

# THE AUSTRALIAN CHURCHMAN

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## SYNOD REJECTS PLAN FOR BOUNDARIES' REVISION DEBATE IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, June 1

The Synod of the Diocese of Adelaide on May 26 rejected a plan for the revision of its boundaries.

A Special Call of Synod was held to discuss the Standing Committee's report, which contained recommendations for offering a substantial portion of its territory to the Diocese of Willochra.

The motion to adopt the report, however, was heavily defeated.

A Eucharist was celebrated by the Bishop of Adelaide, the Right Reverend T. T. Reed, in St. Peter's Cathedral, Adelaide, at 7 a.m., attended by a large number of clerical and lay synodmen.

Synod was opened with prayer by the president at 10 a.m. and continued through, with a break for luncheon and dinner, until 10.30 p.m. There was an attendance of 350 synodmen.

The bishop read a presidential address to the synod tracing briefly the steps which led to this Special Call of Synod and pointed out that synodmen had in their hands not only the Report of the Standing Committee which recommended that certain territory be offered to the Diocese of Willochra, but also a statement from the Diocese of Willochra which the president had caused to be sent to synodmen in the form of a letter, which suggested that additional territory should be sold for the further strengthening of the Diocese of Willochra.

### PRESIDENT'S VIEW

The president said that he considered the matter to be of such importance that "unless the adoption of a motion specifying the transfer of territory to Willochra receives at least three-fourths of the votes of the clergy and of the laity present and voting, I shall myself vote against it."

"It would be better to preserve the *status quo* than to proceed in this matter with a significant number of the members of this synod opposed to it."

The report of Standing Committee which recommended offering to Willochra the Rural Deaneries of Eyre Peninsula, Yorke Peninsula and Clare, comprising some twenty parishes, received very little support in the debate.

This may have been due to the Bishop of Willochra's statement which suggested that, in addition to the parishes or districts of Gawler, Lyndoch, Angaston, Kapunga, Walkerie, Kert, Loxton and Renmark should be ceded.

These parishes come under the Rural Deanery of Gawler, except for the Parish of Salisbury and the Diocese of Elkhart.

### MANY CRITICS

The report had many outspoken critics among the clerical and lay synodmen from the areas concerned in the report, and the voting when taken presented a picture of deep division.

For the adoption: Clergy 19, laity 26. Against the adoption: Clergy 106, laity 102.

The bishop voted against it, and the motion was declared carried. The motion was also carried in debating these motions and against the offer of them.

Archdeacon J. R. Bley moved that "the question of the episcopal jurisdiction in South Australia be referred to the Provisional Provincial Council for consideration and be asked to include representatives

from the rural deaneries of both dioceses, and also to make a report of progress to synod of September, 1964 and 1965."

This motion was defeated largely because of the fact that the synod that to refer the matter to any other body was to admit its own failure and would also have the effect of postponing the matter indefinitely.

Archdeacon Bley's second motion read as follows:

"That this Synod, having in mind the intolerable load placed upon the Lord Bishop at the present time and (also) the fact that considerable time may elapse before diocesan boundaries can be adjusted, respectfully but strongly recommends to the Lord Bishop that, both for his own sake and also for the better administration of the diocese, he should give serious consideration to the appointment of one or two assistant bishops, who should be able to delegate as far as possible some of the duties of the bishop of some portions of this diocese."

This motion was carried, although the Right Reverend T. T. Reed sought to disabuse the synod's mind of any idea it might have that it effect a satisfactory solution, and Bishop Reed himself did not seem to welcome it with enthusiasm.

### EYRE PENINSULA

The Rural Dean of Eyre Peninsula, the Reverend J. E. Meakin, moved a motion which, had it remained unamended, might have carried the synod with it. In effect it moved that the territory asked for by the Bishop of Willochra should be ceded to the Diocese of Willochra. His wording ran as follows:

"That this Synod agrees that in order to strengthen the Diocese of Willochra the Parishes and Districts comprising the Rural Deaneries of Eyre Peninsula, Yorke Peninsula and Clare, and Gawler (except for the Parish of Salisbury and the District of Elizabeth) should be ceded to the Diocese of Willochra and the Church of the Diocese of Willochra advised accordingly."

## EXTENSIONS BLESSED AT S. JUDE'S

FROM A CORRESPONDENT

Adelaide, June 1

The Bishop of Adelaide, the Right Reverend T. T. Reed, blessed the final extension to St. Jude's Church, Brighton, S.A., on May 24.

It is in cream brick, built at a cost of £45,000, and will seat 450 persons. About 700 were accommodated for the service of blessing.

It is before the hotel at Brighton, South Australia, the founders of St. Jude's planned the church.

