

# THE ANGLICAN

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## A MOVE TO FORM DIOCESE OF THAILAND COMMON PROBLEMS DISCUSSED AT MANILA MEETING

FROM A SPECIAL CORRESPONDENT

Manila, February 18

The most difficult problem the Council of South-East Asia considered here last week was the possible formation of a Missionary Diocese of Thailand.

A strongly favourable resolution was passed for submission to the diocesan councils of the dioceses which make up the council.

These are Hong Kong, Borneo, Singapore, Rangoon, Korea and the Philippines.

The discussion focused attention on the very grave lack of Asian priests and leaders in the whole area.

Much attention was given to theological training for the ministry throughout South-East Asia.

Note was made of the help given by the Church in Australia and, in a different way, by the Church in England; and also to the revival of training in Rangoon and Korea.

Special attention was paid to the development of S. Andrew's Seminary in Manila, S. Peter's Hall, Singapore, and to S. John's College in Hong Kong.

In the last two, training is

background and then translated in each diocese according to the need.

In view of the fearful multiplication of sects of every kind under the sun, mostly strongly fundamentalist, it is vitally necessary to stress the doctrine of the Church; the sects spend thousands of dollars on their propaganda work; our people need the help of simple teaching in simple form to enable them to stand firm against the storm.

The general feeling of the council was one of intense thankfulness for this opportunity of meeting together to discuss and to pray about common problems.

The experience of 1955 Hong Kong and 1957 Manila has made us all realise how tremendously valuable a Province of the Church will be when once we can advance towards that status; and it was resolved to study the matter and consider it at our next meeting in London in 1958.

### GREAT FESTIVAL

Our council meeting fitted out to a great Festival of Witness, organised jointly by the Philippine Independent Church and the Philippine Episcopal Church.

The P.I.C., consisting of some 2,000,000 members, sought freedom from Roman domination and control at the end of last century; and after many years "wandering in the wilderness," their bishops received consecration at the hands of the American Episcopate in 1947.

The P.I.C. claims with vehemence their Catholic integrity and, though there is no inter-communion with the Anglican communion, there is growing fellowship and co-operation.

Perhaps the most important

fact is that all the ordination candidates of the P.I.C. are receiving their training in the Anglican S. Andrew's Seminary (American).

It is noteworthy that this extended council has taken place during the twenty-fifth year of the episcopate of the Bishop of Hong Kong, the Right Reverend R. O. Hall, and on the eve of the retirement of the Bishop of the Philippines, the Right Reverend Norman Binsted.

## BISHOP MOYES STRESSES UNITY TO N.S.W. SYNOD

The opening service of the Provincial Synod of New South Wales was held in S. Andrew's Cathedral, Sydney, on Tuesday afternoon.

The Bishop of Armidale, the Right Reverend J. S. Moyes, preached the sermon from the text, "Endeavouring to keep the unity of the Spirit in the bond of peace."

The bishops of the seven dioceses with their representatives of the clergy and laity entered the cathedral in two processions, one by the south, and one by the north, door.

The Bishop of Canberra and Goulburn and the Bishop of Newcastle read the lessons.

"Our task is solemn and weighted with deep responsibility, and asks of us an approach in prayer, in mutual trust and in brotherhood," said Bishop Moyes.

Speaking of the changing conditions of the world he said: "I believe we Anglicans have reached a stage where we either go forward in step with the changing times, or as a church we become a back number."

"The Church of God whose task is to guard the unity of the Spirit in the bond of peace, is everywhere divided, not merely into schools of thought, but into separate bodies be-

tween which there is no full and free fellowship.

"Our divisions are divisions between brethren who all name the Name of Christ. That is

why the divisions are so really a stone of stumbling.

"It would seem that God is calling the Anglican Communion to exercise a reconciling role. We are Catholic and Protestant."

The bishop said that the lack of a spirit of unity amongst ourselves is a paralysing fact.

Our spiritual life is weakened and "we have to spend time keeping the Church going when we should be revealing a passion for souls that would make our Church a living, vital force in the community."

"For the essence of Anglicanism is not either justification by faith or the Grace of God through the Sacraments, but both the one and the other."

"We stand in a unique place in Christendom in this double emphasis on the Word and Sacraments, presenting a fullness of the Gospel and a rich conception of the Church of God."

