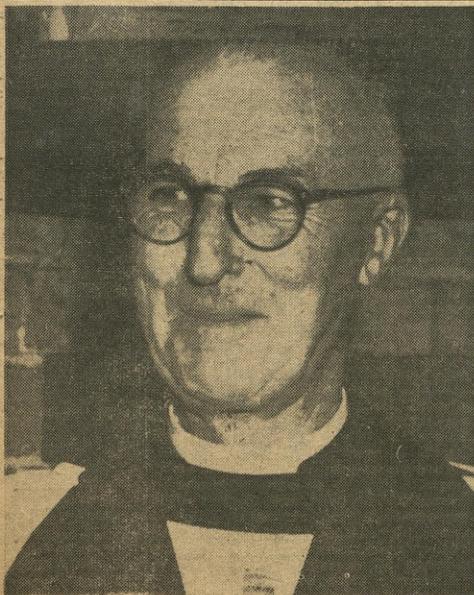
BISHOP CHAMBERS

Bishop G. A. Chambers will celebrate and preach at the Family Eucharist at S. James', King Street, Sydney, at 9 a.m. next Sunday, January 27.

He leaves Australia for England on the following day, January 28.

A number of Sydney clergy gave the bishop a farewell luncheon in the crypt of S. James' last Tuesday, and the Rector of S. James', Dr. W. J. Edwards, gave a private dinner party in his honour last Thursday, at which the Primate was present.

No diocesan function was arranged prior to the departure of Bishop Chambers, who has for the past year been Commissioner for the Home Mission Society in Sydney.



Canon R. E. Freeth, the Assistant Bishop-elect of Perth.

mar School for Boys ("Shore") and taught there until 1927, when, as House Master in the Junior House, he was appointed Headmaster of Guildford Grammar School, Diocese of Perth.

He was appointed a Canon of S. George's Cathedral, Perth, in 1941, and Archdeacon of Perth in 1952.

CONSECRATION

He has been closely connected with every aspect of education in Western Australia since he came to this State, and has exercised a profound influence on the growth of Church schools.

The Assistant Bishopric of Perth was created in 1950, and was first held by the Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, until 1954, since when it has been vacant.

The new bishop will be consecrated by the Archbishop of Perth in S. George's Cathedral here on the Feast of the Purification, February 2.

SUB-WARDEN FOR S. AUGUSTINE'S

ANGLICAN NEWS SERVICE

London, January 21

Dr. Alden Drew Kelley, the new American Sub-Warden of S. Augustine's College, Canterbury, came into residence with his wife for the Lent Term, which began on January 12.

Dr. Kelley was Dean of Seabury - Western Theological Seminary from 1944 until the end of last year.

He has been editor of the *Anglican Theological Review*, and will continue to have some association with that journal as its associate editor in Great Britain.



The Bishop of Grafton, the Right Reverend K. J. Clements, held his first ordination as diocesan in Christ Church Cathedral, Grafton, on S. Thomas' Day. Photographed after the service are (left to right): Archdeacon O. Manny (preacher); the Reverend J. Hilliard (priest); the Reverend J. Winslowe (chaplain); the Bishop of Grafton; the dean, the Very Reverend E. A. Warr; the Reverend A. Power (priest); Archdeacon O. C. J. Van (who presented the candidates).

YOUTH CONFER AT ARMIDALE

FROM A SPECIAL CORRESPONDENT

Armidale, January 21

From many directions and by different means and of all ages from 17 upwards they arrived at the New England Girls' School on January 7 for the Australian Anglican Youth Conference.

On the New England Express they came at 8 p.m.; on the Brisbane Mail at midnight; some even at 3 a.m.; and a few by car from Brisbane at 6 a.m.

The most spectacular were the Young Anglicans from Goulburn and the Fellowship members from Melbourne, who arrived in convoys of motor cars with a large red notice to this effect on the foremost.

The Young Anglicans were the most vociferous company, so that the chairman, the Bishop of Armidale, at one stage asked unkindly did Y.A. stand for "yelling always."

Adelaide was well represented, so were Melbourne and Ballarat and St. Arnaud, Goulburn, Bathurst, Newcastle, Grafton, Brisbane, Rockhampton, North Queensland and Armidale.

New England Girls' School is a delightful spot for such a conference. It has broad acres, spacious dormitories, a fine hall, many class rooms and a lovely chapel.

Its large dining room easily accommodated the nearly 200 delegates and rang with laughter and limericks at meal times, where satisfying food was provided by a competent staff under Mrs. Walton, whose fame in this position is Australia-wide.

WORSHIP

One theme of this conference was "Youth at Worship." Every day began with Morning Prayer and the Holy Communion from 6.45 a.m., the order transposed on alternate days.

Leaders met to work out Bible study at nine and the classes from 9.30 to 10.45.

The chairman sat in with a different group each day and reported himself surprised and pleased with the Bible knowledge shown by the young people.

Morning tea was a stirring time, and at 11.15 a.m. each day all gathered in the main hall for the theme addresses, Worship (Bishop Arthur); Bible Worship (Dean M. K. Jones); the Anglican Tradition of Worship (the Reverend J. O. Rymmer); Beauty and Worship (the Reverend R. W. Dann); Worship Difficulties To-day (the Reverend J. N. Bagnall); The Sacramental View of Life (the chairman). Some of these

addresses were outstanding. Brief intercessions followed, then some spare time and lunch at 1 p.m. The afternoons were free till 4 p.m., when sectioned groups met to study "Crafts," "Prayer," "Music," "Drama," "Club Techniques," "Australia and Asia," "Folk Dancing," "World Religions."

Another free period was followed by tea. Then came a musical hour, Evensong and silence and the evening addresses on practical problems associated with youth groups, their formation and working.

"Supper, Complime and all lights out," the programme read, but there was much fun and frolic and quiet conversation till towards midnight among the young people who never grow tired.

The organisation, under Miss F. M. Carter's planning, was without fault, while the book rooms, under the Misses Elasa-

codine and Hadingham, were money-spinners. The presence and leadership of the director (Mr. V. K. Brown), just returned from a world trip, added spice to every day's proceedings.

MUSIC FEATURE

A feature of the conference was the music, under Mr. James Murray. The morning service on January 13 was broadcast from S. Peter's Cathedral, with the conference choir to lead.

Possibly the highlight of the week was the play, "I Will Arise," on the last night, a play thrilling and compelling, under the skilled direction of the Reverend R. F. Kirby.

A fine conference, with interest, inspiration, depth and happiness—such was the general verdict, as convoys of cars and trains carried away the delegates and leaders after lunch on January 14.

SURPRISE NOTICE TO QUIT CHURCH HOUSE

The Standing Committee of the Diocese of Sydney has given notice to the Bush Church Aid Society to quit the premises occupied by the Society in Church House.

The notice was given last November, following a resolution by a meeting of the Standing Committee, at which the Primate was present; but His Grace was in China at the time the actual notice was served.

It is learned that notice was given at the same time to a company, the Church Record Limited, which also occupies a room in Church House, and which publishes a magazine every other week in the Sydney Evangelical interest.

Both organisations were asked to vacate their premises by the end of January.

The reason given by the Standing Committee for the notice was that additional space was required for the use of a new bishop coadjutor.

News of the notice to quit has been received with general astonishment and disapproval

in Church circles in Sydney.

It is pointed out that the Bush Church Aid Society, which has occupied its present premises for some 37 years, has come to play a vital part in the work of the whole Church throughout Australia, and that it has at present in preparation a nation-wide appeal, the details of which are to be announced next month.

B.C.A. finances Australia's largest Flying Medical Service from Ceduna, in South Australia, and supplies great numbers of clergy for the outback areas of the Commonwealth.

It is generally felt that as an Anglican organisation serving the whole Church, it might perhaps be given preference over non-Anglican bodies which use Church property in Sydney at present. These include the Priory of the Order of S. John

(Continued on page 12.)

HUNGARIANS ARRIVE

A BATTLE IS WON

ECUMENICAL PRESS SERVICE

When the Lloyd Triestino liner, "Australia," berthed in Sydney on January 16 it was a tremendous day of reunion for a number of Hungarian families.

Aboard the liner was a party of sixteen Hungarians, for whom visas and passages had been secured by the World Council of Churches.

This party, due to have left Hungary on November 3, was trapped in Budapest by the revolution.

To the great relief of their families in Australia and of the officers of the World Council of Churches, who had worked so hard to secure visas and passages, the new regime in Hungary honoured their exit visas and permitted them to leave.

RE-UNIONS

The party arriving in Sydney included Dr. Julius Soos and Mrs. Soos, who joined two sons whom they had not seen for nine years. The sons are now successful architects practising in Sydney.

Dr. Soos is qualified both in medicine and dentistry and hopes to be able to practise in Sydney.

Mr. Gesa Gyorf and Mrs. Gyorf joined their daughter, Mrs. Ernest Kiss, whose husband has established a textile business here, weaving, designing and dyeing silks.

Mrs. Kiss' father is aged 72 years.

The Australian Director of the Resettlement Division, Mr. J. J. Dedman, and NSW Director, Miss Elsie Needham, were on the wharf to greet and assist the newcomers through Customs and with their language difficulties.

FACT AND FANCY

Won by a length: A firm of textile manufacturers have provided a new material to be made into surplices for the Derby Cathedral choir. The material, to be put to this practical test, can be boiled or washed but not ironed. (News item in the *Manchester Guardian*.)

Who are these in robes appearing,

Made of such unusual stuff?
'Tis the choir of Derby, testing
Whether stuff is tough
enough.

Boil the surplice, but don't
iron it
(This is only done by sinners).

Let us hope the new-style
fabric
Gives the choir all Derby
winners.

—Church Information Board.

To date there have been five firms who have generously sponsored advertisements in "The Anglican" for the S. Andrew's Cathedral Choir School appeal. They are: Anthony Hordern and Sons Ltd., David Jones Ltd., Pain Manufacturing Pty. Ltd., the Metropolitan Business College, and now, in this issue, Wunderlich Ltd. To these people, in addition to the grateful thanks of the Choir School, goes the thanks of "The Anglican," which has this cause very much at heart. The Dean of Sydney warmly approves continuing these appeals, so will anyone whom we have not thought to approach and would like to help please let the Advertising Manager know?

—THE APPRENTICE.

REVIEW AND SUMMARY OF 1956

JULY TO DECEMBER

So then, to July, which was a relatively lean month, from the point of view of significant events.

Except, that is, for the *Parramatta Promotion story*.

Six hundred and fifty people in the parish, we reported, had promised to give—by weekly pledges or donations—£10,400 for the financial year of 1956-1957.

All Saints' was the first parish to conduct an every member canvass under the Diocese of Sydney's Department of Promotion.

Its February Loyalty Dinner had been attended by 1,054 people. A team of men had visited 1,200 families. In direct giving the pledges received represented an increase of 950 per cent. in income on 1955.

Moreover—by way of providing a ready answer to the sceptics and cynics—the number of communicants had increased astoundingly. So Promotion did not mean only extra revenue for a parish (what Anglican parish doesn't need that?); it also meant that it was bringing the people back to Church.

And seeing that our Church has such an impressive number of nominal members—we can tell that from censuses, and the prolific quantity of Anglican "hatches, matches, and dispatches"—the whole business of sacrificial giving was obviously one which it was her duty to examine with meticulous care.

GOOD PROMOTION

Our praise for the Department of Promotion was rightly bountiful, and we equally as rightly gave a lot of the credit for its lively success to its organiser, the Reverend Ronald Walker. (May we say here that we are proud of the fact that Mr. Walker gleaned his first information of American Promotion methods from the columns of *THE ANGLICAN*, and it was this which sparked off his enthusiasm for applying the same scheme to the Church in Australia). Since his foundation work, the germ of Promotion has spread all over the Commonwealth, and promises to place the Church on an entirely new and previously undreamt-of footing.

The Diocese of Brisbane, after "a solid debate of very high quality and some flashes of brilliance," became the first of the four Metropolitan Dioceses to give that assent to the Constitution which is essential before the draft can come into force. Our special correspondent was impressed by the "mateness" of the Synod, and the lack of "bored cosmopolitan cynicism" evident in certain other Australian dioceses.

Work on Auckland's new Cathedral Church was to begin without delay.

In Westminster Abbey an impressive service had been held for Victoria Cross winners and their relatives from many parts of the British Commonwealth.

In Adelaide our correspondent announced that a Federal Liberal Parliamentarian, Mr. A. R. Downer, was to build a family chapel in the grounds of his estate in memory of his mother, the late Mrs. D'Arcy Addison. A fine Churchman, Mr. Downer comes from a great family, and the Australian Church look forward to seeing him in a long-deserved position in the Federal Cabinet.

EVENTIDE HOME

A new wing was opened at the Rosebank-Waratah Eventide Home in Sydney.

On July 13 our foreign page told of a significant sermon by the Archbishop of York, Dr. Ramsey, who had spoken in Durham Cathedral of the day when "the Methodists will, by means of Bishops, be linked with the Church of England while retaining their own customs and methods, as a society."

We all pray that that day may not be far off. Indeed, if the ordinary lay Methodist were, we feel, as forward in his thinking and as free of preju-

dice as many Methodist ministers have shewn themselves to be, unity with that Church would undoubtedly come this century.

The same day we gave a full and comprehensive report of the Evangelical Conference held at Bible House, Sydney, under the Auspices of the Anglican Church League.

DEAN BARRETT

In full obituary notices, we recorded with deep regret the deaths of the Very Reverend W. E. C. Barrett, a former Dean of Brisbane, and the Right Reverend R. R. Stephen, one-time Bishop of Tasmania and later Bishop of Newcastle. Each had served the Church with remarkable distinction.

Our edition of July 20, had a pronounced Missions to Seamen flavour. Aply tying in with a special article on "The Flying Angel—A Century of Service" was a human interest story of a lonely British seaman in Adelaide who had been given a happy birthday in hospital thanks to the local branch of the Mission.

The main front-page story was a report from Brisbane of the opening of the new buildings of S. John's University College by the Most Reverend R. C. Halse. The college already has a notable record, and is taking its place as one of the finest University Colleges in Australia. En passant it may be noted that most Anglican University Colleges have a priest as their warden or master; one or two don't, and they have never said why. S. John's, of course, does.

The Bishop of Chekiang, the Right Reverend Ting Kwang-Hsun, was in England, along with other Bishops from all over the Anglican Communion, to discuss plans for the 1958 Lambeth Conference. "We Christians in China feel we are to support the practical programme of our People's Government because we, as Christians, think that it is a programme very beneficial to the people as a whole," said Bishop Ting.

MISSION SHIP

The Melanesian Mission ship *Baddeley* was dedicated and launched at Ballina, New South Wales.

While A.B.M. secretaries were conferring in Sydney, sweeping criticism of Christian missionary activities in India was made by an inquiry committee's report, which called for Indian Churches to establish a united, independent Christian Church in India. The committee of six was appointed by the Madhya Pradesh Government in April, 1954.

The report recommended the withdrawal of Missionaries whose primary object was proselytisation. It also called for the amendment of the registration rules for doctors, nurses, and other hospital staff to provide against evangelistic activities during professional services. One can imagine the reaction to such sentiments in, for instance, the Christian Medical College and Hospital in Vellore, South India.

Proof of the existence of wide vision in Melbourne was given by the announcement that the Reverend William Graham (not Dr. Billy!), who was senior Mental Hospital Chaplain in Melbourne, would take up a scholarship at the University of Chicago. The scholarship had been arranged by the Director of the Melbourne Diocesan Centre, Archdeacon G. T. Sambell, during his recent trip overseas.

It was very disappointing to learn that the Superior of the Community of the Resurrection, the Reverend Raymond Raynes, who had become ill in the West Indies, had been flown back to Mirfield, and would not be able to carry out his planned visit to the Diocese of North Queensland.

The National President of the C.E.M.S., the Right Reverend J. S. Moyes, had, we reported, just concluded a successful tour of Melbourne. He then went on to preach at his old parish church of S. Bartholomew, Norwood, in the Diocese of Adelaide.

And the Most Reverend R. Owen, Archbishop of New Zealand, whom we have seldom (if ever) seen in Australia, had dedicated additions to S. John's Theological College, Auckland.

It was at this time (July 27) that an Australia-wide controversy arose over the decision of the Federal Government to give financial aid to demoniacal schools in the Australian Capital Territory.

This newspaper, in its leaders, backed the Australian Council of the World Council of Churches in its hostility to the Government's action. But it must be admitted that a number of our good friends—and even some of our staff—agreed to disagree with us on this contentious matter.

Which leads us to make a general observation as an epilogue to our thoughts on July 1956, and as a conclusion to this section of the Summary and Review of the past year.

OUR ROLE

A newspaper without opinions is a publication without a soul. If *THE ANGLICAN* had no editorial policy, it would scarcely be worth publishing. If everyone always agreed with that policy, it would be almost as useless, and certainly a miracle in the realm of public relations. The very fact that *THE ANGLICAN* stimulates thought is, we feel, its justification.

Nothing makes us more despairing than to hear of readers who state—either as an idle or real threat—that they will no longer subscribe to a journal because they disagree with its views. They are in such a tiny minority that their subscriptions matter not. What matters is that they have an entirely wrong outlook on the formation and moulding of opinion. Intolerance of, and disagreement with, the other man's point of view are two entirely different things.

AUGUST

So our summary and review for the turbulent and progressive year of our Lord, 1956, moves to events closer to our memories.