There would be a church, high school, the lot. "But before the land was materialised there was a change of mind and the church was not built."

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(Continued on page 11)

## WELCOME TO NEW BISHOP AT NEWCASTLE SYNOD

FROM OUR OWN CORRESPONDENT

Newcastle, June 1

The annual synod service in Christ Church Cathedral to-day was attended by almost one hundred clergymen of the Newcastle diocese and more than two hundred lay representatives from parishes as far north as Kendall and south to Woy Woy.

The service began with an official welcome and recognition to the new Assistant Bishop, the Right Reverend Leslie Tibbitt.

His episcopal insignia, given to him by the people in the diocese, was formally presented to the Bishop of Newcastle, the Right Reverend J. A. G. Houston.

After the bishop blessed him, the bishop and the dean formally installed him in his cathedral seat beneath the pulpit. The sessions of synod were open to the Press and visitors for whom special seats were reserved in Tyrell Hall.

In his presidential address, given last Tuesday morning, Bishop Houston spoke of the Toronto Challenge the parish system and the "winds of change", superannuation of the clergy, and "four practical matters" within the diocese. The bishop spoke of the reformation needed in the Church to which the Toronto Challenge was largely concerned.



Parishioners of St. Jude's, Brighton, South Australia, inspect the new extension to their 110-year-old church after its blessing on May 24 by the Bishop of Adelaide, Dr. T. T. Reed. The old and original church building forms the sanctuary and a wooden screen separates the extension from the Lady Chapel. (See story this page.)

Every Anglican was urged to look outwards instead of inwards, the preservation of local life and organisation should not take priority over a sense of responsibility for the Church in other lands.

Much of the diocesan and parochial machinery should be examined afresh in the light of these "winds of change". The parochial system, inherited from England and used there in a different situation, was inadequate for the spiritual needs of industrialised urban communities.

### PAUL REPORT

The bishop said the Paul Report had much in it that was relevant to the Australian scene. He also commended the Parish and People movement in helping to bring about a reformation in the working and witness of the Church.

The speech of clergy super-

annuation, Bishop Houston said that the trustees of the Provident Fund had produced a plan which it hoped synod would accept, to bring together the Provident Fund and the Housing and Accommodation Fund.

Such funds would be used for the benefit of existing members in conjunction with a new fund held by the Australian Mutual Provident Society with increased premiums and increased benefits. He said that this would provide much more adequate security for the clergy and help to younger widows.

One practical matter was the small number of Anglican families in some country parishes, the difficulty of maintaining their other historic churches.

Another was the rise in cost of the diocesan social work. There were strong auxiliaries and the State Government is now helping to support wards in the diocesan homes.

The idea of a chaplaincy centre for all denominations with a common chapel had been generally accepted and a good one was allocated at the Newcastle University at Shortland.

Synod had been held this year at the usual time but would be changed to a commencement of Sunday night if a majority of synodsmen desired it.

### FRIDAY APPEAL

The response to the appeal for the establishment of the Fraternity of Fraternity in Brisbane has been very small. £5,000 is required.

The Archbishop of Brisbane, Most Reverend P. N. W. Strong, made the appeal in the coronation columns of this paper when it was announced that the Fraternity would be established.

The need for such a Fraternity may be forwarded to the honorary secretary, Mr. S. Leach, 37 Walton Street, Sydney, N.S.W. Cheques should be made out to "Brisbane Fraternity Fund."

## C.M.S.' URGENT NEEDS £58,000 AND MEN AND WOMEN

In a letter despatched this week to all members of the Church Missionary Society of Australia, the society's Federal Secretary, Canon A. J. Bain, drew special attention to the need for a further £58,000 if the budget for the year 1963-4 is to be met when the financial year ends on June 30.

Writing of the opportunities facing the society and its missionaries, Canon Bain speaks of the work among Muslims in which many of the society's 250 missionaries are engaged in Tanganyika, Iran, India and Malaysia, and calls for "dedicated men and women... with the willingness to become proficient in language and in Islam and with an infinite capacity for love, sympathy and understanding" and of the need for the "support and inspiration of a dedicated body of praying friends in the Church and home community."

### FEDERAL TRAINING

Canon Bain's letter refers to the completion of the first term of the Federal Training Course under the leadership of the society's Federal Secretary. He reports that the new buildings of the Federal Training Centre in Victoria are due for completion in July.

The Church Missionary Society with more than 6,000 registered members and 250 missionaries drawn from nearly every diocese of the provinces of the Australian Church, is looking forward to the extension of its work next year, it is hoped the first C.M.S. missionaries will begin service within the South American dioceses of Chile, Bolivia and Peru.

It is expected that an announcement concerning the precise nature of the work in which the missionaries will engage will be made within the next few weeks.