### NEW BISHOP OF BENDIGO

The Bishop of Ballarat, the Right Reverend W. H. Johnson, the Acting-Metropolitan of Victoria, has announced that the Bishopric election board of the Diocese of Bendigo has elected the Archdeacon of Ballarat, the Venerable R. E. Richards, M.A., to succeed Bishop C. L. Riley as Bishop of Bendigo.

Bishop Johnson said that the bishops of the province were enthusiastic in giving their confirmation of Archdeacon Richards' election as they are confident that the choice is a very good one indeed.

## B.G.S. TO EXTEND WORK TO THE NORTHERN TERRITORY

FROM A SPECIAL CORRESPONDENT

Dubbo, February 18

The Brotherhood of the Good Shepherd is to extend its work to the Northern Territory.

A promise to this effect was made to the Bishop of Carpentaria at the time of the brotherhood's jubilee in January, 1952.

To begin with brothers will be stationed at Tennant Creek and Katharine.

As the work develops other areas will be taken over and eventually it is hoped to establish a daughter house at a strategic centre.

The Principal of the B.G.S., Archdeacon L. C. S. Walker, said to-day:

The proposed new work is in no way a matter of recent concern to the brotherhood as, doubtless, it will be remembered

by those who were present at the jubilee that a letter was read from the first Principal of the Brotherhood, the late Prebendary Campion, challenging the present team to extend its work to Carpentaria as a jubilee gift to that part of the Lord's Vineyard.

### LARGE INCREASE

"Paucity of numbers alone prevented the acceptance of the challenge at that time, but with an increase in the number of priest-brothers through a recent large ordination and the arrival last week of the Reverend John Palmer from England, the brotherhood is now able to supply an itinerant ministry in the vast area of

the Territory between Darwin and Alice Springs.

"A report of the intention of the Brotherhood to extend its work to the Northern Territory was shown to Prebendary Campion the day before his death and he spoke to those who saw him for the last time how thrilled and overjoyed he was to hear the news which fulfilled a dream of many years."

"The Bishop of Carpentaria spent a few days at the Brotherhood House last week discussing details of the proposed work with the Principal and it is hoped that two brothers will be able to leave Dubbo for the Territory at an early date."



The twelve new bells of S. Clement Danes, London's "Oranges and Lemons" Church, were dedicated by the Chaplain-in-Chief of the Royal Air Force, Canon A. S. Giles, on January 23, 1957. All but one of the original eleven bells were seriously cracked when the church was destroyed by bombs in 1941. A 12th bell was cast to enable the nursery rhyme tune to be played, as well as the first line of the R.A.F. march. When fully restored, S. Clement Danes will become the official church of the R.A.F. The American Air Force are giving the money for the organ. Standing near Australia House, S. Clement Danes has always been of especial interest to Australians in Britain.

## FACT AND FANCY

The Dean of Newcastle writes about the Reverend Eric Barker's new appointment: "His service as an officer of the Income Tax Department should make him particularly well fitted to his new duties as Director of Promotion. (I mean that seriously as well as humorously!)"

The oldest Dean in the Anglican Communion (the Very Reverend E. H. Lewis-Crosby, aged 92) enthroned the youngest Archbishop (the Most Reverend G. O. Simms, aged 46), in Christ Church Cathedral, Dublin, on January 25.

We need for our files copies of THE ANGLICAN of January 27, 1956; and of August 5, 1956; and would be most grateful to any readers who could supply these.

A member of our staff would very much like to buy or borrow Alexander Whyte's Volume 3 of "Bible Characters."

—THE APPRENTICE.

### SWAZILAND DONATIONS

Previously acknowledged	£212 3 10
"I.C. and J.F." .....	2 0 0
Miss M. Clarke .....	1 0 0
R. D. Watkins .....	1 17 6
Miss V. M. Lade .....	1 0 0
TOTAL .....	£218 1 4

### SISTERS TO LEAVE BUNBURY

News has been received that the Reverend Mother and Council of the Order of S. Elizabeth of Hungary have decided to withdraw the Sisters of the Order from their work in Western Australia.

The Sisters have served the Diocese of Bunbury for nearly thirty years and are greatly beloved. They will be very much missed.

They are to return to the Mother House in London.

given in Chinese as well as in English.