The last five months were ones of deep significance.

They shewed further boldness, initiative, and consolidation—further proof that the Anglican Church in Australia was beginning to awaken to its responsibilities of guidance and leadership in the secular and religious development of our land of immense potential.

They demonstrated also that we were becoming more and more a unified, national Church, ready for the great destinies that lie ahead.

And in that progression, we are proud to say, this newspaper was taking a continually larger and more influential part.

Our front-page lead story for August 3 was the appointment of the Reverend Frank Coal-drake to succeed Archdeacon C. S. Robertson as chairman of the Australian Board of Mis-

sions—a position which daily assumes greater importance for both nominal and active Christians in Australia. Better known for his outstanding work for the Church in Japan, Mr. Coal-drake has also served with the Brotherhood of S. Laurence and as travelling secretary of the Student Christian Movement. His wife is a former youth organiser of the Diocese of Tasmania.

In Adelaide, a new £20,000 wing for men was opened at the S. Laurence's Home for the Aged, Grange.

Mr. Gerald Knight was back in England after a trip of 35,000 miles in seven months, when he visited Pakistan, India, Ceylon, Burma, Malaya, Australia, New Zealand, Fiji, Canada, and the U.S.

The Commonwealth President of the Mothers' Union, Mrs. T. M. Armour, was welcomed to North Queensland at a service in the Townsville Cathedral.

INDIAN REPORT

Our leader commented on "the remarkable series of non sequiturs and irrelevancies" contained in the Report of a Committee set up two years earlier by the Madhya Pradesh State Government in India to enquire into Christian Missionary work in that country (we have already referred to this at some length in the July section of our Review). "The final observation on the Report," said the leader, "must be this: that in the present state of Indian opinion, keeping in mind the Anglican teaching on the Bible, and remembering above all that Christ's Kingdom is not of this world, it underlines the great value of the Church of South India and makes clear the petty irrelevancy of much of our thinking on that Church."

In the same notable issue we published a full report of the North Queensland Anglican Building Crusade—the first experiment on a diocesan-wide scale to be attempted in Australia. Hope was expressed that a National Department of Promotion would be set up "to serve the whole Church for the battle which has now been fought and won on a number of diverse frontiers has proved the method and shown the need. Without such a department, duplication of organisation will only lead to increased expense and inefficiency." We thank God that such a department has now been set up under the chairmanship of the Bishop of North Queensland, the Right Reverend Ian Shevill.

At this time world marriage guidance experts, Dr. and Mrs. David Mace, landed in Australia. Dr. Mace is a former Methodist minister.

FOUR STORIES

Four important stories claimed front-page positions on August 10:—

● An A.B.M. announcement revealed that the Bishop in Korea, the Right Reverend John Daly, would visit Australia from mid-November until the end of January.

● Auckland, N.Z., had fixed the minimum stipend for clergy at £650 per annum, plus £10 per annum for every year of service calculated from the date of ordination, with a limit of 35 years.

● The World Council of Churches' Australian Council had appointed a Victorian Methodist minister, the Reverend Harvey Perkins, to succeed Dr. Malcolm Mackay as general secretary.

(Continued on page 8)

THE CITY MUTUAL LIFE ASSURANCE SOCIETY LTD.

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IMPRESSIONS OF THE CHURCH IN CHINA

By FRANCIS JAMES

Before our Delegation left Australia to visit the Church in China, a great deal was made of the fact that this was a "purely religious" visit, with no "political significance."

THE Primate of Australia, and some other members of our Delegation itself, laboured the point.

I did not, and do not, subscribe myself to this view.

Certainly, we were a fairly representative group of Australian Anglicans, led by our Primate. Certainly, our main objects were to re-establish contact with the Chung Hua Sheng Kung Hui, and to learn what we could of its life and worship at all levels.

But the barrier which had separated us for some years past was in no way religious; it was political. The barrier was raised, and the visit arranged, by the Church in China with the cordial approval of the Chinese Government, which, through its Bureau of Religious Affairs, gave generous help, without which the invitation itself, and the itinerary, would have been impossible.

The plain fact is that the Church in China functions within the framework of a political system entirely different from ours. It seems to me quite impossible to understand how the C.H.S.K.H. is organised, and how it functions, without constant reference to Chinese politics and recent history—any more than it is possible to understand why some English bishops sit in the Lords while no Australian or American bishop is a Senator.

(The Presiding Bishop of the Church in China, by the way, happens to be what we should call an M.P. or a Congressman.)

If any further evidence of the fatuity of ignoring the "political" nature of the visit is needed, it lies in this fact: not just half, but most of the time of the Delegation was spent in sightseeing and in visits to schools, hospitals, gaols, factories, co-operatives, political institutions and the like.

These had nothing at all to do with the Church in China as such.

They had, however, everything to do with the new Chinese political system.

This system is in practice approved and supported at most points by the C.H.S.K.H. and all other Chinese Christians, for reasons which will appear in later articles. Our hosts of the C.H.S.K.H. made this quite clear at all times, and they took it for granted that we would be as interested in the political system as we were with the Church, which functioned within it.

I think it is essential to say all this, because many criticisms of the Chinese Church, which would be well founded were they levelled at the Church in Australia, for example, become pointless, and unfair, if they ignore the difference in our political systems.

The attitude and activities of the Chinese Church concerning schools and hospitals, towards evangelisation, and towards the use of "bacteriological warfare" (Pekin) is the Right Reverend Lin Hsien-yang (Timothy Lin). He speaks perfect English, as all who remember him at Emmanuel College, Cambridge, and, later, as headmaster of a famous school in this former S.P.G. diocese will know.

As a matter of fact, he speaks English rather beautifully. Well, a few years ago a well-known Melbourne priest, Canon F. E. Maynard, called on the bishop on his way from a journey through Soviet Russia. Canon Maynard was accompanied by a young woman who was acting as his guide and interpreter.

To the canon's mystification, the bishop conducted the whole interview in Chinese, through the interpreter, although it was obvious that he understood every word spoken in English.

Canon Maynard, whose political views are not exactly conservative, and who was after

all persons grata with the Chinese Government, did not quite know what to make of this.

He mentioned the incident casually to one or two friends when he returned to Australia and, gossip being what it is in the Church everywhere, and the Bamboo Curtain being fairly strong at the time, it was not long before people in England and America knew more than all about it!

The almost universal interpretation placed on the incident was that the bishop was afraid to reveal his knowledge of English because this might have brought him under suspicion in some way, or because the interpreter might have "denounced" him.

As soon as I had come to know the bishop well enough, therefore—and he is the most friendly of men—I took him aside and asked him about it all.

He was vastly amused. "My dear chap," he said, "they've got it all quite wrong. 'Don't you see, one really must observe certain standards of politeness? I remember very well when Canon Maynard came along, and I was delighted to see him. But as you say, he wasn't alone. He brought this young interpreter along with him—I believe from the British Embassy—and she made the introductions and started the conversation, so I naturally spoke in Chinese."

"Of course I understood him. I would much have preferred to speak English myself. But hang it all, I couldn't very well put the young woman out of countenance, could I?"

As simple as that. But what a monumental amount of nonsense has been talked outside China about this trifling incident.

Finally, although they will be given in more detail later on, here are brief answers to some questions which are in many minds.

● Has the Chung Hua Sheng Kung Hui, the Holy Catholic Church in China, sunk its

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As soon as I had come to know the bishop well enough, therefore—and he is the most friendly of men—I took him aside and asked him about it all.

He was vastly amused. "My dear chap," he said, "they've got it all quite wrong. 'Don't you see, one really must observe certain standards of politeness? I remember very well when Canon Maynard came along, and I was delighted to see him. But as you say, he wasn't alone. He brought this young interpreter along with him—I believe from the British Embassy—and she made the introductions and started the conversation, so I naturally spoke in Chinese."

"Of course I understood him. I would much have preferred to speak English myself. But hang it all, I couldn't very well put the young woman out of countenance, could I?"

As simple as that. But what a monumental amount of nonsense has been talked outside China about this trifling incident.

Finally, although they will be given in more detail later on, here are brief answers to some questions which are in many minds.

● Has the Chung Hua Sheng Kung Hui, the Holy Catholic Church in China, sunk its

hands in the "political" nature of the visit is needed, it lies in this fact: not just half, but most of the time of the Delegation was spent in sightseeing and in visits to schools, hospitals, gaols, factories, co-operatives, political institutions and the like.

These had nothing at all to do with the Church in China as such.

They had, however, everything to do with the new Chinese political system.

This system is in practice approved and supported at most points by the C.H.S.K.H. and all other Chinese Christians, for reasons which will appear in later articles. Our hosts of the C.H.S.K.H. made this quite clear at all times, and they took it for granted that we would be as interested in the political system as we were with the Church, which functioned within it.

I think it is essential to say all this, because many criticisms of the Chinese Church, which would be well founded were they levelled at the Church in Australia, for example, become pointless, and unfair, if they ignore the difference in our political systems.

The attitude and activities of the Chinese Church concerning schools and hospitals, towards evangelisation, and towards the use of "bacteriological warfare" (Pekin) is the Right Reverend Lin Hsien-yang (Timothy Lin). He speaks perfect English, as all who remember him at Emmanuel College, Cambridge, and, later, as headmaster of a famous school in this former S.P.G. diocese will know.

As a matter of fact, he speaks English rather beautifully. Well, a few years ago a well-known Melbourne priest, Canon F. E. Maynard, called on the bishop on his way from a journey through Soviet Russia. Canon Maynard was accompanied by a young woman who was acting as his guide and interpreter.

To the canon's mystification, the bishop conducted the whole interview in Chinese, through the interpreter, although it was obvious that he understood every word spoken in English.

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JOY AND FELLOWSHIP AT SUMMER SCHOOL

D.B.R.E. CONFERENCE AT BRISBANE

FROM A SPECIAL CORRESPONDENT

Brisbane, January 7

The annual conference for Sunday School teachers and youth leaders, run by the Diocesan Board of Religious Education, was held in the Gleunie Memorial School, Toowoomba, from December 26 to January 1.

140 people—a larger number than usual—attended the summer school.

Canon E. H. Smith, chairman of D.B.R.E., was chairman of the school and Archdeacon S. J. Matthews of Rockhampton was chaplain.

The Bible Study groups were led by Canon A. L. Sharwood (senior group); the Reverend Robert Weddington, chaplain of Slade School, Warwick, and a member of the Bush Brotherhood of S. Paul (intermediate group) and the Reverend Geoff. Walker, Assistant Curate at S. Mark's, Warwick (junior group).

There were lectures in youth work; the different grades of Sunday School; handwork in connection with Sunday schools and religious drama.

The Archbishop of Brisbane visited the school from Friday morning until Saturday night. The school greatly appreciated the fact that he was the celebrant at the Eucharist on Saturday morning.

On Sunday the whole school attended Sung Eucharist at S. Luke's, Toowoomba, at 9.30 a.m. and Evensong at S. James' after which they were entertained at supper by Comrades of S. George.

The evening programmes were very varied and most interesting and enjoyable. The Reverend Keith Rayner made the history of the diocese come alive in his talk "From Small Beginnings."

Mr. David Wadham of the New Settlers' League, painted a vivid picture of the difficulties, both on the part of the immigrants, and also on the part of those to whose country they have come, with some very amusing incidents thrown in.

The missionary night was led this year by Miss Thelma Cook Field Officer of A.B.M., and Miss

Joan Levett, Organising Secretary of C.M.S. in Brisbane.

Their rather unusual if not unorthodox, approach to the subject was such as to bring home to the school the wonderful and important work being done by their respective societies.

"It Could Be Me" was a programme presented by five members of the school and consisted of a short talk from each about his own vocation. Mr. David Hughes presented his conviction of his Call to the Ministry very clearly, while Mr. Peter Lepine, who is to be made a Deacon in S. James' Cathedral, Townsville, next month gave an account of his training at S. Francis' College, and the effect it had had on him and his contemporaries in college.

Miss Betty Johnson, who sails for Borneo later this month, showed how she had been led to her decision to go to the Mission Field, and Miss Joan Davidson presented the case for the very special life in a religious community.

Miss Marian Foley, of the Newcastle Diocese, talked about S. Christopher's College, Melbourne. Her remarks included a brief resume of the college timetable which made members of the school wonder when students had time to eat and sleep but at the same time she made the school realise just how necessary the college is and what an excellent job is being done by its graduates.

On the last evening a concert was held which started off on a serious note, with a short play written by the religious drama group round Peter's denial of Jesus and produced in the form of a radio play, and finished on a hilarious note when one dormitory produced a "fortune teller" who was able to tell the future of various members of the school!

The New Year was given a great welcome and as usual, the sudden silence at the height of the very jubilant welcome with the chaplain's prayer and blessing was one of the most impressive highlights of the school.

The theme for the school this year was "Joy in the Lord" and the Chaplain's addresses: Joy in prayer; in Worship; in Communion; in Forgiveness; in Friendship, were indeed the inspiration of all present.

DIocese OF CHRISTCHURCH CELEBRATES ITS CENTENARY

FROM OUR OWN CORRESPONDENT

Christchurch, N.Z., December 31

In the past month a hundred years of history in the South Island Diocese of Christchurch have been celebrated in a number of ways.

Every one of these events has been marked by admirable organising and packed attendances:

● An exhibition in the cathedral.

● A Mothers' Union festival.

● A special service for children.

● A gathering of the descendants of Bishop Harper—the first bishop.

● A diocesan dinner.

● A meeting in the Civic Theatre.

● A broadcast service by the fourth Bishop of Christchurch, the Right Reverend A. K. Warren, on Christmas Day, the hundredth anniversary of the enthronement of Bishop Harper.

The exhibition, which was held in the cathedral and which portrayed almost every aspect of the Church's work, was crammed every day and evening.

The Mothers' Union festival at which the preacher was the Archbishop of New Zealand was attended by the largest number ever. After the services, members had lunch on the beautiful lawns of Bishops-court overlooking the River Avon.

The bishop preached to more than 2,000 children who came to the cathedral from almost every parish in the diocese for their special service. All who

attended were given a badge which was made for the occasion.

A series of excellent speeches was made by those who spoke at the civic meeting, including the Archbishop and the Prime Minister, which was held after

the dinner.

The Bishop of Christchurch gave an outline of the life and work of his predecessors—Bishop Harper, Bishop Julius and Bishop West-Watson, all of whom left their mark on the diocese.

MEMORIAL WINDOWS

FROM OUR OWN CORRESPONDENT

Armidale, January 7
Two memorial windows have been dedicated in S. Peter's Cathedral, Armidale, by the bishop, the Right Reverend J. S. Moyes.

One window commemorates the service of Dr. Henry Edward Cooper, who was the first Bishop of Armidale, after the original diocese had been split in 1900 into the dioceses of Armidale and Grafton.

The other window commemorates the life-long service to the Diocese of Armidale of the late Archdeacon Edward Henry Stammer who served at Mungindi, Uralla, and Inverell before being appointed Archdeacon of Armidale in 1941.

He moved to Armidale shortly afterwards, and was appointed Vicar General of the diocese in 1946 and died early this year. Archdeacon Stammer was a son-in-law of Bishop Cooper, and the two windows were erected by the members of the family.

CELEBRATIONS FOR PERTH

FROM OUR OWN CORRESPONDENT

Perth, January 7
The Archbishop of Perth has agreed to the following alterations to the proposed centenary celebrations:—

The proposed service on the Esplanade on March 3 will not now take place.

The main celebration will still be on Sunday, March 3, when in the morning, there will be a service of Holy Communion in parish churches and an Eucharist in the cathedral to which representatives of parishes are to be invited.

In the evening there will be Evensong, a sermon by the archbishop, and a solemn Te Deum in the Supreme Court Gardens.

The Primate is expected to be present when the Governor sets the foundation stone of the John Wollaston Theological College on July 25 at 3 p.m.

The Primate is to be asked to preach at the thanksgiving service in S. George's Cathedral on July 25.

A.B.M. CHAIRMAN ARRIVES

The new chairman of the Australian Board of Missions, the Reverend Frank Coal-drake with his family, arrived in Sydney from Japan on December 29.

Those who met him at the airport included the Bishop of Newcastle, the Reverend T. B. McCall, Canon M. A. Warren, the Reverend W. H. S. Childs, the Reverend Roy Wotton and Mr. and Mrs. Morgan.

Members of Mrs. Coal-drake's family, including her mother, Mrs. Williams, and her sister, Mrs. J. C. Speers, also welcomed the party.

"I am convinced of the importance of the role that the Christian Church here can play in developing right relations between Australia and the countries of South-East Asia," he said.

"My experience has taught me that they do things in their own particular way—often, to our eyes, a strange way."

"But they certainly do achieve results."

THE ANGLICAN

FRIDAY JANUARY 11 1957

EARTHY ADVICE FOR ORDINANDS

On the eve of S. Thomas' Day, 1914, Melbourne's ordinands were awaiting the final address of their retreat at Bishopscourt. The chaplains had brought them to a high point of spiritual expectation. The last address was to come from the Archbishop himself, Dr. Henry Lowther Clarke.

It came. He told them to pay their bills by return of post. He told them to show respect for their office in their attire, and implied that a spot on the waistcoat was a stain on their professional honour. He warned them not to marry the landlady's daughter just because of propinquity and loneliness. He would perhaps have thought frivolous the phrasing of the advice attributed to Randall Davidson, Archbishop of Canterbury, "Fear no man, do right; fear all women, don't write." But that rugged honest Yorkshireman did tell those young men to take care in their relations with women not to begin what they could not bring to an honourable conclusion.