### BIBLE SOCIETIES

ECUMENICAL PRESS SERVICE

Some 75 centres of Bible churches in 48 countries, ranging from Brethren and Methodist to Roman Catholic and Orthodox, will meet representatives of the Bible Societies of Australia, Drisbergen, Holland, from June 22 to 26. The conference is planned as part of the 150th anniversary celebrations of the Netherlands Bible Society.



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Then when your bonnet is  
Soft in my heart the

his tassels bobbed adieu,  
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# THE ANGLO-PAKISTAN

Incorporating the Church Bulletin

THURSDAY JUNE 4 1964

## A QUESTION OF LIFE OR DEATH

Last month the U.S. news magazine Time criticized Australia's Defence preparations, saying "Australia's Air Force is obsolete, its Navy is in shambles, its 23,000-man Army is smaller than Cambodia's."

The Christian view must be that all military expenditure, and all preparation for war, is evil; but on the view generally accepted by most Christians, it is a sadly necessary evil in the world today.

Time's blunt assessment cannot simply be shrugged off, for two reasons. The first is that it is freighted with close to the truth. The second is that what Time says must be recognised as an oblique warning to Australia by the U.S. Department of State.

All political parties regard it as axiomatic that the defence of Australia is based upon our alliance — if that is the correct term — with the United States through two particular treaties: The ANZUS and SEATO Pacts.

This would accordingly seem an appropriate moment to look carefully at the precise terms of these two treaties.

The "ANZUS Pact" — the Tripartite Security Treaty between Australia, New Zealand and the United States of America — was signed at San Francisco on September 1, 1951, and ratified by the three Parties on April 29, 1952. It contains ten Articles. They provide merely that the Parties shall: "settle any international disputes in which they may be involved by peaceful means"; "refrain . . . from the threat or use of force in any manner inconsistent with . . . the U.N. Charter"; and "develop their individual and collective capacity to resist armed attack"; "consult together" when the "territorial integrity, political independence or security of any of the Parties is threatened in the Pacific"; and "act to meet the common danger in accordance with its constitutional processes" in the event of "an armed attack in the Pacific area on any of the Parties." Such an armed attack covers each Party's island territories, and its "armed forces, land, sea, air, or aircraft in the Pacific."

The key phrases are "Constitutional processes" and "in the Pacific." The former is a phrase which does not mean the Indian Ocean, or the Aral Sea or Timor Seas.

The "Mutual Pact" — the South-East Asia Collective Defence Treaty between Australia, New Zealand, Pakistan, Philippines, Siam, the United Kingdom and the United States of America — contains provisions which are similar. There is, however, one vital difference.

It is not nearly widely enough realised that the United States insisted upon the inclusion in the Treaty of an important stipulation, the effect of which is that no U.S. military support is to be given to any country in Australia under this Treaty wherever could be expected by say, by Indonesia. Immediately following Article XI, and before the Protocol to the Treaty, appears the U.S. "Understanding." It reads:

The United States of America in executing the present Treaty does so with the understanding that its recognition of the effect of aggression and armed attack and its agreement in reference thereto in Article IV, paragraph 1, apply only to Communist aggression, but affirms that in the event of other aggression or armed attack, it will consult under the provisions of Article IV, paragraph 2.

The Republic of Indonesia is not a communist one. A Study Group of the Royal Institute of International Affairs, under the chairmanship of that institute's retiring member, MARSHAL OF THE ROYAL AIR FORCE Sir JOHN SLESSOR, published in 1956 a Report on Collective Defence in South-East Asia. The Institute itself is precluded by its Royal Charter from expressing an opinion. Sir John Slessor's Study Group reported in these terms on the negotiations immediately leading up to the Treaty:

... a divergence of opinion arose among the delegates concerning the basic aims of the proposed treaty. The U.S. delegation was said to view the proposed pact exclusively as a potential bulwark against aggression, whereas other delegations preferred a treaty against aggression in general from whatever quarter it might spring.

Sir JOHN SLESSOR's report is a typically limp introduction to the Report, had this not been so.

(The SEATO Treaty has probably by its very existence eliminated, for the present at least, the danger of open aggression. But this is itself a factor in the political and political disadvantages of the Treaty . . . if the military arrangements are not to be politically disastrous, then they should be accompanied by a vigorous effort to train, equip, and defend in China with the South-East Asian nations can approve . . . the other Asian countries will regard as meeting her legitimate requirements. Recognition and admission to the Chinese seat in the United Nations would clearly be one of these . . . a guarantee of restraint on any attempt to assault on China from Formosa might be another.)