The further extension and strengthening of these existing colleges would provide most of the needs for the time being and insure first-class training of priest-leaders for the future.

The essential financial requirements of the dioceses were considered and listed for forwarding to the National Missionary Council of the Protestant Episcopal Church.

The multiplicity of languages in the area make difficult the supply of literature; but efforts were made to think out ways whereby pamphlets can be written with a South-East Asia



The bishops who attended the South-East Asia Council at Manila this month. (Sitting, left to right): The Bishops of Rangoon, Borneo, Hong Kong, the Philippines, Korea and the Assistant Bishop of Korea. (Standing): The Assistant Bishop of Rangoon, the Bishop of Singapore, and the Assistant Bishop of the Philippines.



## HEAVEN AND HELL ARE NEGLECTED

### REPORT ON TEACHING IN SCHOOLS

CHURCH INFORMATION SERVICE

London, February 18

"Heaven and hell are realities, but we doubt whether sufficient teaching about them is given either in day schools or in Sunday Schools."

This statement occurs in the British Council of Churches' report, "Growing Christians", on education in schools.

The report was made by a group of educationists, including representatives of Anglican, Methodist, Baptist and Congregational Churches, who have spent a year surveying and comparing the religious education given in the county, voluntary and Sunday Schools.

"Christians," they say, "have perhaps reacted too strongly against literal pictures of heaven (harps and white wings) and of hell (flames and tortures)."

"Christianity is not adequately represented as the hope of 'pie in the sky when you die.'"

"Nevertheless heaven and hell undoubtedly represent part of our Lord's teaching. Divine judgement is an urgent reality."

The group's report will be presented to the British Council of Churches in April.

Not only does it state that "the supernatural must be given its rightful place as part of the context of children's lives," but that "failure . . . to give plain definite teaching about science and religion can only lead to bewilderment and conflict when boys and girls feel the full impact of science."

The second-rate in music and art is condemned categorically: "Some of the mawkish sentimental presentations of Our Lord in picture-books, films and filmstrips must have done devastating harm by forming a connection in children's minds between religion and the sloppy."

The summary of achievements in the country schools

### "THE NEEDS OF MAN"

CHURCH INFORMATION SERVICE

London, February 18

The Archbishop of Canterbury and the Moderator Designate of the Church of Scotland and leader of the Iona Community, Dr. George McLeod, will both be speaking in the Central Hall, Westminster, on May 2.

They will speak on the first day of a two-week exhibition entitled "The Needs of Man."

Sponsored by the Inter-Church Aid and Refugee Service of the British Council of Churches and the British and Foreign Bible Society, the exhibition will seek to show how the churches are grappling with fundamental problems of mankind in all parts of the world.

As well as teaching the Christian faith, they are also leading the world in a vigorous onslaught on one of the worst problems of the age, the suffering and deprivation of refugees and other victims of political unrest and natural disasters.

### OLD PARISHES HELP NEW

CHURCH INFORMATION SERVICE

London, February 18

The parishes in the Diocese of Bristol have undertaken to contribute £60,000 over the next four years to provide churches for new housing estates.

During 1956, they also contributed the record sum of £29,017 to their diocesan board of finance for "ordinary purposes."

Because of the claim on them on behalf of the new churches, the amount asked for these ordinary purposes will be kept at £30,000 a year for three years, despite rising costs."

## W.C.C. WILL MEET ON ISLAND OF RHODES

ECUMENICAL PRESS SERVICE

Geneva, February 18

The World Council of Churches plans to hold the 1958 meeting of its Central Committee on the Island of Rhodes in August.

The invitation came from the Ecumenical Patriarch of Constantinople and the Holy Synod of the Church of Greece.

It was announced to the W.C.C.'s Executive Committee at its meeting from February 4 to 7 in Geneva.

"We are very happy," said the council's General Secretary, Dr. W. A. Visser 't Hooft, "to have this invitation." Final confirmation is expected from the Central Committee when it meets in August at Yale Divinity School, New Haven, Connecticut.

The 90-member Central Committee probably will hold its 1958 sessions in Western Europe. The smaller Executive Committee meets this summer at Seabury House, and in February, 1958, at William Temple College, Rugby, England.

The August, 1958, meeting is planned for Istanbul, and in February, 1959, the committee has been invited to Argentina as guests of the Protestant Theological Seminary at Buenos Aires. The committee will make its final decision on going to Latin America at its meeting this summer.