Those ordinands felt rather "let down" at the time, but that short talk on professional standards cut deep in some minds.

The Archbishop's precepts were and are the standards by which lay men and lay women judge their clergy. No matter how uplifting the sermon, all is as nothing if it is known or suspected that there is a lack of scruple in dealing with the tradesmen. Hard work and fine qualities limit their influence if encased in slovenly attire. A man's clothes subtly express the dignity that he attaches to his work. Over-dressing the part is as repellent perhaps as under-dressing it. No one expects a long frock coat and a shovel hat in these days.

If poverty is the cause of deficiencies in attire, and anxieties about money he-devil concentration, then poverty should be resisted by the parson in the name of his office and his work. Promotion campaigns have shown that not a parish in Australia can pay a decent salary to its clergy—if it is stirred.

There is however a certain kind of financial masochism cultivated by certain clergy, and some laymen on their behalf, which is a feeling that being poverty-stricken is being "like Christ."

That may be so in some special cases, but there is not a skerrick of evidence to indicate that our Lord was ever poor. He had no home in the days of his ministry, but the only personal detail that we know of Him is that He was exceptionally well-dressed. Before His ministry began he worked as a carpenter, making the ox yokes and ploughs and building houses—in that society not one of the poorer occupations.

For clergy who wish to free themselves from this world's goods, celibacy and a religious order is the proper lot. But no priest has the right to accept shortages and anxieties for himself and his family in respect to food, clothing, housing, education, health, books and recreation without drawing the attention of his people, if need be, to their needs.

It is part of the layman's honour to watch the falling values of money and the professional and family needs of his clergy.

The "landlady's daughter" might, of course, prove to be the right helpmeet for life, but in the address we have quoted she serves to symbolise the danger that besets every young cleric—that of marrying the first young woman who sees a good deal of him. We may agree with that Archbishop of long ago that to each of us, before he lets himself finally fall in love, there is given a moment of sanity in which it is possible to ask himself: "Will she really do?"

That indeed for the young parson is the vital question. His wife can't be left out of any work that he does. If he decides in that lucid moment, not for him, the social butterfly nor the parish worker so bound up in the parish that she makes a mess of the home. "Beauty withers, charm fades" says the Book of Proverbs (Moffatt). "Put your trust in a wife with brains."

And let him seek for humour also, for in a profession that is fundamentally serious, seriousness readily passes into solemnity and solemnity into compositeness.

Blessed indeed is he who finds a wife who can laugh at him affectionately when there is need.

CHURCH AND NATION

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

Men and Money In the Ministry

At a time when the Church in Australia is only just beginning to do something effective about the stipends of the clergy it is interesting to notice that in Britain, too, an effort is being made to arouse the conscience of the laity on this subject.

The ecclesiastical correspondent of "The Times" said in an article in that journal on December 29:—"The minimum salary for a curate entering the ministry now is between £300 and £410 a year, varying from diocese to diocese. Such a rate of pay no experienced bricklayer or plasterer would be allowed by his union to accept."

The correspondent also said: "Well over half of the beneficed clergy in this country still have to live on £650 a year or less—a little over £12 a week."

That sum, in Australian money, is just over £800 a year. While a considerable number of our clergy probably are paid more than that, I heard it said recently that in the whole of the vast diocese of Sydney only four parishes pay their rectors at least £1,000.

Clergy with children to educate—and rectories usually set a patriotic example in the raising of families—must find even £900 or £1,000 a year little enough in these times to meet all reasonable expenses, particularly as school fees have been rising rapidly in the last year or so.

But perhaps one of the most serious aspects of the comparatively low stipends paid by the Church is the discouragement given to possible recruits to the ministry. On that point the

correspondent of "The Times" says: "While it is true that a life which makes heroic demands never fails to attract volunteers, and while the idea of 'holy poverty' has a great history, a standard which is plainly unreasonable can act as a real deterrent in the minds of parents and advisers of those who might be called to the ministry."

It would be instructive to have Australian figures, showing the relationship between stipends and the number entering the ministry.

Is There a Lack Of Reverence?

Is an atmosphere of unrestrained irreverence being allowed in some of our churches?

I have felt for some time that it is—and that it is particularly noticeable on some occasions which should be the most impressive, such as the communion services on Easter and Christmas days.

Certainly the size of the congregations on those days is often impressive. But much disturbance is caused not so much by those who come late as by those who leave early. Some do not even return to their pews for prayer and meditation after they have communicated but walk straight down the aisle and out of the church.

Perhaps extra patience is required when the number of communicants is so great that the service may last an hour or more. But, personally, I feel that such patience might well be more evident. My own sympathy is for the clergy, who often have two or three communion services on the mornings of Easter and Christmas

days, with perhaps only a hurried cup of tea in the vestry to sustain them between services.

I was impressed by a remark which a Sydney law court reporter made to me the other day. He said that in the lunch hour he used to seek a little time for quiet reflection by entering a nearby Anglican or Roman Catholic church. But, although an Anglican, he felt "the more reverent spirit" in the Roman Catholic church made it much to be preferred as a place for meditation.

That, of course, may be only a personal preference. But a Melbourne correspondent also writes this week to comment on "the undignified bun-rush" (as he termed it) of a communion service he attended at an Anglican church in an unfamiliar suburb on Christmas Day.

His complaint was that many seemed anxious to communicate with the utmost speed and depart without delay.

Police Act to Make Roads Safer

The police in both Victoria and New South Wales are to be warmly commended for acting promptly after the holidays to stiffen their road safety campaigns.

Seventy-seven people were killed on Australian roads during the 11 days of the Christmas and New Year holidays, compared with 50 in the corresponding period a year earlier.

This was disheartening after the figures for the whole year showed that at least road deaths were not rising in spite of the increase in the number of vehicles.

Victorian police are to go on patrol in private cars so that traffic offenders will get no preliminary warning of their presence. New South Wales is to increase the number of motor-cycle patrols, and the greatly increased number of prosecutions laid last week for speeding showed that the police believe that a "get tough" policy is needed if the roads are to be made safer.

I should think that well over 90 per cent. of motorists drive carefully. But the reckless, careless ones create the hazards which are costing Australia dearly in death and maiming.

Those caught in bad breaches must be severely punished. The problem is far too grave for dangerous drivers to be dealt with leniently.

Mr. Menzies' Holiday Hide-out

Perhaps the concern I showed last week that the Prime Minister, Mr. Menzies, should be able to take a couple of weeks off duty without the Press being apprised of his holiday hide-out was a trifle misplaced.

For in the result Mr. Menzies has gone off to spend part of his holiday with a friend, Sir Gordon Rolph. Now Sir Gordon is tolerably well-known as the head man of Lamceson's newspaper, the "Examiner," so Mr. Menzies, scorning my anxiety that his privacy should be respected by the Press, has actually chosen to consort in Press company.

However, competition being what it is in the newspaper business, Mr. Menzies may have argued that, by choosing one newspaper proprietor as a holiday host, he would escape all the others—and their news sleuths.

Anyway, for the next week or two may nothing but fish biting disturb the P.M.'s relaxation on the Tamar.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

HANNAH

1 Samuel I and 2: 1-10

How strange is it in the Bible story to find couple after couple with no children, and when by a special Providence a child is granted he is outstanding a child of promise.

Abraham and Sarah had no children, nor had Isaac and Rebekah, Jacob and Rachel, Manoah and his wife, Elkanah and Hannah. The Shunamite, Zacharias and Elizabeth.

We don't know why, but we do know that Isaac, Jacob, Joseph, Samson, Samuel, and John the Baptist played an unmistakable part in the life of the people of Israel. It was a reproach to have no sons, and one can appreciate Hannah's bitterness, especially as Elkanah had married another wife who had sons and who threw the fact in her teeth constantly.

Elkanah did his best to make up for the wrong, but had it not been for the tabernacle worship at Shiloh and Hannah's opportunity to share in it, who knows what the end of this might have been. There in Shiloh Hannah prays, from the depths of her despair, for a son who shall be given to God.

How she is misjudged (as indeed was the mother of Jesus in a different way so many centuries later) as Eli accuses her of drunkenness. Had he said this to his own sons and brought them up in sobriety and chastity it had been better. But her answer is humble and clear and convincing and Eli sends her home with a blessing.

By the grace of God Elkanah's union with Hannah is blessed (how often has the gift of a child come in answer to prayer) and Samuel is born, to be one of the greatest of Israel's prophets and priests. As soon as he can live apart from his mother's care she brings him to Eli and leaves him there in the tabernacle to wait on Eli.

And she herself sings her hymn of praise that makes her akin to the Blessed Mother of the Christ. There is so much in her "magnificat" that is parallel with and akin to the Magnificat of the Mother of Jesus, a foreshadowing a thousand years before of the grandeur of good motherhood and the influence of a dedicated mother's life.

Read together this chapter 2 and S. Luke 1: 46-55, and realise how much Hannah in her sorrows and in her faith and patience must have meant to the Blessed Virgin Mary in the days of her waiting for her son to be born. "Trust in the Lord and wait patiently upon Him, and He shall bring it to pass."

CLERGY NEWS

DE DEAR: The Reverend David, to be Assistant Curate at S. James, Traralgon, Diocese of Gippsland.

HILLIARD, The Reverend John, to be Rector of Mallingandee, Diocese of Grafton.

MCCARTHY, The Reverend O. B., has been appointed Assistant Priest at S. James, King Street, Diocese of Sydney, as from January 1.

O'KEEFE, Canon G. C., former Headmaster of All Souls' School, Charters Towers, Q., is making a slow convalescence at his home in Northbridge, Sydney, after suffering from a cerebral thrombosis in Brisbane.

POWER, The Reverend Arthur, to be Vicar of Ulmarra, Diocese of Grafton.

STOTT, The Reverend Anthony, Assistant Priest at Northam, Diocese of Perth, to be Rector of Denmark, Diocese of Bunbury.

NEW BISHOP OF DORCHESTER

ANGLICAN NEWS SERVICE

London, January 7
The Venerable David Goodwin Loveday, Archdeacon of Dorling, has been appointed to the Suffragan Bishopric of Dorchester, vacant by the appointment of the Right Reverend Kenneth Riches to the Bishopric of Lincoln.

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)
DAILY DEVOTIONAL: 10 a.m. A.E.T.

January 14: Dr. Kathleen Bliss.

January 15: The Reverend E. R. Rogers.

January 16: The Reverend Edwin White.

January 17: The Bishop of Newcastle, The Right Reverend Francis de Witt Barry.

January 18: The Reverend Rex Mathias.

January 19: The Reverend J. L. May.

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

January 13: "The Anglican Communion in China," The Archbishop of Sydney, the Most Reverend H. W. K. Mowll.

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

January 13: The Dorian Singers, Melbourne.

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

January 13: The Bishop of Newcastle, The Right Reverend Francis de Witt Barry.

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

January 13: Combined Churches of Toowoomba.

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

January 14: Monsignor J. T. McMahon.

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

January 14-19: The Right Reverend John McKie.

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.

January 14-18: The Reverend Edwin White.

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

January 16: "What Christianity has to say on Work"—The Reverend Edward Kennedy.

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

January 17: S. Peter's Cathedral, Adelaide.

TELEVISION: 11 a.m., ABN, Sydney.

January 13: Divine Service from Chatswood South Methodist Church, Sydney. Preacher: The Reverend J. Hobbin, 9.05 p.m. ABN, Sydney.

January 13: "Faith and Life"—Dr. Felix Arnot and Major-General the Reverend C. A. Osborne.

January 13: A.V., Melbourne.

"Faith and Life"—The Reverend John Bennett and the Reverend George Woolcock.

PHOTOGRAPHS IN CHURCH

ANGLICAN NEWS SERVICE

London, January 7

The Archbishop of Canterbury, writing in the Canterbury Diocesan Notes, states that he has approved the following directive from his Commissary-General:—

"Permission is sometimes asked for photographs to be taken in the church during a wedding service, and also for parts of the service to be mechanically recorded. Cases have been known in which a photographer has taken such photographs without seeking permission.

"No photographs may legally be taken or recording made inside a church without permission from the incumbent. The Archbishop considers that the taking of photographs or recordings during a service is likely to cause distraction and to interfere with the solemnity of the service.

"His Grace accordingly directs that no incumbent is to give permission either for photographs to be taken or for recordings to be made within a church during any service except with the written authority of the Archdeacon, which will be given only in exceptional circumstances. He also directs that proper steps are to be taken and instructions given to the officials of the church to ensure that no such photographs be taken or recordings made by unauthorised persons."

The chaplain at Lambeth Palace said yesterday that the directive was intended for the guidance only of the clergy of the Archbishop's own diocese. Any directive which might be given in other dioceses was the responsibility of the bishop concerned.

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.

ANOTHER ASPECT

ANGLICAN TRUTH SOCIETY

To THE EDITOR OF THE ANGLICAN Sir,—It was with surprise and regret that I read Mr. Officer's letter on the work of the Anglican Truth Society.

Mr. Officer objects to a reference to Anzac Day made in a current publication written by one who took not an undistinguished part in the second world war. As an Anzac himself, I have no doubt that it never crossed his mind that anyone would so construe his words as to suggest that he was making irrelevant reference to a day of deep patriotic significance. He merely sought to show that whilst all revere the sacrifice of men, few revere the sacrifice of God.

Mr. Officer objects to the literary standards reached by writers for the Society, and equates their phraseology with that of the daily press. It is, of course, the aim of the A.T.S. to present sound theology in popular language and we find this identification with the popular press not without encouragement.

Mr. Officer also objects to the support of "local efforts" at publishing, and suggests that we concentrate upon the support of the S.P.C.K. Naturally, as an ex-secretary of this venerable Society, I am glad to hear of his admiration for it, but I know, too, how anxious is the S.P.C.K. to encourage indigenous publishing in every part of the world.

For far too many years, through lack of any such programme, the Australian Church has had to content itself with the ideas, methods and aspirations of the Church in England. To-day, however, the A.T.S. is one of the very few channels through which Australian theologians can serve their own Church, and on these grounds alone it deserves our support.

Yours, etc.,
IAN N. Q'LAND,
 Chairman.

Townsville,
 Q.

To THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, the Reverend G. H. Officer (THE ANGLICAN, December 28), may be interested to know that the author of the latest publication of the Anglican Truth Society is himself an ex-service-man of some distinction.

Surely a little consideration of the passage quoted by Fr. Officer will show how absurd are his charges. "Fuss," is a perfectly ordinary idiom often used in Australia without necessarily implying a derogatory meaning.

Surely even less consideration is needed by any intelligent churchman to decide that our celebration of Anzac Day in Australia is often nauseatingly jingoistic and that often the Church is blameworthy on this occasion for sanctioning forms of prayer which are theologically unsound. It is, therefore, no condemnation of Fr. Hazelwood's pamphlet that he contrasts the poor attendance at the Eucharist in many places with the large attendance at State services on April 25.

If this line of argument is to

be dismissed with "contempt"—then I am sorry for the contemptuous. There are too many people already in Australia who are more jingoistic than Anglican.

If the Reverend G. H. Officer wishes to announce that he has withdrawn from A.T.S., allow me to offer it my enthusiastic support, and beg the bishops and clergy of the Australian church to stand behind this venture of faith by a group of young men and women.

A.T.S. aims at putting readable tracts in the hands of Australian Anglicans. I believe it has done so quite worthily and it is deserving of our thanks. Those thanks can be expressed in several ways.

1. Join the A.T.S. and persuade others to do so.
2. Plague your rector till you have a bookstall which sells A.T.S. and other publications.
3. Seek to have diocesan synods bestow their blessing on the A.T.S. and where possible to give the society a grant-in-aid.
4. Give the collections for one Sunday, or a retiring collection to the A.T.S.

We need more and more of the kind of booklet A.T.S. is turning out since there is no more urgent need than that for cheap, reliable literature which can be placed in the hands of the ordinary churchman and the honest enquirer. The quality and format of A.T.S. publications are as good as any I saw in the U.S.A. or England and for their size are much cheaper.

Yours etc.,
 (The Reverend)
JOHN C. VOCKLER,
 Singleton, N.S.W.

A LITURGICAL PROBLEM

To THE EDITOR OF THE ANGLICAN

Sir,—With Saint Mark's Day falling in Easter Week this year an interesting liturgical problem arises from the observance of this Feast is transferred—in accordance with Church rules—to the "Tuesday After Low Sunday." It so happens that this is the Eve of Saint Phillip's and Saint James' Day in the present ecclesiastical year.

Thus the Second Evensong of Saint Mark and the First Evensong of Saint Phillip and Saint James occur on the same evening. It would be interesting to know which takes precedence. For parishes with dedications to any one of the three Saints involved there is no problem, but for others with no direct interest in any of them it is not so simple.

"The Churchman's Almanack" (published by S.P.C.K.) gives the proper lessons for both Evensongs and leaves it at that. There must surely be some provision for such an eventuality. It does seem strange that the New Lectionary did not provide for such an eventuality—especially as it has occurred in its first year of use.

Yours, etc.,
 (The Reverend)
G. H. OFFICER,
 Wyalong, N.S.W.

"IT PAYS TO ADVERTISE"

To THE EDITOR OF THE ANGLICAN Sir,—I write to answer Mr. John R. Humphrey, Federal Secretary of the Australian Advertising Agency, who has made some interesting comments on my criticisms of modern advertising.