Sir JOHN SLESSOR's present views have been fulfilled. The military arrangements are not politically disastrous, but are politically disastrous. Consider the position in Laos, Vietnam, North, Borneo! In view of the refusal of the U.S. supported U.S. Australia, and the only policies which could possibly have made SEATO work, the horrible question Australians must now ask are whether ANZUS and SEATO are in fact worth the high quality paper on which they are written, and where do we go from here?

# THE ANGLO-PAKISTAN

"Everything which touches the life of the man is the concern of the Christian."

—Dr Geoffrey Fisher

## The Cathedral and The Ordinary Man

As one whom the depression of the early 1930s came to be known as "the man of the time," Bishop F. O. Haime-More is likely to have been a true guide to the ordinary man's deep and sympathetic insight into the domestic problems of the ordinary man.

None can doubt that he will find the great spiritual challenge of his life which he spoke so often after his appointment was announced last year. Perhaps few have thought of the idea in which St. Andrew's Cathedral is set as "the great heart of a city of 21 million souls," as Bishop Haime-More described it. But another Dean of Sydney, Dr. Stuart Blanton Babbage, did say that there are a lot of parsons there — which is perhaps what the new dean, himself Sydney born, also feels.

Commendable efforts have been made in recent years to personalise the ministry of the word by attempting to "work where you work" by attending early morning services in the cathedral, and by evening services in the cathedral, and it is not only in working men and it is (very vitally important) but in the ordinary man.

Bishop Haime-More spoke also of the big problems of property ownership, and of the fact that he has been assumed to have in mind the St. Andrew's Cathedral plan with its big building project for the better housing of Church organisations, including the cathedral itself. Not much has been heard of this project, but it is worth noting that the synod a year or two ago, since the cathedral was the Church of the Sydney City Council became "bigger down." But it is not clear how close to the cathedral an adequate and not only in working men and it is (very vitally important) but in the ordinary man.

One wonders how hearts and pockets can be opened more.

## RELIGIOUS BROCASTS

(Stories which are conducted by Anglicans are marked with an asterisk)

SUNDAY, JUNE 7, 8 AM. A.E.T. — THE REVEREND BISHOP OF SYDNEY, THE REVEREND BISHOP OF MELBOURNE, THE REVEREND BISHOP OF ADELAIDE, THE REVEREND BISHOP OF PERTH, THE REVEREND BISHOP OF AUCKLAND, THE REVEREND BISHOP OF DUNEDIN, THE REVEREND BISHOP OF CHRISTCHURCH, THE REVEREND BISHOP OF WELLINGTON, THE REVEREND BISHOP OF HAMILTON, THE REVEREND BISHOP OF TAIPEI, THE REVEREND BISHOP OF HONG KONG, THE REVEREND BISHOP OF KUALA LUMPUR, THE REVEREND BISHOP OF SINGAPORE, THE REVEREND BISHOP OF MANILA, THE REVEREND BISHOP OF CEBU, THE REVEREND BISHOP OF ILOILO, THE REVEREND BISHOP OF DAVAO, THE REVEREND BISHOP OF CAGAYAN, THE REVEREND BISHOP OF IBA, THE REVEREND BISHOP OF TACLOBAN, THE REVEREND BISHOP OF BUTUAN, THE REVEREND BISHOP OF ZAMBOANGA, THE REVEREND BISHOP OF DAVAO DEL NORTE, THE REVEREND BISHOP OF DAVAO DEL SUR, THE REVEREND BISHOP OF COTABATO, THE REVEREND BISHOP OF COMPOSTELA, THE REVEREND BISHOP OF DAVAO, THE REVEREND BISHOP OF CAGAYAN, THE REVEREND BISHOP OF IBA, THE REVEREND BISHOP OF TACLOBAN, THE 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# THE MODERN MARTYRS' CHAPEL

## AFRICAN'S NAME ADDED

ANGLOAN NEWS SERVICE

The Dean and Chapter of St. Paul's Cathedral, London, have added the name of Yona Kanamuziye, a priest of the Church Missionary Society's Ruanda Mission, to the roll of honours of Anglican Martyrs in the Modern Martyrs' Chapel.

He was killed on the evening of January 23 last when he had been assassinated at his work. Though he knew his death was inevitable, he was not deterred from helping persons afflicted by the leprosy of the State.

After praying for his captors and singing hymns, he was shot and his body thrown into a river.

A schoolmaster friend was arrested at the same time, bound and threatened with an axe, but for some reason was not harmed and lived to tell what he had seen and heard, and to become a Christian himself.

Yona's name is the latest one of some hundreds to be inscribed in the red leather-bound book, which may attract only a curious glance from a visitor, but he walks the other side of St. Paul's and turns into the more famous American Memorial Chapel.