Dr. Visser 't Hooft also told the Executive Committee that the third Assembly of the W.C.C. has now been officially invited by the National Christian Council of Ceylon to meet in Ceylon in 1960. The committee decided to answer the invitation "sympathetically." Final decision on the place and the date will be made by the Central Committee.

Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, reported to the committee that he believed visas would be granted to churchmen planning to enter the United States for World Council meetings this summer. "There is no mind to exclude delegates from communist countries," he said.

The Executive Committee voted to let the officers of the council decide on the next action in regard to the postponed conversations with the Moscow Patriarchate of the Russian Orthodox Church, originally scheduled for late in January.

### MOSCOW DELAY

Dr. Visser 't Hooft said the Moscow Patriarchate had asked for the conversations to be delayed "for a little while." The officers now have the authority to decide if the W.C.C. should bring up the matter at some future time or wait for correspondence from Moscow.

Dr. Visser 't Hooft reported, however, that the Patriarchate had accepted the agenda for the proposed conversation, including discussion of Hungary and Suez.

The Central Committee of the W.C.C., at its meeting in Hungary last August, approved the conversations and suggested they be held near Paris at the end of January.

There have been no developments at all regarding conversations with church representatives from the Chinese Democratic Republic. Dr. Visser 't Hooft said.

The Chinese churches had made no suggestion about official delegations to China, but the Central Committee last August said it believed such a visit "would increase goodwill, understanding and fellowship within the world-wide Christian community as represented by the W.C.C."

### CHURCH AID TO REFUGEES

ECUMENICAL PRESS SERVICE

Geneva, February 18

The churches throughout the world have given 800,000 dollars for relief work in Hungary and Eastern Europe.

This is in response to the appeal made last November by the World Council's Division of Inter-Church Aid and Service to Refugees.

The appeal was made as a result of the uprisings in Hungary.

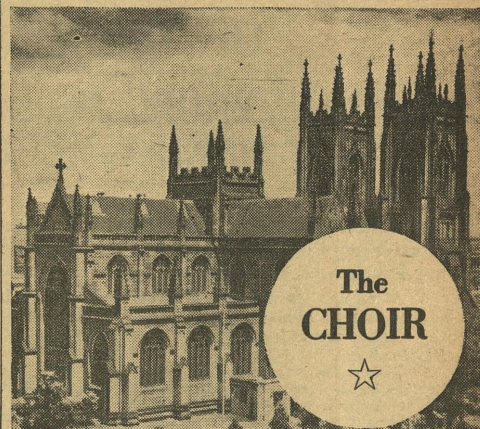
The director, Dr. Edgar Chandler, told the council this month that 28,459 refugees had been moved during the year.

The council had secured visas for 4,777 Hungarians to the United States.

He said there were 70,000 refugees still in Austria, with the Austrian Government only able to care for about 20,000 permanently.

Dr. Chandler appealed for continued aid. "The general atmosphere is that we can expect a substantial movement of refugees all over Europe in the next few years," he said.

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Cathedral as its  
very stones . . . .



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A New Choir School

MUSIC is one of the most spontaneous forms of human expression, and since the earliest ages of Man the worshippers of all creeds have sought to enrich their rituals with sacred music.

In Australia, the St. Andrew's Choir is continuing the great musical heritage of the English Cathedrals, where choral singing has always brought a poignant perfection of beauty to the services.

It will readily be understood that the Choristers need continuous training to uphold this splendid tradition, and such are the stringent demands of this special study that it is essential for the boys to have a School of their own.

The Choir School has many distinguished "Old Boys," including Sir Charles Kingsford-Smith, John Antill, and Sir Douglas Mawson. Yet in the seventy-one years of its existence the School has never possessed a real home of its own . . . it has shifted from pillar-to-post, and its present premises are most unsuitable—a disused factory site.

We feel that these young people deserve better of the Community they serve . . . and we think you will agree. If you do, would you give your agreement the tangible and helpful form of a subscription towards a new modern School?

Our target is £30,000, and we have reached halfway. All contributions are deductible from Income Tax . . . and when you make this gift you not only enrich the present, you build for the Christian future.