I agree with him when he says that mass production brings a vast range of goods within the reach of people who could not otherwise afford them. This is almost a truism; if you make lots of things by machinery they cost less than they would if made more slowly by hand. I agree too that most modern conveniences may be desirable even if they are not necessary to living.

If your correspondent will read my article again he will see that he has done me less than justice when he suggests that I have argued "that

advertising serves no useful purpose" Commodities, especially new ones, must be brought before the public's notice by some form of advertising, and I was careful to say, "Not all advertising is bad. When it informs us where we can buy what we need it performs a useful service." Propaganda is a form of advertising, and it is always good provided it is honestly expressed. I assume that the word means "that which ought to be advertised"; so in its literal sense there is no such thing as bad propaganda, though there may be bad methods of putting it across.

In giving whole-hearted approval of "informative" advertising, I went on to assert that most advertising to-day appeals to our lower nature and to the snobbery and laziness in all of us. By all means let the housewife choose what kind of soap she prefers. But advertisers have no right to try to bully her into switching from one brand to another by screaming inadequate reasons from the hoarding, the newspapers and over the air, urging the merits of the sort of soap she does not happen to be using at the moment. Such advertising is unkind, confusing, expensive and quite useless.

Advertising experts defeat what ought to be their object. In this respect advertising is like myxomatosis—we have become deaf to the one, just as rabbits are becoming immune to the other. So the human and rabbit populations have to be dosed with louder and more expensive advertisements, stronger and more effective myxomatosis virus. The housewife would buy just as much soap, I should own just as good a car or purchase no less toothpaste, even if all advertising of these desirable products ceased altogether. The "best and cheapest known form of selling" (I quote your correspondent) is not advertising as Mr. Humphrey thinks of it, but human desires and needs, stimulated by the advertisement provided freely from the personal commendation of one's friends and acquaintances.

Mr. Humphrey's justification of advertising costs by comparing them to the cost of transporting and packing goods is a staggering instance of the lack of clear thinking encouraged by the sales talk of Big Business Advertising. This kind of business is bad, not because it is big, but because it is a waste of the country's resources, instead of being, as well it might, a stimulus to reasoned choice by conveying to the potential buyer some honest information about available commodities.

Mr. Humphrey has not attempted to answer my assertion that the absurdity of high-pressure advertising was achieved during the war when people were urged to buy goods which were simply not obtainable anywhere. Even to-day we see certain manufacturers continuing to advertise their goods when their factories are unable to meet public demand. Moreover, your correspondent has not attempted to answer my statement that advertising

mas night, the speaker stated that S. Luke was not an historian and therefore there was no need to be concerned at the statement made at the beginning of the 2nd Chapter of his Gospel, that the birth of Our Lord took place when "Cyrrenius was Governor of Syria." Scholars argued that this was incorrect for according to records Cyrrenius was not in Syria at the time.

I am writing to point out that in a book, which I understand is intended for the latest edition of the New Testament, the speaker stated that S. Luke was not an historian and therefore there was no need to be concerned at the statement made at the beginning of the 2nd Chapter of his Gospel, that the birth of Our Lord took place when "Cyrrenius was Governor of Syria." Scholars argued that this was incorrect for according to records Cyrrenius was not in Syria at the time.

Rolling across the Indian Ocean on the blunt end of a Dutch ship with Japanese children migrating to Brazil for company, I had plenty of time to sort out the multitude of experiences gained on my leave. In the month I have been back, I have been able to visit almost all our twenty-six centres; what I have seen has reinforced the results of my marine musings.

The first is that our lot is set in a fair land. I was able on my travels to see the Church at work in many places under governments which, if not hostile, are suspicious of Christianity—as in Zanzibar, Ceylon and Malaya.

Our fellow-workers across the border in South Africa suffer the frustration of seeing their sphere of influence contracting every year: education secularised, new threats of a "consolidated ecclesiastical front" involving State-licensed and State-trained missionaries, growing anti-white feeling among Africans.

This morning I read in the papers of a riot in a location near Pretoria where I once used to work. For years the people there have been asking for schools to be built; against their will, the city council gave them instead a beerhall.

Yesterday the beerhall was burned down. The riot was rapidly and efficiently put down with troop carriers and sten guns. Our clergy must teach such people what they call "the white man's religion."

Such work demands more courage and doggedness than is demanded of us. Yet to us it is given to see visible results, and to be able to construct instead of just to oppose. We almost take for granted the friendly Swazi folk, the helpful if impoverished government, the steady growth of church work. Not many missionaries can.

The real significance of our work in the Protectorates is that we have a chance to show that there is an alternative to apartheid; to prove that Christianity works, and that it works better than bullying. It does. There is no mass movement into the Church; souls are still converted one by one.

But they come, and everywhere the children pour into the schools, and there are encouraging signs of increasing help from parents and tribal chiefs. On the material side, everyone is commenting on the

RETURN TO SWAZILAND

By THE REVEREND DONALD ARDEN

This is an extract from the newsletter written by the Reverend Donald Arden on his return to the Usuthu Mission, Swaziland, at the end of last year.

astounding improvement in Swazi farming in the last couple of years.

The second thing borne in on me on my travels is what a lonely person the mission priest is. I met them all over the place, Chinese, Indian, British, Sinhalese, working away in lonely jobs with hardly any of the fellowship of the Catholic Church to which they are entitled.

I wonder how wise our Church is to stick so devotedly to the one man, one district basis. The Romans don't, and few Christian institutions in India can have had as much influence as the Christukula Ashram, where I stayed in Easter week—an interdenominational community of men living under the threefold vows of poverty, chastity and obedience in the Indian idiom.

Our experience here has been that it is almost impossible for one man to have all the varied gifts and experience that mission work demands to-day—skills in prayer, preaching, languages, finance, anthropology, building, farming, education, scouting, mechanics, medicine—the list could go on for ever. It has been very good in this past year to watch the mission staff grow into a team.

Our district is larger than most, and normally each of the four clergy looks after his own corner of it, which may mean being away from home for ten days at a time—not a great hardship for a single man, and a wonderful opportunity for getting to know intimately our lay workers in remote parts in whose homes we stay.

But when some special skill is needed in one of the four corners, then Father Jall can come to help on a tricky point of African custom; Father Molesworth can go off camping for a week and use his voluble Swazi on heathen kraals; Father Kirby can go to train a choir or organise a Scout troop; or Mr. Jack Dobson will put up one of his famous reinforced beams, guaranteed to stand in theory as well as in fact. There has been a sound tradition of team-work in the

Church since the days of the apostles in Jerusalem, and we have found that it works in Swaziland to-day. And we think that it helps to keep us sane—though some would query that.

Don't forget the members of the team whose names don't often get into these letters—I mean our voluntary Swazi catechists, always in the front line of the battle against heathenism and ignorance.

Here is a typical letter out of the post-bag, from a man who earns his daily bread making beautifully incised brassware, a craft learned at Holy Rood in the old days:

"To-day morning I have been asked to do mercy for the agony of death of the old man to baptise him. I attend and went to baptise him, I give him the name Phillip. They stated that you won't find him on 7/10/56. But by the permit of God you may find him, no body knows finally."

The third thing I noticed on my travels—remember that breaking the tenth commandment is the occupational disease of missionaries—is the shoe-string budget on which Anglican missions in Africa work, compared with other denominations and other continents.

In Australia I got quite used to discussing plans for a new church, to cost far more than all the buildings put up in the three districts in Swaziland in the past eighty years put together.

Our new boarding school (the final plans for which are on Jack's drawing board at the moment) is estimated at £5,000 for dormitories for 100 boys, classrooms, laboratories, library, bathrooms, water-borne sewerage, refectory, kitchen and boarding-master's room. In Australia this sum would be reckoned about adequate for a couple of classrooms.

We think we are pretty good at improvising. Our new schools (and we are very proud of two just being completed) cost us less than a third of what the Government pays, using the same designs, labour and materials.

But there are limits, and we have reached them. We have just been totting up a budget for the buildings that are absolute necessities for the coming year.

Some are needed to save expensive machinery from rusting in the rain; some are moral necessities, such as weather-proof housing for our teachers; some are needed to make possible the work we came out to do—teaching men to know and love and serve God and their fellow men.

The total budget comes to £3,080, and all our assets in the world to £1,872. For the balance of £1,208 we can only pray. Not to mention £2,000 or so still needed for the boarding school. Some recent books about Africa seem to have spread the idea that the few missionaries who do their job have only to pick up the telephone to get cheques for £100, and that the rest slumber in smug self-satisfaction.

We certainly don't fall into the first class—for one thing we don't yet have a telephone, and for another most £100 cheques in Swaziland bounce. We hope we are right in not recognising ourselves in the second class. And there are many others like us in South Africa.

These financial worries make us doubly grateful to all those who have helped so generously in the past year. In Australia alone I was given £A441, partly for our boarding school, partly for Nqutu Hospital in the Zululand end of the diocese.

In Singapore I was much touched to be given 65 Straits dollars by a young Chinese congregation who had given me the hospitality of their altar—the results of an impromptu collection at the parish breakfast.

OCCASIONAL DUTY FEES

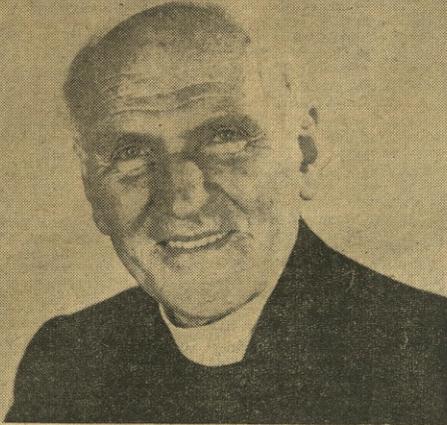
To THE EDITOR OF THE ANGLICAN

Sir,—May I beg the courtesy of your columns for a reminder to rectors and parish wardens employing temporary assistance? The scale of fees for occasional duty has been revised to bring it to conform more nearly to the increased stipends now being paid in all parishes, and the accredited fees now are £2/6/- per service with a maximum of £5 for a whole day's duty. In addition arrangements should be made for travelling expenses and (when more than one service is taken) for hospitality between the services.

The increased stipends now being paid in all parishes are the outcome of the increased cost of living, which affects retired clergy equally with the parochial clergy. Will those desiring the services of retired clergy please note, for it is not pleasant for such either to be compelled to accept payment in a depreciated currency, or to explain that the guinea of 100 years ago had the purchasing power of three of the guineas of to-day and then to claim the accredited fee.

Yours faithfully,
 (The Reverend)
W. J. OWENS,
 Hon. Sec.,
 Sydney Association of Retired Clergy.

ANGLICAN OF THE WEEK



Our Anglican of the Week is that well-known and energetic Irishman, the Reverend Edward Walker, who though he retired last year at the age of 83 as Rector of All Saints', Parramatta, N.S.W., is still engaged in a very active ministry.

"Pat" Walker, as he is universally known, was born in Castlepollard, Co. Westmeath, Eire, on May 28, 1873—a twin. The twins were so tiny that they were baptised before they were an hour old—but James became a soldier and lived to the age of 72 and Edward is renowned for his vigour at 83.

On leaving school Edward became a horticulturist and went to live in Enniskerry, Co. Wicklow, where he came under the spiritual influence of two remarkable men—Archdeacon Henry Galbraith and Professor H. W. Macintosh. In 1893 he decided to devote his life to Christian work. 1894 was spent in working for the Irish Church Missions.

From 1895 to 1897 he studied theology in Islington College under that famous principal, the Reverend T. W. Drury, who afterwards became Principal of Ridley Hall, Cambridge, and then became Bishop of Sodor and Man, and then Bishop of Ripon. He urged Walker to study for a degree, but "Pat's" zeal to go out and convert the heathen over-ran his discretion, and he went to India as a lay missionary under the C.M.S. and worked in the Central Provinces.

There he came under the influence of the Reverend J. A. F. Warren, Canon Max Warren's father, and the Reverend William Hooper, M.A., D.D., a remarkable linguist, who said to Warren, "Walker has done well in his language exams, and would eventually speak like a native." In 1899 he was stricken down with blackwater fever after many attacks of malaria. He was invalided to Australia in 1900, where he remained from July until December.

On his return to India Mr. Walker was sent across to Rajputana to assist in Famine Relief Work amongst the Bhils. But although he was told not to bother about the Gujarati language, as he would return to the C.P. when the famine was over, he felt he must acquire a working knowledge of the language and talk to the Bhils about Our Lord.

His intense work was greatly rewarded. One day the heathen priest (not a Hindu) but an animist followed by 22 of his followers, visited Mr. Walker and read a long letter which ended with these words: "If you are the true teacher come from God we are willing to follow you through the roughest seas. Indeed we are convinced that you have the sword of wisdom and the Girdle of Truth."

Those 22 men became the members of what is to-day a strong church. In September Mr. Walker was stricken down by another attack of blackwater fever and was carried over very rough mountainous

country by the 22 men to the Ahmedabad Hospital. When he recovered he returned to England in 1902, and when his health permitted he returned to Islington College under Principal Lightfoot. But his health was poor and the doctors advised him to go to the country and recuperate. But he determined to study for the Bishop of London's Ordination in October, 1903. He finally passed the Bishop of London's exam. and was ordained on October 4, 1903, in S. Paul's, London; amongst the ordinands was the present Bishop of Newcastle, Dr. Batty.

He decided to come to Australia. From 1906 to 1913 he worked in Victoria. In 1913 he was appointed to Grenfell by that great educationist and statesman, Bishop Long. From there he went to S. Paul's, Chatswood, 1917-24, then to S. Michael's, Wollongong, 1924-41, and from there to All Saints', Parramatta, 1941-56. He now lives in Dundas and is chaplain of the Northern Suburbs Crematorium, the Parramatta Gaol, the Parramatta Mental Hospital and the Girls' Training School.

"ALL GLORIOUS WITHIN"

CHURCH QUARTERLY REVIEW. October-December, 1956. S.P.C.K. Pp. 379-522. Australian price, 26/- p.a.

THIS remarkable journal appears in staid covers, but it is all glorious within.

With a vigorous, questing spirit it examines many movements of religious thought, not so much critically as searchingly, to reveal weaknesses and faults, and to indicate where strength truly lies.

It is for the church statesman whether he occupies an episcopal palace or serves in the dustiest parish of the outback.

In a brief, authoritative editorial Dr. Wand suggests an apparently much needed improvement in the organisation of the Lambeth Conference.

His thought then embraces such diverse issues as Crockford's preface and Dr. A. Farner's typological theory.

Professor S. H. Hooke next writes about numerical symbolism and "sacral" kingship in such a way that these obscure but increasingly important biblical topics are refreshingly clarified even for the general reader.

Other writers have much of interest and value to say about miracles, the rhetoric of Our Lord, and biblical theology.

These articles, as one would expect in a quarterly, survey contemporary thought on their subject, but each has its own contribution to make.

Less biblical, but equally thought-provoking and often surprising, are articles on the liturgical pattern of Baptism, missionary strategy, and the Christian attitude to secular

FR. BASIL ODDIE WILL RETURN TO ENGLAND

The Reverend Basil Oddie, S.S.M., Australian Provincial and Warden of the Theological College of the Society of the Sacred Mission at Crafrers, will return to England towards the end of this month.

He has been the Provincial at S. Michael's House since its establishment ten years ago.

Announcing his decision to move Father Oddie, the Director of the S.S.M., the Reverend Paul Eume, who is visiting South Australia, said this week that with the growing work of the society and the consequent specialisation there was a need to have "near the centre of things" men who had personal knowledge of the work in every Province and in all aspects.

Father Oddie had this knowledge and experience.

Father Hume said a new Provincial would be appointed for the Australian Province soon after the meeting of the General Chapter of the Society in England next August.

In the meantime, the Sub-Prior at S. Michael's, the Reverend John Lewis, S.S.M., would be Acting Provincial. Father Oddie will leave Melbourne on January 24 for Durban, South Africa.

He will visit the works of the society in South and West Africa, and go on to the U.K. in May.

GENERAL CHAPTER

He will represent the Australian Province at the General Chapter meeting at Kelham.

"Naturally, if it had been my personal choice I would have preferred to remain here and complete the work which has been started," Father Oddie said to-day.

"But as Religious we are 'men under authority,' so the answer is a simple one summed up in the words of the Principles, 'prepared to take up or lay down.'

"I have had a good share of both during my life in the society.

"In many ways the move is not altogether unexpected as far as I am concerned. For some time past it has been obvious that with the growth and development of the society and its works, the Father Director would be compelled to take stock of the situation both

as regards opportunities and manpower available; and as I am, I think, the only person who has experience on every side of the society's works, including some which no one else has done, it may well be that that knowledge and experience should be more widely available, even if it is without my having an official position."

The change in leadership at S. Michael's emphasises the changed role of the S.S.M. in Australia. The pioneering phase is now over.

S.S.M. IN AUSTRALIA

The society sent its members here in 1945 at the invitation of the bishops of the Australian Church—

- to establish a Religious House for men; and

- to train men for the Ministry of the Church on the pattern of the training given at the society's college at Kelham—training which is deeper, wider and more extensive than that usually given in the Australian Church.

The S.S.M. was almost unknown in this country, and the welcome from churchmen was often tentative and half-hearted, despite the official invitation. There were many who doubted whether the venture would succeed.

But in the past ten years the society has struck deep roots in Australia. It is—may we thank God—here to stay.