Many passers-by will not notice any of the names on the opened pages, which give a list of known Anglican Martyrs since 1850: most are those of missionaries or local Christians in Africa, Asia, and Melanesia.

One or two are famous, such as John Cole Patteson, first Bishop of Melanesia, martyred in 1871 when he was mistaken for one of the slave traders who had been harassing his people. James Hannington, first Bishop of Southern Equatorial Africa, murdered in Uganda in 1885 while trying to open a new route to the white Victoria Nile.

To one alone, while the marble case which holds the book is inscribed with a quotation from the Martyrdom of St. Polycarp: "We have made this book commemorative of those who have fought and died for the faith hereafter."

The importance is celebrated in the chapel periodically, and both the chapel and those whom it honours are remembered each year in the cathedral's round of prayer.

Yona Kanamuziye was a key figure in work among Ruanda's leprosy victims, who have been healed or killed in great numbers.

He had built up an impressive work in a royalist resolute manner, and some 6,000 Christian adherents in 24 village churches. He was a peace-loving man, whose teachers also have died in the recent raids and reprisals.

At his funeral, a prayer was taken with Pastor Yona Kanamuziye, who said: "I pray for your peace, your prayer: 'Lord God, you know that we have not sinned against you, and we have not sinned in your mercy, we pray you to give us peace, to give our innocent blood and help us to be strong. In the name of Jesus Christ our Lord.'"

## PROBLEMS AT ELY REASONS FOR CLOSING

ANGLOAN NEWS SERVICE

The new Bishop of Ely, the Right Reverend E. J. K. Roberts, has announced his decision to close Ely Cathedral after the closing of Ely Theological College, a move which has caused much concern expressed by many ex-students.

He has announced his reasons in a statement in the "Church Times" which reads:

"The bishop says the college was founded in 1861, with serious problems, and the college is to be closed, provision made for the staff and 'fresh plans' made as soon as possible.

His statement says: "I have been asked to say 'something changes of staff which have resulted in the lack of confidence in the college on the part of the diocese and the universities and elsewhere who are responsible for the training of ordinands.'"

"Numbers had so fallen that the college was no longer economically viable of the college was being seriously imperilled."

He says that the college was the best way to help the college and to make provision for the staff, to close the college, and to make 'fresh plans' as soon as possible."

## INTER-COMMUNION PLEA

ANGLOAN NEWS SERVICE

The Modern Churchmen's Union, in a statement issued last Monday on Church of England's inter-communion with the two Churches as soon as the Anglican Service of Reconciliation.

The Methodist Conference decide to support the Anglican Service of Reconciliation. The present suggestion is that a prerequisite to such inter-communion is the Anglican Service of Reconciliation. The M.C.U. believes that inter-communion would be in accordance with the Anglican Service of Reconciliation, where it is permitted at conferences concerned with the law.

# LOOK AT THE U.S. CANON WARREN IN "FRONTIER"

ANGLOAN NEWS SERVICE

Canon Max Warren, whose monthly articles in the M.S. Newsletter have been much looked forward to when he writes on controversial subjects, Church Missionary Society, is "Frontier" will write regularly for "Frontier" and "The Christian quarterly."

His contribution, which appeared in the summer issue last month, he discusses "The Importance of Being American." Canon Warren considers that the question of understanding American and American problems is a particular responsibility for Christians, and in the course of his article he writes:

"It is a very lonely thing being an American today. They are among the most misunderstood and least understood of all peoples."

"They are busy learning the hard way that gratitude is not a political virtue. All this helps to explain the American preoccupation with the very level of American life."

"The United States could be considered as a 'missionary' country, involved nation. This may seem odd, but it could hardly be put just as it has happened here. No nation can be spiritually great if it lacks a sense of mission."

"Perhaps the most important question for the United States of America today is whether the United States of America is larger and more all-embracing than its present and past."

"To a far greater degree than any other nation, the United States of America's future will be determined for good or ill by this spiritual atmosphere of the United States. That, as I see it, is at the heart of the real importance of being American."

## ENTHUSIASM IN CAPE TOWN

ECUMENICAL PRESS SERVICE

Genova, June 3. Leaders of the Dutch Reformed Churches and the Dutch Reformed Churches were among the speakers at the annual meeting of the enthronement last month of the Most Reverend R. S. Taylor.

There were also representatives of most other Churches in Cape Town, including the Greek Orthodox.

However, South African government officials were absent despite the fact that special invitations had been sent to the Premier, Dr. D. F. Verwoerd, and members of his government.

The Archbishop of Cape Town avoided any mention of apartheid or any political topic.

The Archbishop's support of the ecumenical movement, and despite the fact that the most important task facing Christendom.