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Herewith my subscription of (amount) . . . . . towards the St. Andrew's Cathedral Choir School Building Appeal.

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## UNITY MOVES IN LATIN AMERICA

ECUMENICAL PRESS SERVICE

Geneva, February 18

An ecumenical youth team, the first to visit Latin America, has created new interest in world-wide Christianity, said Bishop Sante Uberto Barbieri, on February 5.

Bishop Barbieri, who is one of the presidents of the World Council of Churches, was reporting to the council's Executive Committee in Geneva.

The team, which visited 12 countries, was a new way of encountering Christianity for the Latin American, Bishop Barbieri said. He is bishop of the Methodist Church.

Until now, the bishop pointed out to the 12-member committee, the influence of Protestant theology and worship has been from North America. As a result of the team's visit, a Bolivian minister already wants to come to Bossey, Switzerland, to attend the W.C.C.'s Ecumenical Institute.

The six-member team was sponsored by the World Council of Churches and the World Council of Christian Education and Sunday School Associations. Members came from Sweden, France, South India, the United States and Canada.

Though Latin American churches are "so denominationally minded," the bishop said, there is a desire among the

young people to come together. In the Argentine conference, which he administers, young ministers have insisted on forming committees on church union.

Bishop Barbieri also made a plea for literature in Spanish and Portuguese. "If we want to win Latin America, we need literature in Spanish and Portuguese on the work the World Council of Churches is doing," he said.

The bishop commended members of the ecumenical team who spoke Spanish during their visit and team director, the Reverend Bengt-Thure Molander, who made speeches in Spanish—"with a Swedish accent."

At the opening session of the Executive Committee, the council's general secretary, Dr. W. A. Visser 't Hooft, reviewed what he called "a period largely dominated by factors exterior to the life of the Church" and told the committee members that the pressure of the Hungarian and Suez crises had given the churches "new opportunities to demonstrate what our movement is and why it exists."

### ABBNEY GLASS IN MEMORIAL

ANGELICAN NEWS SERVICE

London, February 18

Early sixteenth-century stained-glass from Westminster Abbey now forms part of a canopy which will surmount the war memorial at Torrington Church, North Devon.

The stained-glass was sent to Mr. Charles Drew after the Abbey had been bombed in 1940, and he has made the canopy after twelve months' work.

The canopy, which is nearly four feet long, has concealed lighting behind it. The Torrington coat of arms, which has also been incorporated, is flanked by Flanders poppies.

### CHURCH SISTER AT GUY'S HOSPITAL

ANGELICAN NEWS SERVICE

London, February 18

The first "Hospital Church Sister" in the Diocese of Southwark was licensed by the Bishop of Woolwich on February 1 in the chapel of Guy's Hospital.

She is Miss Anne Harding, and she will wear a specially designed uniform and cross and be known in the hospital as "Sister Anne."

Her pastoral work will be parallel to that of the chaplain. She will have the special care not only of women patients, but also of the staff, which includes eight hundred nurses.

Miss Harding formerly served as a staff nurse and ward sister.

She later managed a surgery in a factory, and, after qualifying as a Church worker, assisted in the pastoral care of patients and staff in six of Liverpool's hospitals.



# THREE ASPECTS OF THE CHURCH IN CHINA

By FRANCIS JAMES

There are three aspects of the life and worship of the Holy Catholic Church in China which, it seems to me, can now usefully be described, and summarised, and which will form the basis on which some estimate of the future of the C.H.S.K.H. can reasonably be guessed.

They are: first, the recruitment and training of men and women for the Sacred Ministry and Church work; second, the extent to which young people and children already take part in and are being recruited to the life of the Church; and third, the general quality of parochial life.

I CANNOT claim any wide or special knowledge of these things, or indeed of anything else about China or the C.H.S.K.H. I hope it has been made clear that I claim only to describe facts and situations as I saw them.

But with this qualification I am bound to say that I share the feeling of the entire Delegation that the C.H.S.K.H. enjoys under God's providence a very strong position, and that its future as a national Church is bright.

There are no longer any solely Anglican theological colleges in China. The Roman Catholics alone have preserved some of theirs, and all the non-Romans have joined in forming "Union" Theological Colleges. There are four of these — at Peking, Nanking, Chungking and Canton.