Twelve young Australian men have entered the Religious Life, and made their profession in the Chapel at S. Michael's House. Some are in preparation, others are awaiting a chance to test their vocation.

Thirty-six men have so far been trained at the House, and are now working as priests in every State in Australia.

The way in which the S.S.M. has been completely accepted into this State and Commonwealth is clearly demonstrated by the number of times society members are invited to take part in activities involving many aspects of Australian life—by no means only those of their own Church.

knowledge. It may be doubted whether these offer direct sermon material, but they are most profitable background studies.

The remaining three articles deal with episcopal licensing of schoolmasters in England, Henry Sidgwick, and the little known Alexander Knox, a lay theologian of the Church of England. These may seem to be of antiquarian value, but will not fail to interest and inform

every reader whose outlook is broad and sympathetic.

The numerous reviews ought not to be overlooked. Many of them are in the form of an essay on the subject and contribution of the book concerned. Thus, to read them is in itself to be informed about much modern research.

It is hard to imagine that any churchman could afford to forgo this splendid quarterly. —C.C.C.

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 1 teaspoonful dry mustard.
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YOUR HOLIDAYS

Happy days of care-free relaxation and renewal—that's what holidays should be for all of us!

There are no rules that can be laid down for successful holidays, and advice on what we should do or not do is not always welcomed.

It is a fact, which scientific research has established, and medical opinion supports, that most people in these days stand in greater need of rest than of movement.

For this reason, Young People, as well as those who are older, should so arrange their holidays that they allow plenty of time for "loafing around," for rest and relaxation, for renewing our exhausted physical powers.

It may be well to remind ourselves that, though sunshine is a fine physical tonic, too long an exposure of our skin to the direct rays of the sun may be harmful—and painful.

Out-of-doors exercise, such as hiking, swimming, tennis, golf, cycling and the like, provided they are not indulged in to the point of physical exhaustion, are all beneficial, and should help to make a happy holiday.

At the same time, there should be plenty of quieter occupation, and sound sleep, to provide the rest which our bodies require.

MENTALLY

If our bodies need rest and relaxation, so do our minds.

The worries of every day should be resolutely left behind, and all kinds of new interests should fill our minds when holiday-time comes around.

The beauty of sea and sky, of river and open country-side, should be enjoyed to the full.

Not only do our minds need freedom from the ordinary

affairs of daily life, they need the stimulus of new situations and fresh interests.

Just as physical rest is not obtained by staying in bed all day, so the mind of man is not benefited by simply doing nothing. Our holidays should give us a tonic of big things—they should help us to set our daily life in a new perspective, and for that reason Christian Camps and Summer Schools are most valuable.

A holiday should be a tonic for the mind, giving us a new vision of the greatness and goodness of God, and inspiring us to serve His purposes in the world more whole-heartedly.

SPIRITUALLY

Above all, holidays should be a time for the renewal of our spiritual life.

In these days of stress and strain it is so tragically easy to become so absorbed in the affairs of the moment—the studies we have to pursue in school or university, the work we must do in order to earn a living, or the pleasures we enjoy—that we are in danger of leaving God out of our reckoning altogether.

Holiday-time should give us an opportunity for spiritual "stock-taking," for looking into our inner life, and examining our spiritual progress.

There should be time for prayer and Bible-study, for quiet meditation on the things that really matter, for regular worship on Sundays, wherever we may be.

These spiritual exercises should bring fresh knowledge of Christ, and of His will for us, and renewed spiritual powers for the work of the year ahead.

For many of us, holidays will provide opportunities of Christian service. We belong to God just as much in the holiday season as at any other period of the year, and even on holidays we can find opportunities to witness for Him.

Many Young People spend part—some spend all—of their holidays helping with Camps, House Parties, Summer Schools, Beach Missions, or other forms of Christian activities, and find much joy and blessing in such service of the Master.

We cannot lay down hard and fast rules for successful holidays, but if we are to return to our studies or our work renewed and refreshed in body, mind and spirit, we should so plan our time that every day may bring us some new reason to thank God, or some fresh opportunity to do His service.

THE TONGUE

"The boneless tongue, so small and weak, Can crush and kill," declares the Greek.

"The tongue destroys a greater horde,"

The Turk asserts, "than does the sword."

The Persian proverb wisely saith,

"A lengthy tongue—an early death."

Or sometimes takes this form instead;

"Don't let your tongue out of your head."

"The tongue can speak a word whose speed,"

Say the Chinese, "outstrips the steed."

While Arab sages thus impart:

"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,

"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole,

"Who keeps his tongue doth keep his soul."

The Youth Page

TALKS WITH TEENAGERS

A BOND OF UNITY

THE VALUE OF THE BOOK OF COMMON PRAYER

Anglicans do not always value as they ought the Book of Common Prayer.

The Lambeth Conference in 1948 expressed the opinion that "the Book of Common Prayer has been, and is, a strong bond of unity throughout the whole Anglican Communion."

In these days we need more than ever to hold fast to the things that make for unity—there are far too many things that tend to divide and separate.

The very name of our Prayer Book suggests that it is a unifying force. It is the "Book of Common Prayer."

What do we mean by "Common Prayer"?

WORSHIP

There are different types of prayer.

When we rise in the morning, and when we go to bed at night, we offer to God our private, or personal, prayer.

It is our privilege, as the Children of God, to speak to our Father in Heaven, bringing to Him our own personal needs, confessing to Him our sins, and seeking His grace to enable us to live as we should.

Then there is *informal* prayer. We offer this type of prayer when we pray together as a family, or when we meet in the Fellowship or other group, or when we join in a prayer meeting.

But what we call "Common Prayer" is quite different from either of these ways of praying. Common Prayer is the prayer of the whole family of God—the Church.

Sometimes we call it *corporate worship*.

It is not the activity of any individual, or of any group of individuals praying separately, but of the whole Body of Christ (see 1 Corinthians 12:12-31), of which each individual Christian is a member.

Common Prayer is prayer for all the needs of the whole Church, to which each member brings his or her own share, and in which every member takes a part.

FORMS OF PRAYER

In order that we may each take our proper part, we need Forms of Worship.

We know from the Bible that the Jews had such forms of worship, and many of these were taken over into the worship of the Christian Church.

For example, the Psalms which we use in Morning and Evening Prayer, and most of the other services, were the hymns of the Jewish people.

Our Lord approved of forms of prayer, and gave His followers a special prayer for their own use (Luke 11:2-4).

We know, too, that He appointed two special rites for His followers to use—Baptism (Matthew 28:19-20) and the Holy Communion (Mark 14:22-25, and see also 1 Corinthians 11:23-26).

It was our Lord's custom to worship with His fellow-church members every Sabbath Day (Luke 4:16), and to take His part in the appointed order of service, and it is interesting to notice in the New Testament how the early Christians developed a sense of corporate worship.

FELLOWSHIP

There must have been something thrilling and inspiring about the worship of those early Christians. Read again Acts 2:42, and notice how the new converts to the Christian Faith met for the "Breaking of Bread" (i.e. the Holy Communion), and "the prayers."

Some think that "the pray-

ers" (R.V.) referred to the Temple prayers—the regular corporate worship of the Jews, and Acts 2:46, "continuing daily with one accord in the Temple," seems to support this suggestion.

But the whole picture of the worshipping community of the first Christian Church (Acts 2:31-47), is a picture of joy and concord, or a rich fellowship in which was shared both the common physical needs of every day and the deeper spiritual needs which were met through "the Apostles' doctrine and fellowship, the breaking of bread and the prayers."

Other glimpses of early Christian worship are to be found in Acts 20:7-11 (a Sunday service at Troas), and 1 Corinthians 11 (where Paul corrects disorders associated with the Holy Communion).

It is helpful to read 1 Corinthians 14, and notice there Paul's instructions regarding public worship—it must be intelligible (vv. 1-5), it must be edifying (vv. 16-32), it must be orderly (vv. 33-40).

THE PRAYER BOOK

With this as our background, we must turn next to our own Book of Common Prayer.

Here, in a convenient and easily usable volume, are gathered some of the finest devotional forms that have been written.

Its compilers went back to the Bible, and the early days of the Church for its foundations, and have drawn into it prayers and forms of worship from many other sources.

Though it is the Prayer Book of the English Church and people, it has links with the Eastern and Western Churches, and in its turn has become a parent of other Prayer Books, some of which are even in languages very different to our own.

POINTS FOR DISCUSSION

1. Distinguish between private prayers on the part of an individual Christian, and the "Common Prayer" of the Church.

2. Find references of "common prayer" in the New Testament.

3. Is the Lord's Prayer a prayer to be used in corporate worship, or a pattern on which to fashion our prayer?

BIBLE KNOWLEDGE QUIZ

1. Who was Drusilla?

2. In what direction would you travel if you wished to journey from the Dead Sea to the Sea of Galilee?

3. From what book of the Bible is the following verse taken? "And Deborah, a prophetess; the wife of Lapidath, she judged Israel at that time."

4. In what book of the Bible do we find the story of Joseph and Pharaoh?

5. Finish the following Bible verse: "Trust in the Lord with all thine heart . . ."

6. How many years did the children of Israel sojourn in Egypt?

7. Where in the Bible do we find a description of heaven?

8. Of whom did Jesus say: "Behold an Israelite indeed, in whom is no guile"?

(Answers next week.)

GRENFELL OF LABRADOR

It isn't often that the Postal Department of a country honours a Christian missionary, but in 1950 Sir William Grenfell, the famous doctor of Labrador, was pictured on a 5c. stamp issued by Newfoundland.

Also on the stamp is Grenfell's ship *Strathcona*, and the hospital ship *Maraval*, while above him is set the sign of the Cross, indicating the spirit which inspired his great work.



Grenfell was a medical student at London Hospital, looking forward to a comfortable practice and the opportunity of earning large fees, when he went out of curiosity into a mission-tent and heard the famous American evangelist, D. L. Moody, speak.

It was a turning point in his life. There he learnt that "Religion is Loyalty of a Living Leader. It is chivalry, not an insurance ticket; a challenge, not a sop or dope."

ADVENTURE

His first appointment as a doctor took him to the Dogger Bank, in the middle of the North Sea, where he cared for the fishermen who worked in that area.

His success there led to his being sent to investigate the plight of the cod-fishermen on the Labrador Coast. There in the first three months he treated 900 patients, and ended by devoting his life to their welfare.

By sailing-boat, steam-launch, dog sled, or canoe he visited all along the dangerous Labrador coast, caring for the sick, building hospitals and schools, forcing the Government to build lighthouses and provide other amenities, and everywhere preaching the Gospel.

"Of what use is a man in the world," he once said, "if he has no mission in it?"

Another of his sayings is well worth remembering:

"To follow Jesus Christ—I believe more than ever that this is the only real adventure of life."

His lifetime of indefatigable labours for his Lord and Master have been a real inspiration to many, and Newfoundland really honoured itself when it issued the stamp bearing his portrait.

NEW WORDS FOR OLD

English is still used for official purposes in India, but it is intended that eventually the main Indian language of Hindi will replace it.

There are many English words used for technical and scientific purposes that have no equivalent in Hindi, so a special department of the Indian Ministry of Education is at work devising new Hindi words to take their place.

It is said that so far some 60,000 such new words and phrases have been worked out. Eventually these new words will be incorporated into school textbooks and used throughout India.

MORE THAN WE DESIRE

ALMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen. (Collect for Twelfth Sunday after Trinity.)

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

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REVIEW AND SUMMARY OF 1956

(Continued from page 2)

And last, but by no means least, the Primate, the Most Reverend H. W. K. Mowll, had taken the rare course of issuing a statement to the Press "indicating the general attitude of the Church of England on the question" of the Commonwealth Government's proposal to aid Church schools in Canberra.

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

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

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

In our leader, we said bluntly that the Primate's views would "command the support of the overwhelming majority of Anglicans and Protestants."

NOT LOCAL

The proposal was not a special, local, isolated matter. It was a Commonwealth responsibility in question — the constitutional one of providing schools. It was Commonwealth money involved, Commonwealth Public Servants who were affected, and Her Majesty's Australian advisers were responsible.

This could not be regarded as a mere municipal, or administrative, or State matter affecting only the Capital Territory.

Any course of action which affected in principle or in fact the structure of church school education in Australia was one which, surely, should be approved by the electorate or, at least, discussed at the highest level by the proper heads of all the churches.

During the next week, the Bishop of Newcastle, the Right Reverend F. de Witt Batty, wrote to the Federal Treasurer, Sir Arthur Fadden, suggesting that the present income tax-rebatable allowance for educational expenses might be raised from £75 to £150. (We had also made this suggestion in our leader.)

Our political correspondent in Canberra then reported that it was the belief in the capital "that if Bishop Batty's statement had been made a week earlier, at the same time as the Primate's announcement, Cabinet would probably have withdrawn the original proposal completely, and substituted the 'Batty proposal'."

GOULBURN'S PART

"Similarly, it is known in informed circles that Cabinet would have reconsidered its attitude completely and at once if the (Canberra and Goulburn) Diocesan Council had not played into the hands of Ministers favouring the original proposals.

"As it is, several Ministers are understandably angry. They say that it is impossible to do anything with a body which speaks with so many voices as the Church of England. There is no possibility of the issue being debated and going to a free vote of the House."

So the unhappy episode closed except in our correspondence columns, where it flourished merrily for some weeks.

Meanwhile, the S. Peter's College Missioner, Diocese of Adelaide, the Reverend Howell Witt, said he hoped that the Mission, which had been in the heart of Adelaide for 54 years and was now no longer needed there, would be transferred hols bolus into the new S.A. Housing Trust satellite town of Elizabeth to become the S. Peter's College Community Centre.

At its meeting in Melbourne,

the C.M.S. Federal Council planned important expansion of its work, particularly in South-East Asia. Receipts in the past financial year had totalled more than £135,000. Nevertheless, Council agreed to a ten per cent. increase in the budget for 1956-57. Thirty-five delegates, including eight bishops, attended the meetings, which were chaired by the Primate.

Through the Church Information Service in London, we reported that a remarkable service had been held for deaf and dumb people in the Cloisters Gardens of Bury Cathedral. Not a word was spoken, apart from the Provost's welcome to the large congregation, and the final blessing. Both of these were translated in signs.

The Right Reverend Kenneth Riches, Bishop Suffragan of Dorchester, Archdeacon of Oxford and Canon of Christ Church, Oxford, had been nominated for election as Bishop of Lincoln.

As a result of disastrous flooding of the River Murray in South Australia, the church at Moorook was under four feet of muddy water.

We started to publish a series of four articles dealing with a number of criticisms of the Draft Constitution raised at an Adelaide Clergy Conference. Our first was by the Bishop of Rockhampton, the Right Reverend James Housden.

Our page one on August 24 gave a full story and pictures of those who would comprise the Primate's delegation to Communist China in November. Delegation members were the Primate and Mrs. Mowll; the Archbishop of Perth; the Bishops of Tasmania and Rockhampton; Canon M. L. Loane; Canon H. M. Arrow-smith (chaplain to the Primate); and the Managing Director of THE ANGLICAN, Mr. Francis James. The Church in China, we reported, wanted the delegation to travel as widely as possible, and to see as much as it could of the work and witness of the Chung Hwa Sheng Kung Hui.

DEAN TAYLOR

Before departing for six months in England and Scotland, the Dean of Brisbane, the Very Reverend Denis Taylor, announced that the building programme of S. John's Cathedral would begin immediately.

Canon T. E. Jones stressed the need for the whole Australian Church to assist the work of the Bush Church Aid Society in North-West Australia.

In Adelaide the resignation was announced of the Master of S. Mark's University College, Dr. Grenfell Price, who had held the position since the foundation of the college in 1925.

At the end of August the Church throughout Australia was, we believe, delighted to read in our columns that a £30,000 appeal had been launched by the Lord Mayor of Sydney for the S. Andrew's Cathedral Choir School. By the close of the special meeting in the Sydney Town Hall, £3,000 was already in hand, and a further individual donation of £500 had been promised. We have been proud to assist in the successful conducting of this appeal, and are continuing to publish in our columns full lists of all donations received.

SEPTEMBER

Our correspondent in Apia, Samoa, reported that on September 2, the Reverend Fine Halapua would become the first Tongan ever to be ordained to the priesthood according to the Anglican use. This was indeed a great occasion in the history of our Communion.

Meeting in Townsville, the North Queensland Synod passed resolutions:—

• Supporting State aid to Church schools; and

• Establishing a Home Mission Fund in the diocese.

Our open columns at this

stage became engrossed with the Draft Constitution controversy, and the editor was forced to publish several plaintive appeals to the combatants to write briefly. The plea was not wholly successful.

From the point of view of significant Australian news, September was definitely "Adelaide month."

LAST ADDRESS

Penetrating observations on the Australian make-up and way of life were made by Bishop Robin in what was his last pastoral address to the diocese before retiring from the See. He said the flatness of Australia contributed to the production of a two-dimensional people—all length and breadth, but little depth of character and little height of vision. We were in danger of becoming as bungalooid as our houses. These were controversial statements, and they certainly produced widespread discussion and soul-searching.

In his address to the Adelaide Synod, Bishop Robin stressed the need for an assistant bishop of Adelaide. Then, reverting, as it were, to his pastoral address theme, he said that during his eleven years as diocesan, he had noted a certain shallowness of spiritual quality, a lack of independence and originality, and of a true Australian ethos in the life of the Church.