## RESETTLEMENT COMPLETED

ECUMENICAL PRESS SERVICE

Genova, May 25. The resettlement of some 8,000 refugees from Cote d'Ivoire has been completed at midnight on May 24.

The resettlement, started early in February, ended what was known as the "worst refugee problem" in the world.

It was conducted by Bengali Refugee Services, which appeals to the National Christian Council, which has been building up funds donated by the member Churches of the World Council of Churches.

The W.C.C. appealed for 500,000 dollars to help the refugees. The refugees have been resettled in three separate sites in the Calcutta area, and with their own homes. The agency also is helping them with schools, play grounds, and other community centres.

# BROADCASTING EXPERTS MEETING IN GERMANY

ECUMENICAL PRESS SERVICE

Genova, June 1. Some 100 European religious broadcasting specialists met at Arnoldsheim, Germany, have mapped plans for closer co-operation of their own information.

The meeting was the European Conference of the World Association for Christian Broadcasters. The majority of the participants, who came from ten countries, were from American broadcasters.

A major decision was to set up under American auspices a scheme to co-ordinate Protestant programming on European television and to exchange information on possible European efforts. A main feature of the meeting was the showing of recent religious TV programmes.

The conference session held concurrently with the European specialists' meeting of the W.A.C.B.'s 15-member executive committee laid plans for a series of joint broadcasts of medium and short wave transmitters in Africa.

The committee also outlined plans for various projects to train Asians, Africans and Latin Americans in radio programming.

## EXCHANGE SERVICE

ECUMENICAL PRESS SERVICE

A discussion on the nature of the relationship between various international organisations resulted in the decision that the World Council of Churches and the World Council of Churches and the World Council of Churches, and that "corporate membership" be sought.

The committee also outlined plans for various projects to train Asians, Africans and Latin Americans in radio programming.

## CONGREGATIONAL DECISION

ECUMENICAL PRESS SERVICE

London, June 3. The Congregational Union of England and Wales has voted at its annual meeting in London to become a national Church institution, and to be known as merely an association of local congregations.

Eight years in the making, the plan provides for a "co-ordinated" system of strengthening the 200,000 Congregationalists' unity of purpose and action.

Proposed in 1956, the proposal was pointed out that about 1,000 congregations were in favour of the action and only 39 opposed.

It was noted that the "interdependence" of local Churches was becoming a "interdependence" and that in many areas the Churches were dependent of ministers, they are acting together as one Church.

The new chairman declared that a "new decline" in the strength of resources of Congregational Churches in the last 60 years demanded a new approach in shared ministries with other Churches.

The Reverend J. A. Figures said that in his inaugural address to the general assembly of the general population has increased, Congregationalism has declined to only 1 in 130 persons, as compared with 1 in 38 in 1903.

He said, "Congregationalism must not be 'nothing'." He said, "Congregationalism must not be 'nothing'." He said, "Congregationalism must not be 'nothing'."

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## THE BIBLE STUDENT

By WINIFRED M. MERRITT

### ANSWERS TO LAST WEEK'S QUESTIONS:

1. Do modern interpretations of the story of the Fall disprove the doctrine of Original Sin?

The doctrine of original sin is not affected by any view held concerning the historical historicity of the Genesis story of Adam and Eve. The doctrine of original sin expresses the fact that all men sin, and that there was a time long ago when man rebelled disobedience to the revealed will of God had its origin. The expression "original sin" is not Scriptural, being first used by Tertullian (A.D. 155-240).

Whether the doctrine is accepted as historical record or as myth, legend, parable or folklore, its "essential" truth is unchanged. Sin exists as a constitutional defect, a transmissible and transmitted infection from which none of us escapes.

One can be just as true to the Scriptures and to Christian doctrine in believing that Adam represents man in general as believing him to have been a specific and actual person.

The original "Adam" can stand for "a man" or for "mankind".

Either view is therefore Biblical, either view supports original sin, and either view requires the redemptive work of Jesus Christ for our rescue and forgiveness. The latter view is the matter is that we accept the existence of universal sin and of redemption in Christ.

### RE-NACED

The story of Adam and Eve, however we see fit to regard it, is the conscience of the human soul, the awakening sense of right and wrong, and the need of a saviour. It is re-nacred in every human life.

2. What, according to the Scriptures, did Christ actually accomplish in his death?

By His death, Christ identified Himself with the mind of God towards sin. The Cross stands for that utter abhorrence of, and resistance to sin which God requires in us. It is the cross of our own sin, through which we need the power of the Holy Spirit, through whom we are to "die to sin".

In St. Paul's vivid words, the world, through the Cross of Christ, has been crucified to sin. In loving self has been "nailed to the Cross" and its death is assured.