## CANTON COLLEGE

The Canton College is a small affair, in which only 3 of a total of 29 students are Anglicans. Neither this nor the College at Chungking has anything remotely like a decent library. The staff, although not predominantly Anglican, is well qualified, as far as I can judge, in each case. The buildings are inadequate for both. The leaders of all Chinese Christian denominations are well aware of these defects and agree that they must be remedied; but I found no evidence of any great sense of urgency about it. This is unfortunate; but it is understandable: Chinese Christians have a lot to do with scanty resources.

The Chungking College has

erally, as one of my colleagues dryly noted, "doing well the jobs you're always a bit dubious about giving your young curates."

The work of these trained women parish workers varies, of course, with the type of parish in which they live. In one city, for example, we met one who was doing a full-time administrative job; but in the main, whether in city or rural parish, they are engaged in straight pastoral work. The important thing about them, to me, was the fact that they are trained.

The Yenching Union Theological College at Peking is comparatively large, and the physical accommodation is reasonably good by comparison with Chungking; but the impression of those in the Delegation best qualified to judge is that it is not yet as organised as is desirable. There is, for example, a library of some thousands of books, including a great deal of little value; but many crates of books are unpacked yet, and the library is not classified. However, a start is to be made on this shortly. There are 75 men and 35 women in residence at this college. Unfortunately, I have lost my note on the number of Anglicans; but I think there were at least a dozen. One of the staff from Yenching College, the Reverend Chao Fusan, who speaks good English, accompanied me on my journey to Sinkiang Province in the remotest north west of China.

The college which most excited our admiration, and which is undoubtedly what the other

ing, students in training; the remaining 125 were priests and pastors undergoing "refresher" courses, which lasted either one academic term or one academic year according to their nature. As I understand, they were intended both to cover advanced work of an academic kind, and to enable members of the several ministries to gain vicarious experience of different aspects of their work in different parts of the country through discussion groups. They were attended by men and women, who lived in a separate hostel away from the main college centre.

The year is divided into two academic terms of about 18 weeks.

The staff of 25 was formed from the staffs of the uniting colleges. I am not in a position to make an expert definitive assessment of the staff; but I must say that its members impressed me greatly. Of the Dean and Bishop Shen I have already written. Greek teaching is done by a Miss Liu, who is I think a Methodist (though I cannot be sure). She is certainly a first-class Greek scholar and teacher. I was much impressed by one teacher, a Baptist, who was I think vice-Dean; but unfortunately I cannot recall his name. Like several of the others, he had an excellent command of idiomatic English.

## THREE LEVELS

Students are taught on three levels, according to their background before entry. There is a four-year course for those who have completed a lower Middle School education, which corresponds to the Intermediate or Junior Certificate in Australia, the old School Certificate in England, and something like a three or four-year High School course in the United States. There is a course of equal length for those who have completed the higher Middle School course which, in my judgement based on visits to a dozen such schools in China and careful comparison of their syllabi with our own in Australia, produces scholars of roughly First Year university status, or a little less, by Australian or English standards.

I should here interpolate the opinion that Chinese Secondary education is a very severe, formal and serious matter by comparison with Australia's. There is no modern and "enlightened" nonsense about it, and nothing of the "free activity" which has produced such interesting results in some places. It was strongly reminiscent of the best in formal academic education that used to be found in France and Scotland, with great emphasis on formal precision. The number and range of subjects taken was without exception more formidable than any Western child has to face.

The third course offered at Nanking is for college and university graduates, of whom 15 have passed through the Seminary since 1952—two more were in residence at the time of our visit. Bishop Ting and my Baptist friend told me that this course was of the same standing as a good B.D. degree course, and I should be happy to accept their judgement although there was time for neither Canon Loane (who, as Principal of Australia's largest Theological College, was better placed than I to judge) nor myself to go thoroughly into the scope of the course and



Children in the nursery school at the Nanking Theological Seminary.

the standard of the final examination.

The proportions of students from different denominations at the Seminary last year were: Church of Christ in China (Presbyterian), 31.4 per cent; Anglicans, 19.7 per cent; Baptists, 17 per cent; Methodists 12.2 per cent; Wesleyans 3.2 per cent; C.I.M., 3.2 per cent; China Missionary Society, 2.7 per cent; China Independent Church 2.7 per cent; and there was one student each from the Quakers, the Pentecostals and Little Flock.