By September 14, six Australian dioceses, including the metropolitan See of Brisbane, had accepted the Draft Constitution. In the meantime, controversy on the subject had still been raging in our open columns. Generally, it seemed that the document would, despite a few misgivings, be assented to by the whole Church in Australia. Our Adelaide correspondent forecast that that diocese would vote "Yes," if only by a slender majority.

He was wrong — by ONE CLERICAL VOTE. In the nature of a "man bites dog" news item, our front page lead story told of the verdict. The laymen had voted 99 for, 64 against; but the clergy's total was 48 for, 49 against. The bishop, in a last minute and brief address, threw his lot hesitantly in favour of the draft, thus disagreeing with the Dean, the Very Reverend Dr. T. T. Reed, the Synod Solicitor, Mr. G. E. H. Bieby and his brother, "the Leader of the Opposition," the Reverend John Bieby.

In what we would not hesitate to call a fierce leader, we strongly attacked several leading Adelaide clergy for their part in the debate . . . and as a result received a number of equally outspoken bouquets and brickbats.

OH, ADELAIDE!

(Our closing remark in the leader, where we expressed the hope that one day Adelaide would "see behind the forms to the real substance of the life and worship of the Australian Church," has been given heartening support in the inner councils of the Adelaide branch of the C.E.M.S. who, at their recent annual conference, referred in a resolution to the alarming "parochialism" of their diocese. Until now, that searching comment has, for some reason or other, been hushed up.)

Following our established practice of attempting to give our readers a full and complete account of debates of import throughout the Australian Church — accounts unashamedly mixed with interpolations by way of pertinent comment — we published on September 21 an entire resume by our representative in Adelaide of the Constitution debate in Synod. This occupied well-nigh all of page three, and, in common with our leader, excited comment — both friendly and hostile — from many varied quarters.

"It is understood," said our correspondent, "that the matter (of the Constitution) will

be raised again at Synod next year." However, the outcome would be the same again "unless supporters of the Constitution, both in this State and further afield, present to Synod a reasoned case in a thorough way, instead of trusting to the Opposition to defeat themselves by their own unpopularity (which could have happened this year without the intervention of the dean on their side)."

He added that Bishop Robin's reluctance to "come out heavily in support of the Draft well in advance" had also had no small influence in the result. As well as discussing the Constitution, Adelaide carried several vital resolutions, including one to establish a Department of Promotion in the Diocese.

In the last week in September, we recorded that more than 1,000 people, including the Governor and Premier of South Australia and their wives, had filled the Adelaide Town Hall for the public farewell to the Right Reverend B. P. Robin, Mrs. Robin, and their family. On behalf of the diocese, the dean had made valuable presentations to the bishop.

But lest it be thought that Adelaide was the only centre of activity in this month, let us hasten to state that we also placed on record the following important events:—

OTHER ITEMS

• Bishop Burgmann told the clergy of the Diocese of Canberra and Goulburn he was still convinced that the Diocesan Council's decision to accept the Federal Government's offer to aid Church schools in Canberra had been a wise one.

• About 150 members of the Comrades of S. George had taken part in the annual New Guinea Martyrs' Day pilgrimage in the Diocese of Brisbane.

• Seventy-five choristers and thirty lay clerks had taken part in a most successful Festival in S. Andrew's Cathedral. The choirs of Brisbane, Melbourne, and Sydney had combined for the main work, which was the S. Matthew Passion.

• Canon Charles Smyth had, on the invitation of the Bishop of Chester, undertaken to write the official biography of the late Dr. Cyril Garbett.

• A delegation from the Protestant Episcopal Church in the U.S. was in India to gather material for its study of the Church of South India.

• The distinguished Bishop of Kurunagala, the Right Reverend Lakdasa De Mel, was "charming and chiding" his mass audiences in Canada.

• Roman Catholics in Ontario attending the 17th North American Liturgical Week had joined in worship in a service conducted mainly in English. The 2,000 delegates present included a cardinal, an archbishop, a bishop, and countless consignor. It was reported that a new hymnal was about to be issued, dropping out many "old and well-beloved Roman Catholic hymns" and including many from Anglican sources.

• In Melbourne, the Archbishop, the Most Reverend J. J. Booth, highly praised the Community of the Holy Name.

• All Christian denominations were co-operating in a wide-scale Christmas Campaign in Adelaide.

• Eleven hundred people had attended a very successful loyalty dinner organised by Holy Trinity, Dubbo.

• Ninety had attended the first diocesan camp for Junior Anglican girls in Canberra-Goulburn.

OCTOBER

Our issue of October 5 was largely devoted to a comprehensive report, lavishly illustrated with pictures by a staff photographer, of the important Synod meetings of the Diocese of Sydney. Among the most important matters covered in the three-day meetings were decisions to raise £15,000 per annum for education (Continued on page 10)

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"GO FORWARD!": A MOTTO FOR 1957

BY THE BISHOP OF ST. ARNAUD.

Exodus xiv. 15: "Speak unto the children of Israel, that they go forward."

THE people of Israel, under the leadership of Moses, were making their way out of slavery into the wilderness. They began to be afraid, as they faced the prospect of being re-captured by the pursuing hosts of Pharaoh.

For some it would mean destruction, for those who survived it would mean re-enslavement. They had the feeling of being lost; the future dismayed them; to go on seemed full of unknown dangers.

In that moment of dismay and confusion, "the Lord said unto Moses . . . Speak unto the children of Israel, that they go forward . . . And the children of Israel went . . . and the Lord overthrew the Egyptians in the midst of the sea . . . but the children of Israel walked upon dry land in the midst of the sea . . . Thus the Lord saved Israel that day out of the hand of the Egyptians; . . . and the people feared the Lord, and believed the Lord." And all this happened because they cared to go forward.

Nothing Doubting

On this Sunday, the Sunday after Christmas, while we are still within the great festival of Christmas, worshipping here on the last Sunday of the old year of 1956, we might well take as our motto for the New Year this word of God to the people of Israel.

It has been a troubled year, a year full of alarms and excursions, of wars (whether declared or undeclared) and rumours of wars. None can foresee where 1957 will take us.

It might seem as though we could be excused for being pessimistic about the future. But remember the Christmas word: Emmanuel—God with us. God is with us; and God's word is: Go forward, nothing doubting!

The Forward Movement and the Church Constitution

A little over twenty years ago, our sister Church in the United States inaugurated a Forward Movement which has borne much fruit over the intervening years, both in the individual lives of its members, and in the larger life of the Church as a whole.

That Church has the advantage of having a structural as well as a spiritual unity. In our own country this coming year may well see us within striking distance of that structural unity which has eluded us for well-nigh fifty years.

Many dioceses, including our own, have already accepted the proposed Church Constitution. It is my hope that this year we shall conclude the preliminary steps towards that goal, and that the majority of the dioceses and archdioceses will record their acceptance, and that the way will be clear for us to go forward to the task that is ours in this land of Australia.

May those fears and apprehensions of the future fall before a God-given desire to go forward as a body pledged to serve Him wherever He leads!

This article, appropriate for the New Year, was preached as a sermon by the Bishop of St. Arnaud, the Right Reverend Alan Winter, in Christ Church Cathedral, St. Arnaud, on December 30.

Going Forward the Mark of the True Christian

This willingness to go forward, nothing doubting, has ever been the mark of those who have sought to share fully in God's plan. They have always been ready to hear the challenge as given to Moses by God: "Speak unto the children of Israel, that they go forward."

We can hear it in the words of that great French preacher and bishop, Bossuet, who over three hundred years ago thus spoke: "The life of the Christian is one long, continuous journey, during the course of which, whatever pleasure may solace us, whatever society may amuse us, whatever weariness of spirit may overtake us, whatever bodily fatigue may overwhelm us, as soon as we begin to take a little rest, a Divine Voice speaks to us from above, saying without pause or cessation, 'Go forward!' thus commanding us to proceed on our journey. Such is the Christian life."

The Christian, then, is one who is ready and determined to follow in the Master's way, and is ready, as the great Apostle to Africa, David Livingstone, said, to "go anywhere . . . provided it is forward."

Nothing Doubting, If He Be With Us

I am not so simple as to believe that any merely man-made programme, any slick machinery, can of itself produce quick, ready-made results.

I am well aware that the atmosphere of the world in which we live, the dark threats which loom across the future, can be every bit as paralyzing as the fears which beset the Israelites as they set out to cross the Red Sea and the wilderness that stretched between them and the Promised Land.

We have about us, too, those who will tell us that we can't do much, who seem to be wrapped up in the material things of life, and have only time for the things that they can see, touch and handle, for whom the spiritual is something unknown and unapprehended, who, for example, in the festival of Christmas, see only the trappings, experience only the sentimental delights of the mistletoe and the Christmas tree, the presents and the feasting, but miss that many-splendoured thing, the wonder of the Christ-child, God-made-man, and the power for living that came when God visited his people, and still comes today into the hearts and minds of those who are prepared to receive Him, and in Whose power they can "go forward."

Two Ways For Our Church To Go Forward

It is my hope that we, as a Church in Australia, and as individuals in our own parishes, may go forward in two particular ways:

A VISION OF UNITY

1. That we may catch a

vision of unity at all levels in our Church life—unity within the parish, unity of parishes in the common life of the diocese, unity of dioceses in the life of the Church in Australia and the Anglican Communion—and that our unity shall not stop there, but that we shall pray for, try to understand, and co-operate as far as we can in, all sincere efforts that are being made to bring all those that call on His name everywhere into that unity which our Divine Lord wills for all that are His.

WORKERS TOGETHER

2. That we may bring together suggestions and ideas from all over the Church and make them available for all. The importance of our structural unity, which will be effected by our Church Constitution, is here very apparent.

Will you all pray for it? There will be so many ways where our unity of effort and sharing of ideas will help, in evangelism, in literature, in our department of promotion.

Facing The Present Situation

As we look into these matters with the earnest desire to go forward, we are only too conscious of our shortcomings. We shall make no real progress unless we are prepared to face and assess the real situation at the moment, and see what it is necessary for us to do—not someone else.

The clergy must do this, if they are to be true priests—but not only the clergy. Layfolk, too, must examine themselves. If we pose the question, "What is wrong with the Church?" we shall get some at least of the following defects alleged. One can only list them briefly, but each merits the most searching consideration.

1. Lack of real understanding and fellowship between priest and people.
2. Many lost communicants.
3. Ineffective dealing with youth.
4. Ineffective preparation for Confirmation with no real presentation of the demands of the Christian life.
5. Lack of religion in the home, and unreality of lives of individual Church members.
6. No realisation of community responsibility.
7. No effective adult education or men's programme.
8. Small church attendances.
9. Neglect of, or irregular attendance at, Holy Communion.
10. Vagueness about the real function of the Church, and the consequent failure to rise to the missionary challenge.

It would be a worth-while task for church vestries and individual parishioners to spend next Lent considering how far these alleged defects are true of themselves or their parishes, and what they are going to do about it.

No Quick Solutions

There are no easy solutions or quick remedies. But there are practices of long standing which can make all the difference to our effective witness, and the saints down the ages

bear witness to their efficacy, the daily reading of Holy Scripture, regular prayer including family prayer, setting aside as belonging to God for the work of His Church a worthy part of what He has given us, sharing each Sunday in corporate worship, regular prepared-for Communion.

Loyalty To The Lord

So it is up to us to embrace the Disciple's way set down by our Divine Leader. The Church can only go forward as the majority of its members are living as loyal members of Christ. The disciple must follow in the steps of the Master. These might briefly be designated by seven verbs—Turn, Follow, Learn, Pray, Serve, Worship, Share. The first four deal primarily with the individual's relation to God, the last three with his relation with his fellows and the corporate relation with God.

We must face the reality, of which these words are the symbols, and the reality will make great demands upon each one of us. The Way which lies before us may lead us through the deep waters of adversity and the fierce fires of temptation.

But it is God's Way for us, and it is a Way in which we are not alone. God's assurance to Joshua is still ours. "Be strong, and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." "Go forward!"

PILGRIM FATHER HONOURED AT S. BRIDE'S

ANGLICAN NEWS SERVICE

London, December 22

The name of Edward Winslow, the Pilgrim Father, who was three times Governor of Plymouth, New England, was remembered on December 22 at S. Bride's, the Fleet Street church which is arising new after its 'destruction' in the war.

Governor Winslow, born at Droitwich, was a printer's apprentice in the parish of S. Bride before he left England in the Mayflower in 1620.

The association was fittingly remembered at a 'Forefathers' Day' service in the church which was attended by the American Ambassador, Mr. Winthrop Aldrich.

The service was held in the crypt, in which the visible remains of three ancient churches that succeeded one another on the site combined with the newly re-built ceiling and walls to make a starkly impressive setting.

The address was given by Lord Astor, of Hever, Master of the Guild of S. Bride, and Mr. Douglas Fairbanks read the lesson, a passage from chapter 39 of Ecclesiasticus, in which it is written: "His memorial shall not depart away, and his name shall live from generation to generation."

The singing was led by a mixed choir, gowned in sober brown, as was Lord Astor. The rector, the Reverend C. M. Armitage, read prayers of thanksgiving for the life and example of Edward Winslow.

Lord Astor, in his address, said that one got the impres-

sion that Pilgrim Fathers were men of strict principle and tough fibre, strongly disposed to insist on their rights as they understood them but through their circumstances rather out of touch with others with whom they would eventually have to mingle.

They were fortunate to have one of such commonsense, worldly wisdom, and a gift for diplomacy as Winslow to speak for them. When Winslow died he had proved himself a statesman, scholar, man of affairs, one of the chief founders of a great nation, and a first historian of its early beginnings.

Lord Astor added that there was good hope that S. Bride's might be re-opened next year.

The memorial would bear constant witness to the common spiritual origin of the Pilgrim Fathers, and fellow pioneers established in those dark days was to-day one of the chief bulwark—of the civilised world, and a safeguard of the freedoms that might well have been lost but for the common determination and sacrifice of the English-speaking peoples in two great wars. Surely those sacrifices were not made in vain.

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MR. VAL. BROWN HOME AGAIN

Mr. Val. Brown, Director of G.B.R.E., on his return to Australia from America where he has been with the Church at work in both Canada and the U.S.A., paid high tribute not only to the kindness and hospitality he had received but also to the courage and enthusiasm he had witnessed.

Mr. Brown attended the annual meetings, observed the national councils in operation, and participated in diocesan activities.

He also became part of the life of various parishes, studied theological training and received membership of conferences of both Anglican and ecumenical importance.

As the result of the director's visit to England and America,

there are now official and personal channels on all matters pertaining to Christian education in its widest sense.

He is the secretary of the professional association of Federal directors of Christian education of the Anglican communion formed during his visit.

At the Commonwealth Anglican Youth Conference at Armidale this month, the director will be telling of some of his experiences.

In February he will be reporting to the G.B.R.E. executive on possible adaptations of English, American and Canadian practices for projects in Christian education in Australia.

The Presiding Bishop of our communion in U.S.A., the Right Reverend Henry Knox Sherrill, sent with the director his kindest regards to all his Australian friends.

"ANGLICAN" REVIEW AND SUMMARY OF 1956

(Continued from page 8)

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tion work in State schools; and to make a special assessment for TV.

On our foreign news page, page two, we carried the story of an approach to "the perplexed among Communists" by prominent religious leaders in the U.S.

Anglican signatories to the open letter included the Right Reverend Henry Tucker, formerly Presiding Bishop; the Bishop of Washington, the Right Reverend Angus Dun; and the Dean of New York, the Very Reverend James Pike. "The crisis you face is one that goes down to bedrock," said the letter. "It is fundamentally a moral and spiritual crisis. It has to do not so much with organization or politics as such, but with man and the relation of ends and means in ethics and then in social and political thought."

NEW GUINEA

We reported in the middle of October the great work being done by the Diocese of New Guinea in providing churches in new housing areas.

In Brisbane a dinner for more than 1,000 people launched the diocese's scheme to raise one million pounds in the next three years. St. Augustine's Hamilton — the parish which inaugurated the Department of Promotion in the Diocese — was itself aiming to raise £50,000 in direct donations by October, 1959. Meanwhile, in Sydney, many loyalty dinners had already been held, and all but a small minority of visionless parishes were co-operating in the Diocese's Department of Promotion.

The commemoration of St. Francis' Day in the golden jubilee year of St. Francis' College, Brisbane, was attended by clergy, students, and friends of the college who packed the chapel of the Holy Spirit, Bishopsbourne, for the Solemn Eucharist presided over by the Archbishop, the Most Reverend R. C. Halse. Canon Ivor Church celebrated.

It was a historic occasion in St. Paul's Cathedral, Melbourne, when Matins was televised by the A.B.C. on a closed circuit on October 7. The telecast was of an experimental nature in preparation for the Olympic service on December 2, to be attended by H.R.H. The Duke of Edinburgh.

We gave front page coverage in mid-October to the Archbishop of York, Dr. Ramsey, who had just returned from his recent visit, with other English churchmen, to Russia. The Church there, he said, "gave evidence of a Christian charity longing to grasp the hand of friendship beyond the confines imposed by the last 39 years."

S. MICHAEL'S HOUSE

The same day, in South Australia, the Director of the Society of the Sacred Mission, the Reverend Paul Hume, stressed the "most urgent need for the provision of more buildings at S. Michael's House, Craferas, and for the establishment of another House of the S.S.M. in Australia. Without these, the society will be unable to carry out the tasks which it has undertaken at the requests of the Australian Church."