Crucifixion is a slow process, but we look forward to the day when the old self will be actually dead, slain by the power of the Cross.

Conversely, on the positive side, we must become perfect in holiness. As the old self dies, a new self is coming to birth. We are not only to die with Him, but also to rise with Him.

Through His life of repeated and unending acts of obedience and right choice, Christ built up a perfect human character. As His life proceeded, new opportunities were given and new temptations overcome.

He was ever learning the fullness of perfect obedience. The Cross represented the climax of human obedience, the complete surrender of self. When our sanctification is complete, the old self will be dead, and the new man will be found in us in the image of Christ. We shall have become our true selves.

But God does not wait for the consummation. He accepts us here and now, and so long as our union with Christ is maintained, the end is certain. So sure is St. Paul of this that he speaks of it as already accomplished.

### THIS WEEK'S QUESTIONS:

1. What does the Bible say about the living on of hands?

2. What does a Publican in Our Lord's lifetime?

## "HONG KONG" "HONG KONG"

By ROB HUTCHERSON, HONG KONG

MORE than 200 Anglo Chinese children say a special thank-you to each other for their O'Chau Kai Yeh.

These Cantonese words mean "Anglo and godparents' friends". In 210 people living in various parts of the colony, it was about 150 living in China, and 60 in Hong Kong. They had to support children attending at Anglican Church School in one of the two settlements.

It was a good support—and it costs them £3.5 a year—these children would have no chance of going to school, even if they had, because their parents cannot afford to send them to school, but because school places are so hard to get.

In almost every case, however, the children's parents are trying to live on a monthly income of less than £20 (HK\$240). Many of these families have not one child, but two.

It is not unusual to find families with five or even ten children, one of whom being dead is an invalid requiring devoted care.

The school, these children attend, is a small, one-story building. The school there is no solid brick, but the walls are made of mud, with windows open wide to the fresh air and sunlight.

It consists of the ground floor for assembly, and the roof, seven stories above, for the dormitories, where as many as 2,000 people live.

These buildings are situated in estates where more than 50,000 people live. These are the children of the poor, and of Hong Kong's poor, and they came into existence after a huge fire wiped out the former squatter homes of 50,000 people on the island.

Since then the Government has quartered more than half a million people in these estates.

The school is on the ground floor of one building at Tsun Wan, near Hong Kong's big industrial centre.

### "LORD'S GRACE"

The school's name is *Chau Yan* Primary School. *Chau Yan* means "Lord's Grace".

By grace that we are saved, then, it is certainly so in the case of many of the 1,600 children who attend.

The ground floor of *Chau Yan* teaches the academic subjects, while on the rooftop, it flourishes as a technical school giving classes in dressmaking, housekeeping, gardening, radio, refrigeration and air-conditioning.

For the object is to help children who will not be able to continue their finishing education in primary school.

Many of the children are of the shortage of secondary school places, but mostly because few of them are of the age to be sent to let their children go on to higher education. They are often helped to help swell the meagre funds of their parents.

And so the trades they learn at *Chau Yan* help equip them for life once they leave the school.

The school even helps some of the children to become mechanics, domestic helpers or workers in factories.

Many of the children who come to *Chau Yan* are very backward, and some are illiterate. Their schooling or very little schooling they have only recently left.

Some of the children have been partly taken by the police after starting out on a life of crime. In Hong Kong they call them taddy boys and taddy girls, where in Australia they are known as "bongs" and "widgies".

Here is the testimony of one young lad. He is Cheung Chi-hung.

"I live with my father and grandmother in a resettlement block near *Chau Yan* School. I have only lived in this sheltered home for a few months."

"When I was a baby my mother died and my grandmother had been dead after me. My

father was a fisherman and we lived in a sampan."

"I was very poor. My needs were supplied according to the number of fish we caught and sold."

"During the winter of September 1962 our sampan was completely destroyed, so we built a shack on the seashore and my father and I stayed up there for the sea."

"So many fisher folk and refugees like me now live there had to turn our turn for the home where we now live."

"My father was now unemployed. He was a fisherman with rheumatism in his legs and arms which are paralysed. My grandmother, who is 79 years old, is unable to do many of the household tasks so I must look after her, when I come home from school."

"My father asked Miss Tang, the headmistress, of *Chau Yan*, if I would help me to get work done, and we are so grateful for help for arranging for my parents for me from Australia, without them I could not stay at school."

"I am working very hard because I want to be able to be able to get a better future for the three of us."

### ONLY CHANCE

"While I was in a sampan school, I have a long road to catch up, but in my term I came fifth in my class. In November I was allowed to join the first of the Scout Troop to be formed in my school."

"Without kind friends overseas there are many people like me who would not have a chance of a future."