At the time of our visit there were fourteen Anglican students, including four women, in the main Seminary. In addition, there were 24 Anglicans, including 9 priests, undertaking refresher courses. I understand that the technical name for much of the refresher course is "advanced pastoralia."

Meetings of the student body as a whole, choir practices, and services, are held in one very large lecture room. Anglican students attend some of the services held there, as do all other students. But the Anglicans have also their own small chapel. The sanctuary of this, together with a sufficient area to seat perhaps twenty, is completely set apart, and accommodation is increased as required by opening a partition at the west end. This chapel is beautifully appointed, and has a striking altar, carved in wood, which was designed by Bishop

generally and with particular reference to China; Pastoralia; Homiletics; Greek and Hebrew, which are optional subjects; English language and so on. Anglican students meet separately for what they call "liturgics." I imagine this would correspond with our studies in the West in the Prayer Book, the Creeds, the Apocrypha and so on.

One interesting aspect of the curriculum is that many courses are duplicated; the emphasis is, respectively, more or less fundamentalist, or more or less liberal. It is left entirely for students themselves, after sampling, to choose which of such courses they wish to attend. When I commented favourably upon this my Baptist friend neatly remarked: "We are more Anglican than you realise!"

## MUSIC EMPHASIS

There is a solid emphasis on one thing generally lacking in such Western theological colleges as I know: music. Not only is formal instruction given in pianoforte, the organ and a number of other instruments, together with the theory of music; but there is much teaching and practice in choral singing. The Seminary choir is remarkably fine. Frankly, I was astonished to hear it. Here they were, not only Anglican students, but Baptists, Pentecostals and heaven-knows-what, not giving superb renditions of Gregorian chants, followed by rousing choruses! At the mo-

and double rooms and some small dormitory accommodation.

The library seemed well stocked with standard theological works; but I could find little current matter save for a few periodicals. By "current" matter I mean theological literature published in the last decade. The librarian and the staff all said that the library was deficient in much that they wanted, but that many books were on order and it was hoped they would arrive this year. The library was certainly being used during our visit.

We were asked to speak to the students, who were assembled in their main lecture room. The Bishops of Tasmania and Rockhampton, followed by Canon Arrowsmith, delivered such polished short addresses that, knowing I could not compete, I simply said how glad I was to be there and suggested that the students ask me any questions they wished about Australia. This was a bad move. It meant that I had to stay, on my feet for twenty minutes instead of five. The questions were nearly all political: "How do Australians regard the world peace movement?" for example. On the principle that nothing good comes from beating about the bush I told them that world peace was a different matter from the world peace movement, and why. They took it all very well, we thought.

My impression, from the questions asked, was that this was an alert student body, genuinely interested in the social implications of Christianity, intensely interested in international relations, but starved of sufficient material about them.

I suppose some aspects of their training might seem a little unusual, at first; but it seemed to me sufficiently practical, based on the facts of Chinese life and society, to produce good working priests and pastors and, at the same time, to contain enough pure academic content to ensure that the better ones would be thinkers as well.

One does not like to make comparisons which might be misunderstood; but I think I should say that I know many Australian theological students, and some men recently ordained, whose background and training is not quite as good as that of some of these Chinese students.

Some of the Delegation have the impression that there were not many young people in evidence during our visit. I disagree with this. The proportion of the age group from about 16 to 22 years did seem slightly lower than we might have expected; but it was not significantly lower than in most Australian churches, it seemed to me. There was, however, a distinctly lower proportion of the group aged about 22 to 32 years, I thought.

(Continued on page 11)



The widow of Bishop Lindel Tsen (left) and her daughter, Ray, who accompanied some of the delegation as an interpreter.

only 25 students, six of whom are women. Two students only are Anglican. Twelve of the total come from national minority groups, who are not Han Chinese, in Western China. The theological emphasis, I am told, is more fundamentalist here than in the other three colleges.

There is a much clearer place for women in the Church of China than in such other parts of the Anglican Communion as I know. There is no question of ordaining them, of course, but we encountered a great many women parish workers all over China and were much taken by them. Not only do they perform the duties undertaken by deaconesses and members of some religious Orders elsewhere; they give a positively Second Century touch to the Church in China by regularly visiting the sick, helping those members of the parish who are aged, poor, and so on, conducting catechism and other classes for children as well as adults, and gen-

three hope to become one day, is the Seminary at Nanking.