In his statement — exclusive to THE ANGLICAN — Father Hume said there was a great scope for the development of the Religious Life, both for men and women, in this country. "The vocations are there. It is for the Church to make it possible for them to be realised," he added. His message deserves some very deep thought from Australian Anglicans.

Most Sydney parishes would begin using the pledge system of giving on Stewardship Sun-

day, October 21, we reported.

● Constitution progress score: 12 dioceses had now given assent, and they included the vital Sees of Brisbane and Melbourne. Adelaide was out on a limb — or was it Limbo?

A great venture in faith culminating in Perth in the opening of the first church in West Australia to be jointly owned by the Anglican Church and the Methodist Church. A large crowd packed the new brick and tile building at Waterloo to capacity for the opening ceremony which was performed by the Archbishop of Perth, the Most Reverend R. W. H. Moline. The Methodist President, the Reverend S. Slater, preached the occasional sermon. Addressing the Methodists present, he said, "As the head of your Church, I say to you that I hope you will be present in this church whenever it is open for public worship."

RE-UNION

Here was another sign that our Methodist friends were gradually returning to the Church which they only left, as it were, by accident in the first place.

A three-column headline on page two drew the necessary attention to our Anglican News Service report from London of the Convocation of Canterbury's discussion on the pastoral care of those who have re-married after divorce.

Our correspondence columns were brightened at this stage by a letter from the Reverend R. E. Elliot, of Victoria, who pleaded to clergy to rid themselves (if it applied to them) of "that failing of many otherwise excellent clergy — the parsonic voice — especially when it is heard over the radio." Here Mr. Elliot really touched a sensitive spot. But many priests are completely insensitive to it. May they sometimes borrow a tape recorder, and listen to — or stay away from church.

The end of October came with the happy report that Adelaide's Department of Promotion was conducting its first every-member canvass. S. Philip's, Broadview, was the "guinea pig" parish, and the whole diocese was keeping a keen eye on developments.

NOVEMBER

Our foreign spotlight in November was shining fiercely on Hungary, where the merciless butchery of a great people seeking freedom and independence in national and church life had shocked and horrified a seemingly helpless free world; and on China, where our Australian Church delegation was making a comprehensive tour.

As the tragedy of Hungary, with all its soul-searing terror and inconceivable brutality, was being played on the world stage, the audience of non-Communist nations looked on in inactive, certain that any intervention on their part would set off a world-wide nuclear war of inconceivable terribleness.

The three leaders of the World Council of Churches — in New York, London, and Geneva — issued a statement in which they stated that "Christians throughout the world are profoundly shocked and sorrow-stricken at the tragic reversal suffered by the Hungarian people." They repeated a previously expressed conviction "that fear and suspicion cannot be replaced by respect and trust unless powerful nations remove the yoke which now prevents other nations and peoples from freely determining their own government and form of society."

Meanwhile, the Inter-Church Aid and Refugee Service of the British Council of Churches had begun to help in transporting food and clothing to the Hungarian people. We in Australia will never comprehend fully the terror and horror of Hungary. At least we may have been shocked into realising that ruthless Communism means business, will stop at nothing, is the great anti-Christ of our times.

In Adelaide two days of debate and discussion over the selection of a successor to Bishop Robin had ended in deadlock. Although the meetings were held *in camera*, we published an adequate account of the proceedings — and have since been told that our story was incredibly accurate.

On November 16 we recorded the arrival in Australia of the Lord Bishop in Korea, the Right Reverend John Daly, who was then in Brisbane.

A special correspondent in Melbourne began a short series of articles on personalities visiting that city for the Olympic Games. He introduced us to a number of staunch Anglicans representing their various countries in one of the world's greatest sporting events.

Geelong observed its first "Industrial Sunday."

The first audit of the first Aboriginal Co-operative Society in Australia, the Lockhart River Aboriginal Christian Co-operative Society Limited, revealed "remarkable progress."

MUSIC REVIEWS

It was in this edition also that we began what have proved to be a most popular and welcome addition to our weekly features — penetrating, authoritative gramophone record reviews by the S. Andrew's Cathedral, Sydney, choirmaster, and organist, Mr. Kenneth Long.

The Bishop of Manchester spoke at the Manchester diocesan conference of "disquiet and anxious searching of conscience over what has happened in Egypt." By way of contrast, the Bishop of Exeter, "while not professing to speak in the name of the Church," defended the action of Sir Anthony Eden and his government over the Suez. We believe that, whether we agree with their opinions or not, it is the duty of our prelates to make pronouncements on matters of import. The absence of such declarations in Australia was the subject of one of Sir Kenneth Grubb's more telling criticisms of this branch of the Anglican Communion.

The A.B.M. Home Secretary, the Reverend Bruce McCall, ever a good friend of this newspaper, wrote an instructive feature article on the Church in Korea.

The week-end of November 17-18 had been, we recorded, a particularly important one for the Church in the national capital. The new portion of the Church of St. Paul had been dedicated, and that fine and influential body, the Anglican Men's Movement (which outlines many bodies of similar ilk in other parts of Australia) had held its sixth annual conference.

OLYMPIC GAMES

A three-column front page headline on November 30 told of Archbishop Booth's dedicatory address at the opening of the Olympic Games in Melbourne. The selection of the Archbishop to perform this most high function was a signal and meet honour for the Anglican Church in this country. It was happily coupled with the choosing of champion Australian athlete John Landy, a master at the Geelong Grammar School, to take the Olympic oath on behalf of all the Games competitors. We later published a three-column picture of

His Royal Highness, the Duke of Edinburgh, leaving St. Paul's Cathedral with Dr. Booth and the Precentor, the Reverend Hugh Girvan, after Matins on December 2. It was the first service ever televised in Australia.

CHRISTMAS IN N.Z.

Two other items claimed front page treatment:—

● In Wellington, New Zealand, a Dominion Committee of the Combined Churches Christmas Campaign was putting into operation its plans "for emphasising the Christian aspects of Christmas." The Christian Christmas Campaign pioneering work in this country was largely carried out last Christmas in South Australia, where an active interdenominational committee (including Roman Catholics), formed through the instrumentality of the World Council of Churches, achieved — by general consent — an amazing increase in that State of the realisation of the true meaning of the great Christian festival. To what extent will other States follow Adelaide's lead? Just as political organisers say that as soon as an election is over, it is time to start campaigning for the next, so we point out that if Christian Christmas Campaigns are to be put into operation throughout Australia, they must be set in motion fairly soon to be truly effective next Christmas.

● We "broke" an Adelaide story that a large sum of money had been bequeathed to the S. Laurence's Home for the Aged. Referring to the lack of publicity given to Tasmania's century of responsible government, our leader page columnist "The Man in The Street," said: "One wonders whether Tasmanians are too modest — and are content to leave their publicity to apples and lotteries!" He would have been even more topical by adding "and Philosophy professors!" But the vital thing about his claim is that it applies to some appreciable extent to the Church in Tasmania. May something be done about this! Not that any Australian Diocese has yet come to understand the importance of public relations and good Church publicity. And most of them are too proud to seek advice and help on the matter from their own laymen who have an intimate knowledge of that most important sphere.

We liked very much the sound of the new evangelical organisation formed in the Dioceses of Albany and New York. It's called the Bishop's Men, and is open to all confirmed church-

men in the dioceses. "The laymen are undertaking to live by a rule of life consistent with their confirmation promises," said our report from Milwaukee. "They will support the bishops' practical programme, and use their special skills and talents in the service of the Church."

At the end of November, the progressive total of the S. Andrew's Choir School Appeal was £6,801. Not bad in three months.

DECEMBER

Early December brought these items of particular note—

● The Bishop of New Guinea, the Right Reverend Philip Strong, admitted two young men to the diaconate in Christ Church, Milton, Brisbane. Just 78 years before, Albert MacLaren, pioneer missionary in New Guinea, had been ordained both priest and deacon in Christ Church, and since then no ordination had taken place in the church.

● The foundation stone of the new S. Anne's School at Aitkenvale, Townsville, was set by the Archbishop of Brisbane and blessed by the Bishop of North Queensland, Bishop Shevill announced that the school would open early in 1958.

● The Reverend Pereji Solomon was consecrated and enthroned in the Cathedral Church of the Epiphany, Dornakal, South India.

CURRENT NEWS

The remainder of the December news is so recent as to need no recapitulation.

We come, then, to the close of this newspaper's Summary and Review of the year 1956, as gleaned from our 52 issues.

And in so doing we gain one particularly striking and indelible impression — the quite extraordinary variety of news matter (from all over the world) which the paper contained.

For comprehensiveness of coverage, THE ANGLICAN is unequalled by any other Anglican newspaper in the world.

In its editorial approach, it always faithfully reflects the mind of the Australian Church on serious matters; just as in less serious matters it can be relied upon to stimulate its readers.

1956 was a year of great significance, both for the Church and for this newspaper, which further increased in strength and influence.

Let us hope and trust that, with the help of its ever-increasing army of readers, it will continue to do so.

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NEW TRENDS IN DIOCESE OF SINGAPORE

(Continued from page 1)

The Archdeacon for North Malaya, the Venerable Tony Dumper, laid much stress on the effects of Malayisation in his report.

One immediate effect has been the tendency for English-speaking congregations to become more multi-racial in composition.

This meant a lowering of financial support for some parishes, but in Kelantan and Traengganu the number of subscribing Asian families has risen considerably.

A diocesan youth commission had been appointed in response to the growth of the work among the English-speaking Malaysians.

In Selangor the most important parish in North Malaya, there is a changing and growing population. Development is growing so rapidly that the Church has great difficulty in ministering to the new and enlarged urban areas.

There is an ambitious plan for the extension of S. Mary's Church as the Church of the Federal capital.

The Chinese congregation plans to erect a Church in the Pudu district of Kuala Lumpur.

In Province Wellesley, a new vicar for Province Wellesley, Kedah, Perlis and South Siam will arrive. This appointment, combined with the important growth of S. Mark's School, Butterworth, marks the most important ambitious scheme for expansion in any parish.

The Reverend Brian Narker, reporting on work among the lepers, said that the congregation of S. Luke's Church was 70.

The Eucharist was celebrated once a week. The church building was not in good shape and needed some renovation. S. Luke's Church is Anglican and ecumenical.

The Reverend Peter Young reported that with regard to youth leadership, in the majority of cases it was the clergy or other fulltime workers who served as sole advisers to the youth fellowships.

The number of lay people who were actively engaged in youth work was pitifully weak. Our youth fellowships were

falling in their tasks if they did not produce men and women, truly converted and instructed in the Scriptures, who were able to lead Bible classes, etc.

It was four years ago that the Overseas Missionary Fellowship inaugurated its work. That move followed the decision of the Overseas Missionary Fellowship to set apart a particular field for its Anglican members.

The fellowship was warmly welcomed in South Perak. The area covered a length of some 85 miles from the Selangor border to the town of Ipoh.

No Christian group existed whatsoever in the 30 new villages. It was indeed a virgin field for Christian witness.

Tapah became the obvious centre for the whole field. Occupying a compact area, most of the members could meet together for prayer each Saturday afternoon.

Emphasis had to be laid on evangelism, with preaching teams of three or four missionaries; 25 villages were covered in this way. Medical work was opened by Dr. and Mrs. Gray three and a half years ago.

Mobile clinics were decided upon. English-speaking youth work was probably the most encouraging feature of their programme.

Canon Carpenter reported that the work that was being carried on in six new villages was financed by the New Villages Service Fund.

Five of these new villages were under a team of workers from the C.M.S. At Jin Jang a new church, Christ Church, was dedicated on February 9.

Salak Sputh was chiefly a Hakka village. It had 170 children of four different Sunday schools. In Yong Peng there is a new English school. The medical clinic is making good progress.

The medical work still grows in all the new villages. Dr. Annie Sydenham, a senior Cantonese-speaking doctor from Hong Kong, hoped to be in Malaya for two or three years. Asian men evangelists were also needed.

DIOCESAN NEWS

ARMIDALE

COVENTRY HOMES

Many of the children at the Coventry Homes have the prospect of a fortnight's holiday in the bush this month, since a number of the friends of the homes have offered to take one or more youngsters into their own homes between January 10 and 24. Friends also helped the shearing of the 80 sheep belonging to the homes and the wool cheque is now being awaited. Chief need of the children at present is for tennis racquets—there are many discarded tennis racquets lying in a cupboard? Mr. S. T. M. Pierce, of Diocesan Registrar, would be happy to have them to hand on to the children at the homes.

TAMWORTH

About 200 young people from Armidale, Barraba, Nundie, West Tamworth, Gunnedah, Manilla and Uralla as well as from Tamworth enjoyed the St. John's Fellowship party in the parish hall in one of the first of the Tamworth Christmas parties. The Women's Guild had visitors from North Tamworth and Coogee as well as from the hostesses of the recent loyalty dinner and Sunday School.

WEST TAMWORTH

The concrete block-making teams in West Tamworth went into recess over the holiday, but they started again on January 8. The constructional work is forging ahead steadily, and the stage has now been reached where the second tower is complete. Most of the parish activity has been centred around the annual Christmas parties, which appear to have been more enthusiastic than usual. Big congregations attended the Christmas services.

GUYRA

A handsome memorial lychnos at St. James' Church, Guyra, was dedicated by Bishop J. Moyes at the end of the patronal festival. The lychnos is in memory of Tony Gray, who died in 1953, and Geoffrey Richard Croft, who died in 1937, both members of a well-known northern family. The ceremony followed the service conducted by the vicar the Reverend R. F. Kirby, in the crowded parish church where the bishop preached the occasional sermon. The lessons were read by Mr. Peter Warwick, and Mr. J. A. Atkin, representatives of the out-centres of the widely scattered parish. S. Peter's Cathedral Choir sang the anthem, and assisted the parish church choir to lead the singing.

BATHURST

DUNEDOO

One of those diocesan-minded groups of women had a successful year during 1956, their report being that many good works for the progressive centre of the Cooleah parish. The guild is now 25 years old and for the occasion purchased a new day should be a parish and many are thinking ahead towards that possibility.

GENEROUS GIFT

Christmas brought a happy surprise cheque from a Sydney wool firm who had consigned to them a parcel of wool from a Store Church Anglican, the financial result of which was sent direct to S. Michael's Children's Home furnishing appeal. The unexpected gift amounted to over £26. Other happy unexpected encouragement gifts were £50 from Marsden School, as well as a separate donation from the Lower

Primary girls at the school; the Mt. Isa (Qld.) Ex-p.o.w. Association sent a cheque for the payment of a child's bed complete with linen; Coolah, and the United Sunday School at Gumble near Manildra sent money, and the Millthorpe Sunday School children who had brought wrapped gifts for a Christmas tree, sent the parcel of toys for the future children who may come to the Home. It is so good when Sunday School and other children are taught to give rather than get.

ROCKLEY

What might appear from records to be a record attendance for Holy Communion took place on Christmas morning in the Rockley parish church. With standing room only, beautiful floral arrangements and happy congregation, the service seemed filled with Christmas Day joy. The D.C. provided services also at Burruga and Trunkey, and the rector of South Bathurst conducted a Christmas Communion at Perthville. The Reverend Alan Cutts will give relieving service in the parish from January 2.

Dubbo parish had a wonderful Christmas period commencing with the blessing of the crib on Christmas Eve with refreshments to follow in the church grounds; midnight Communion at Emma-gool, followed by a number of services in the lovely Holy Trinity Church. The Diocesan Commissioner will conduct services in East Orange parish on January 13.

YOUTH AT CAMP

With the C.E.B.S. members at camp at Watomia National Park until January 3, the Y.A.s representing the diocese at the All Australian Anglican Youth Conference will be in session at N.E.G.S., Armidale, from January 7 to 15. Wellington Y.A.s were the first to register for the Anglican Youth Camp of the diocese to take place at Canowindra Showground January 26-28. The Reverend A. E. Reader will lead the Armidale contingent, and the Youth Commissioner will be in command at the Canowindra Camp.

SYDNEY

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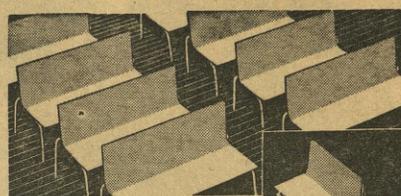
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recess throughout January, but will resume duty on February 3.

The Young Anglicans continue their 6 p.m. Friday teas and meetings in the crypt as usual throughout January, and always welcome young visitors.

AUSTRALIA DAY CONVENTION
A convention for the Deepening of the Spiritual Life in S. Mathew's Church, Manly, will be held on Monday, January 28. There will be three sessions: 2.30 p.m. to 4 p.m.; 4.15 p.m. to 5.30 p.m.; and 7.15 p.m. to 8.30 p.m.



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NAME
ADDRESS

TAPESTRY PICTURE FOR ARMIDALE

FROM OUR OWN CORRESPONDENT
Armidale, January 7
A beautiful tapestry picture nearly a century and a half old, depicting the Last Supper, has been presented to S. Peter's Cathedral.

The picture was worked by a Miss Hillyer, in the Gloucestershire village of Tetford in 1819, and was handed down in her family until it came into the ownership of Miss Pamela Berndt, of Norwood, South Australia.

Miss Berndt was a former parishioner of the Bishop of Armidale, when he was at Norwood, and she suggested to him that a more appropriate home for the tapestry could be provided in a church than in a private house.