"There is here Yip Yip-king, supported by an Australian 'Kai Yeh'."

Yip-king was born into a poor family who lived in a box-like shack on the corner of a noisy Kowloon street. The hut had no windows and no door to the street.

All this was 13 years ago. Then one day she fell ill and suddenly she died. The school would have been a crime for life."

"It was not until I got used to my crippled leg that I became happy again."

The next morning to strike Yip-king was the Christmas night fire of 1953 which destroyed her father's workshop. He lost his family because he was too old could find another job.

He built a hut on a hillside: in time they qualified for a resettlement accommodation.

But the father still could find no work. Today he began for a living. And Yip-king would not let his father be a beggar.

"I am very grateful to my godfather and godmother some years in Australia."

"I came to *Chau Yan*, my family and I started getting relief from our godparents. They said for all the necessities of my life."

"I am in an affluent life and biscuits. I am now studying with my beloved teachers and schoolmates."

### DOMINI EST TERRA

For this round world's symmetry, Alleluia!  
Rightful Owner, praise to thee, Alleluia!  
Thine is all that's seen and hid, Alleluia!  
Earth with all its fullness rises, Alleluia!

Raise your arches, Tentative gates, Alleluia!  
The King of Glory waits, Alleluia!  
Humble man, with him, come, Alleluia!  
Of the living, ancient doors, Alleluia!

Who shall mount the bill of Zion? Alleluia!  
Who shall lead the throng of people, Alleluia!  
He whose hands and heart are clean, Alleluia!  
In whose mouth no guile is seen, Alleluia!

Swing, ye gates, on sapphire floors, Alleluia!  
Raise, ye doors, ye golden ones, Alleluia!  
Let him enter (glorious King), Alleluia!  
Whom the choirs of angels sing, Alleluia!

These are typical of the kiddies who attend *Chau Yan*. It is of course, not all of these children who cannot hope for themselves more than just a few years of schooling and necessities.

Some of them will have a uniform and shoes and, most important of all, they will have to have one hot meal a day which they cannot be able to get at their own homes.

Social workers have found that these children are given one meal a day which they cannot keep up with their school work.

When children are hungry all they can think of is satisfying their hunger. They cannot concentrate and much of their schooling is wasted.

Bishop Hall is trying to deal with the problem with his free meals. Seven restaurants at the Hong Kong children in many parts of the colony receive a substantial hot meal a day for HK 10 cents (pence) *Anglo-King*. *Chau Yan* is one of the schools that benefits from this.

For these children who are poor, the school has a special class for the many who have never been fortunate enough to attend school before being in a school where they are so behind their age group.

A foretaste of the school's popularity came with that year's Christmas party when no less than 2,000 people turned up.

The next year things began to look up. By the end of the first year, no less than 1,000 people were enrolled. By the end of the second year the school had doubled to more than 1,400 and sessions of schooling—one in the morning and one in the afternoon had to be instituted.

Lately the school has branched out into Evening Technical Institute, where gives classes in electrical engineering, handicraft, sewing and English language.

In addition the school has its own Scout Troop and its own special orchestra, and it has made up mostly of home-made instruments.

But here *Po-chun* is happy, saying she has long for the children to have the clean clothes that other children have and the happy children they had.

Nothing delights her more than to take over from the Probation Officer, the youngsters others cannot handle. She delights in winning their affection, loyalty and obedience.

### FIRST CHURCH

She holds services in the courtyard. Sunday school on Sundays and funds are now being raised for the first Anglican Church in *Yau Wan* which will be built at the bottom of the road from the school.

To-day *Chau Yan*, which is one of 46 Anglican schools in Hong Kong, has a staff of more than 20, and there are 16 classrooms, a music room, and a workshop.

The school can feed that after only three years of existence, it is established as a going concern that will always occupy an important place in the life of this resettlement estate, doing God's work of loving, caring and teaching His people.

It is a job that the Hong Kong Government, with its many donations, could not possibly hope to do, by itself, with its many donations.

The children of *Chau Yan* (thank you for this love and kindness) they receive from their O'Chau Kai Yeh.

### HOUSEPARENTS REQUIRED

We are in need of HOUSEPARENTS for our Children's Homes of Paramatta and our immediate requirements are as follows:

An experienced HOUSEPARENT to take charge of a Kindergarten Home of 15 girls and boys from the 3 to 7 years age group. The HOUSEPARENT to take charge of a residential Home to accommodate 12 girls aged 7 to 15 years.

AN ASSISTANT HOUSEPARENT is required for this Home, also ASSISTANT HOUSEPARENTS for our other Homes.

If you have a love for children and you would like further information, please phone for an appointment to call and look over the Homes.

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