The bishop agreed, and after discussing the gift with the Dean of Armidale, the Very Reverend M. K. Jones, the tapestry has been hung in the side chapel of S. Peter's Cathedral.



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TAREE'S NEW CHURCH

FIRST UNIT DEDICATED

FROM A SPECIAL CORRESPONDENT
Newcastle, January 7

On December 23 the Bishop of Newcastle visited Taree for the purpose of dedicating the first of the three units which comprise the new parish church.

Included in the service was the dedication of the sanctuary, chancel, vestries, children's chapel, altar rails, high altar, twelve memorial windows and two sanctuary lamps.

The second unit will comprise the nave including four bays and will be commenced immediately. It is hoped to complete the third portion within three years; the total cost of which will be £50,000.

The parish has just completed a canvass under the Wells directorate and the amount thus promised to date is £33,000.

The new sanctuary was used for the first time on Christmas Eve, when 200 communicants were present. In all, 500 persons made their Christmas Communion.

Canon McCulloch, his parochial council and workers are to be congratulated on the progress made in the parish during the past year.

MATSON LINE

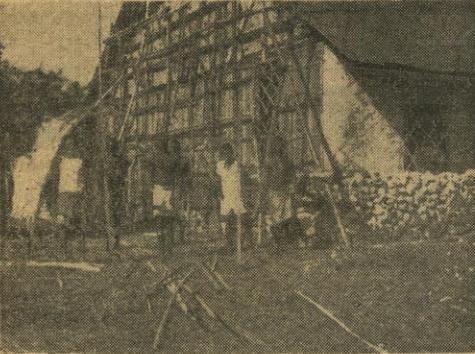
U.S.A. AND CANADA VIA THE PACIFIC ORIENT LINE

Vessel	Sydney	Auckland	Wellington	Suva†	Tahiti	Honolulu	Los Angeles	Vancouver	San Francisco
ORCADES	Oct 5	Oct 8	—	Oct. 11	—	Oct. 16	—	Oct. 22	Oct. 25
MARIPOSA	*Nov 23	Nov 26	—	Nov. 29	—	Dec 5	—	Dec. 10	Dec. 13
ORONSAY	Dec. 11	Dec. 14	—	Dec. 17	—	Dec. 22	—	Dec. 28	Dec. 31
MONTEREY	Dec. 14	—	Dec. 17	—	Dec. 21	Jan. 23	—	—	Jan. 26
MARIPOSA	Jan. 11	Jan. 14	—	Jan. 17	—	Feb. 5	—	Feb. 11	Feb. 14
ORSOVA	Jan. 25	Jan. 28	—	Jan. 31	—	Feb. 5	—	Feb. 11	Feb. 14
MONTEREY	Feb. 1	—	Feb. 4	—	Feb. 8	Feb. 15	Feb. 20	—	Feb. 21
MARIPOSA	*Mar 7	Mar 10	—	Mar. 13	—	Mar 13	—	Mar 18	Mar 18
ORION	Mar 12	Mar 16	—	Mar. 20	—	Mar 26	—	Apr 2	Apr 5
MONTEREY	Mar. 22	—	Mar. 25	—	Mar. 29	Apr. 5	Apr. 10	—	Apr. 11
MARIPOSA	Apr. 20	Apr. 23	—	Apr. 26	—	May 2	—	May 7	May 7
ORCADES	Apr. 30	May 3	—	May 6	—	May 11	—	May 17	May 18
MONTEREY	May 10	—	May 13	—	May 17	May 24	May 29	—	May 30
ORSOVA	May 28	May 31	—	Jun. 3	—	Jun 8	—	Jun. 14	Jun 17
MARIPOSA	*Jun 7	Jun 10	—	Jun. 13	—	Jun 19	—	Jun. 24	Jun. 24
ORCADES	Jun 11	Jun 14	—	Jun. 17	—	Jun. 22	—	Jul. 1	Jul. 1
MONTEREY	Jun 28	—	Jul. 1	—	Jul. 5	Jul. 12	Jul. 17	—	Jul. 18
ORONSAY	Jul. 12	Jul 15	—	Jul. 18	—	Jul. 23	—	Jul. 28	Aug. 1
MARIPOSA	Jul. 26	Jul. 29	—	Aug. 1	—	Aug. 7	—	Aug. 12	Aug. 12
ORION	Aug. 6	Aug. 10	—	Aug. 14	—	Aug. 20	—	Aug. 27	Aug. 30
MONTEREY	Aug. 16	—	Aug. 19	—	Aug. 23	Aug. 30	Sep. 4	—	Sep. 5
MARIPOSA	*Sep. 13	Sep. 16	—	Sep. 19	—	Sep. 25	—	Sep. 30	Sep. 30
ORONSAY	Oct. 4	—	Oct. 7	—	Oct. 11	Oct. 18	Oct. 23	—	Oct. 24
MONTEREY	Oct. 8	Oct. 11	—	Oct. 14	—	Oct. 19	—	Oct. 25	Oct. 28
MARIPOSA	Nov 1	Nov 4	—	Nov. 7	—	Nov. 13	—	Nov. 18	Nov 18
ORONSAY	Nov 12	Nov 15	—	Nov. 18	—	Nov. 23	—	Nov. 29	Dec. 2
MONTEREY	Nov 22	—	Nov 25	—	Nov. 29	Dec. 6	—	—	Dec. 11
MARIPOSA	Dec. 27	Dec. 30	—	Jan. 2	—	—	—	—	Jan. 13

* Commences four days earlier from Melbourne. † Matson Line ships when routed via Suva, call at Page Page the following day

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Miss M. Curtis of the Melanesian Mission, British Solomon Islands, who sent us this picture of S. Stephen's Church at Taraonara, while the outside walls were being repaired with the wood of the betel-nut palm.

HOLIDAY WORKSHOP AT WANGARATTA TEACHERS, YOUTH LEADERS AT SCHOOL

FROM OUR OWN CORRESPONDENT

Wangaratta, January 7
Wangaratta Cathedral with its delightful surroundings has been the focal point for the ninth holiday workshop for Victorian Sunday School teachers and youth leaders.

It was organised by the Melbourne Diocesan Council of Youth and Religious Education from December 26 to January 2.

Resident members were accommodated in the Boys' Hostel of modern brick, adjacent to the cathedral.

The chairman was Mr. David Durie, the chaplain Archdeacon P. H. Dicker, and the hostess, Mrs. R. W. Kett.

The Reverend John Neal used an interesting approach for the Bible studies.

Students had access to three research libraries specially brought up from Melbourne for the purpose. Discussion followed the research.

The spacious lawns of the Cathedral Close and the warm weather facilitated open air discussion groups and other sessions on the lawns.

Group dynamics, an aspect of educational psychology, was ably led by Miss Dorothy James, Director of Youth (Diocese of Melbourne).

Group dynamics aims at getting the best contributions from each member of a group or class rather than accepting them from one or two individuals. Sunday School teachers were also taught methods of class teaching by experienced teachers.

Mr. Leon Dawes, of the Victorian Education Department, and Miss Marie Hutchinson a graduate of S. Christopher's College, gave demonstration lessons to classes of local children who had volunteered to be present for the purpose.

HANDICRAFTS

Mr. Harvey Dineen, an art and craft teacher also of the Education Department, taught several useful handicrafts. Other group activities included music, fellowship activities, and modelling and poster work.

Mr. R. W. Kett, an experienced technician in stage craft, demonstrated modern methods in stage presentation. On New Year's Eve the drama group acted excerpts from "The Shepherd of Tekoa."

For about half an hour the audience was transported back to Samaria, 8th century B.C., where Amos denounced the unscrupulous practices of the wealthy Jews.

Prior to this play a concert had been held indoors. The improvised costumes and the items provided much amusement; Archdeacon Dicker looked "exquisite" as a fairy god-mother in "Cinderella."

The New Year commenced

ORDINATION BEFORE THE WIND CHANGED

FROM OUR OWN CORRESPONDENT

Thursday Island, January 7

Presumably it is not often that an ordination date will depend on a change of wind direction—but such is the case in Carpentaria. We have our ordinations before the Ember Days, not to be different from the rest of the Church Catholic, but simply because it is dangerous to travel in the Nor' West season—the Wet.

On Sunday, December 16, 1956, the Reverend Masepah Samuel Banu, Deacon, was admitted to the priesthood, and Ephraim Gebadi was made deacon, by the Bishop of Carpentaria, in his Cathedral Church of All Souls, Thursday Island.

The bishop was assisted at the Solemn Eucharist by the new deacon and by Mr. K. Ronsen, as sub-deacon. The new priest was also in the sanctuary.

The Venerable C. G. Brown, Archdeacon of Carpentaria and Principal of S. Paul's Theological College whence the ordained men have come, preached the occasional sermon, taking as his text Genesis 22: 7 and 8.

Father Banu will become priest-in-charge of Yam Island in the Torres Strait Mission, while Mr. Gebadi will continue at S. Paul's Mission, Moa Island.

(The Torres Strait Mission is under the general control of the Reverend R. S. Campbell as Priest-Director. It includes all the islands between Cape York and New Guinea. Fr. Campbell moves round in the Mission *Kokoh Torres Herald II*. The names of the other clergy of the mission are: the Reverend S. Ambar, F. Bowie, K. Dai, W. Jawai, G. Mara, P. Passi (ret.), B. Pilot, S. Sagigi, and A. Wapau—all Torres Strait Islanders. Please remember them at prayer.)

OX AND ASS IN PICCADILLY

CHURCH INFORMATION SERVICE

London, January 7

Life-sized figures of the ox and ass have been added this year to the Nativity group set up in the courtyard outside St. James', Piccadilly, in full view of passers-by.

They are the work of sculptress Josephine de Vasconcelos, who made the whole group of Madonna and Child, lamb, pigeon (seen last year) and hen (another new arrival). The stable is the work of Cumberland schoolboys.

NEWCASTLE ORDINATION

The Bishop of Newcastle ordained two priests and three deacons for service in the diocese on S. Thomas' Day.

The Reverend C. Douglas, of Waratah, and the Reverend N. Spohr, of Islington, were raised to the priesthood, and F. Elliott, of Sydney; J. Adam, of Raymond Terrace, and J. Dove, of Sydney, were ordained to the diaconate.

Canon F. W. Rush, of Muswellbrook, who conducted the ordination retreat at S. John's College, Morpeth, preached.



—Adelaide News picture. The Bishop of Geelong, the Right Reverend J. D. McKie, flew to Adelaide for the ordination in S. Peter's Cathedral on S. Thomas' Day. Five men were ordained deacons, and the Reverend James Smith was priested. Seen after the ordination are (from left): The Administrator of the Diocese of Adelaide, vacante sede, Dr. T. T. Keed; the Reverend T. H. Banfield, J. A. Brook and J. Smith; the Bishop of Geelong; the Venerable M. C. W. Gooden (part obscured); the Reverend B. A. Eccleston, P. D. Fisher and I. C. Trevor; and Canon John Bond, who preached at the service.

HONOUR FOR ARCHDEACON HARDINGHAM

FROM A SPECIAL CORRESPONDENT

Mildura, January 7

More than 300 attended a social evening in S. Margaret's Hall, Mildura, on December 20 to honour the 40th anniversary of the ordination of Archdeacon James Hardingham.

The guest of honour and Mrs. Hardingham, to whom the social was a complete surprise, were welcomed by the Reverend R. Davis.

With Mr. E. C. Lowe as Master of Ceremonies an entertaining series of items was given by Mr. J. Maddern, Mrs. S. Barnes, Mrs. M. Pratt and Elizabeth, Heather and Ellison Lamb.

Speakers who paid tribute to Archdeacon Hardingham's devoted service in his calling were Mrs. R. Allen (Trymple), the Reverend G. Cracknell (Red Cliffs), the Reverend J. Day (Mildura), Mr. F. Lloyd (Masonic Lodge), Mr. A. Lind (Carry-On Club), Mr. J. Lewis (7th Battalion), and Mr. D. P. Pullen and Mr. C. J. Batchelor (Mildura).

The presentation of a magnificent rosewood writing-desk climaxed the speakers' expressions of respect and affection.

A handbag was given to Mrs. Hardingham by Mrs. A. Laty, on behalf of S. Margaret's congregation, as a tribute to her staunch support of all church activities.

Responding, Archdeacon Hardingham recalled many incidents, mostly gay, since his ordination in S. Paul's Cathedral, Melbourne, on S. Thomas' Day, 1916.

He appreciated the spirit behind the gathering and valued the gift, he said, and he thanked all who had participated in the recognition of the happy occasion of his anniversary.

A highlight of the evening

was the handing to Archdeacon Hardingham by the chairman of S. Margaret's Building Committee (Mr. C. J. Batchelor) of the architect's sketch plans of the transept soon to be built on the north side of the church, consisting of choir and clergy vestries and a memorial tower.

ORDINATION IN BRISBANE

In S. John's Cathedral, Brisbane, on December 22, the Archbishop of Brisbane ordained the following deacons to the priesthood: the Reverend Robert Varley Barnes, the Reverend Kenneth Allan Jackson, the Reverend Seaburne Lord L'Estrange, the Reverend John Andrew Madssen, the Reverend Eric John Neve.

GOOD RECORD FOR CHURCH SCHOOL

At the municipal elections held in Kuching, Sarawak, in November, 15 of the 27 councillors elected are old boys of S. Thomas' School, and one is an old girl of S. Mary's School.

ACCOMMODATION VACANT

VISITORS to the North Coast of New South Wales are welcome at the Diocesan Centre, Grafton. Comfortable lodging and excellent board at a reasonable cost in a modern building. Full particulars from Mrs. H. Macmillan, Hostess.

WEDDING

OLIVER-FRENCH. The marriage of Dorothy May, only daughter of Mr. and Mrs. E. S. Oliver, of Lilydale, Victoria, to David John French, eldest son of Mr. and Mrs. J. D. French, of Tumut, N.S.W., will take place at S. Paul's, Caulfield, on Saturday, January 5, 1957.

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CLASSIFIED ADVERTISEMENTS
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POSITIONS VACANT

MATRON REQUIRED for senior boarders (girls) from February 2, 1957. Apply The Sister-in-Charge, St. Michael's Collegiate School, Macquarie Street, Hobart, Tasmania.

PRIEST WANTED, half time gael chaplain, half time parish work. Younger man willing to be trained in an important ministry of the Church to succeed as Chaplain to the Penal Department of Victoria. Salary range £850-£1000 plus adequate travelling and accommodation. Further particulars Archdeacon G. Sambell, Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, Victoria.

JUNIOR OFFICE ASSISTANT, required by Board of Education, Diocese of Sydney, trying educational, actively interested in Sunday School work. Opportunity for real Christian Service. Reply 291 Castlereagh Street, Sydney, N.S.W. BM6428 (Sydney Exchange).

COLLINSVILLE, NORTH QUEENSLAND, is an important mining town (population 2,000) with no resident priest for 16 years. Growing parish of Bowen wants assistant priest capable of taking charge of Collinsville (where he would have to spend half his time). Stipend £500 p.a. Write the Rector, P.O. Box 32, Bowen, Queensland.

RESIDENT CHAPLAIN required for country boarding school for 1957. Inquiries should be addressed: "Chaplain, C/- THE ANGLICAN."

WANTED FOR large country town Parish, Senior Priest Assistant, married, man preferred. Stipend £800 with house. Apply in first instance to Archdeacon O. G. J. Van, P.O. Box 71, Casino, N.S.W. **REQUIRED FOR** Yarrabombi Mission, a Matron to be in charge of the Girls' Dormitory. Nursing experience advisable. Applicant will be able to conduct Baby Clinic. Stipend Missionary rates. Applications to the Diocesan Secretary, P.O. Box 410, Townsville, Queensland.

R.A.A.F. AMBERLEY Pre-school Kindergarten (near Ipswich, Queensland) require a qualified Director (approved by Creche and Kindergarten Association) for 1957, also an Assistant to Director (desirable that this applicant play piano). Good salaries and conditions. Full information from Chaplain J. E. Payne, R.A.A.F., Amberley to whom applications should be directed. Closing date, January 15, 1957.

OUTBACK HOSPITALS

FLYING MEDICAL SERVICES offer outlet for Christian Service to Qualified Nurses, Wardmaids, Cook-Housekeepers. Apply to Bush Church Aid Society, Church House, S. Andrew's Cathedral, George Street, Sydney.

THE SOUTHPORT SCHOOL requires an unmarried Chaplain for 1957. Preference to a young priest. Apply to the Headmaster, The Southport School, Southport, Queensland.

DIocese of RIVERINA. Secretary wanted. Bookkeeping, typing essential. Some shorthand advisable. Suitable adult female communicant member Church of England. Enquiries to Diocesan Secretary, P.O. Box 10, Narrandera, N.S.W.

MARRIED WARDEN, for Church of England School Hostel, wife to act as Matron, approximately 60 boarders, mixed. High School scholars. State salary required. Must be sound Church people. Applications, with references, to the Honorary Secretary, School Hostel, Mercedin, Western Australia.

POSITIONS WANTED

RELIEVING ORGANIST available immediately. Sydney Metropolitan area. Apply No. 7, THE ANGLICAN.

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ACCOMMODATION WANTED

CHURCH OFFICER being married March would like self-contained flat or cottage, Sydney suburbs. TW1776 (Sydney Exchange). **THE REVEREND A. H. HARRISON**, retired and a widower, desires board and residence with private family, inner Sydney suburb. No sharing. Reply 65 Palace Street, Ashfield, N.S.W.