This college, of which Bishop Ting is the Dean, was formed in the autumn of 1952 by the union of a number of Anglican and Protestant colleges from Nanking and other places. It occupies a site of several acres, the main buildings being situated in a former school.

We found that the Chinese Government, both central and through its provincial and local arms, had been of great assistance to the several religious bodies when the college was founded. As far as we could ascertain, no actual finance was provided; but the Communists helped in the acquisition of sites and were generally co-operative. This seemed significant to me: nothing can be accomplished in China these days if the Government is not "co-operative."

At the time of our visit there was a total of 232 students. Of these, 107 were, properly speak-

Ting, and executed by local craftsmen.

The very existence of the chapel would have satisfied me, personally; that Anglican students at Nanking maintain their identity in a predominantly Protestant population. This impression was confirmed by talks with individual students as well as the teaching staff.

It is difficult to convey just what my impression was—in China as a whole, and not merely in this Seminary. On the one hand, Chinese Anglicans seem to co-operate on a friendliest terms with the Protestants. They all know each other. They are all Christians together. On the other hand, it seemed to me, both Anglicans and Protestants were aware of the distinct Anglican theological position, and accepted it without demur.

The basis of the studies in this Seminary is, of course, the Bible, and Biblical Studies occupy just less than half the time for the whole curriculum. There is not much that I am qualified to write about in detail about this curriculum; but the experts in the Delegation tell me that it is sound by any Western criteria. It covers the Old and New Testaments (introductory work, history and exegesis); Church History (both

ment there are several good soloists in residence.

Since so many students come to the Seminary before completing their secondary education to university entrance standard, courses in general education are given. I was told there is particular stress on Chinese language and literature.

The favoured game among students is, of course, basketball. Everyone plays it in China.

An annexe at the rear of the Seminary is used as a nursery school. It was in the charge of a trained, full-time teacher. The twenty small children belonged to members of the teaching staff, the "workers" at the College (i.e., domestic staff, gardeners, and others) and two married students. These nursery schools seemed to be attached to most educational institutions as well as industrial concerns in China. It was run on the same lines as similar schools which I know in England and Australia. The children were just like little children anywhere.

Accommodation for students at Nanking is better than in any of the other theological colleges. There are separate blocks for men and women students, in which there are single

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



# THE ANGLICAN

FRIDAY FEBRUARY 22 1957

## HOUSING IS A MORAL PROBLEM

The Leader of the Federal Opposition is by no means always right; but few could disagree with him when he criticises the housing situation in Australia and underlines it by pointing at unsaleable stocks of timber and brick-works which are closing down. Whether Dr. EVATT has done more than score a legitimate enough debating point, by suggesting that the Federal Government is alone to blame, is another matter, for the States have surely a clear responsibility in the matter as well.

The Church is concerned, not so much with apportioning blame, as with urging all responsible authorities to action. In this, the Church of England is completely at one with the Roman Catholics and the Protestant denominations. It is a matter of grave and continuing concern to every Christian in the community that family life should be destroyed for so many because of a housing shortage, so many years after the war and post-war shortages which were reasonable, if temporary, excuses some years ago.

People of all kinds, whose moral claim on the community as a whole for a home, are without homes. Among those at the top of the list, by any criteria of moral obligation, we should place the wounded ex-serviceman who, after offering his life and sacrificing his health for Australian democracy and the ideals to which the community pays at least lip service, still has neither home nor prospect of one. It seems to us scandalous that such cases should exist; but they do, and we can supply any interested Government Department with a long list of them.

The next group comprises aged folk, single and married, who, after a lifetime of service to the community, involving real work and not the actual thirty-three hours worked in some Government Departments to-day, are similarly homeless. It would be easy to publish volumes of their present trials and sufferings. They are very many. Their circumstances are known in most cases to the Administrations of the Commonwealth. But the degrading conditions under which they live seem unlikely to be ameliorated much in our time. This is not to say that the Federal Government has not much to its credit already, because of the help it has given religious bodies in their concern to provide housing for the aged; but we could wish that the Government could do more, and that above all it could awaken the national conscience to the present shameful position.

What, next, of young people? Now, many older folk will say that things are so easy for the young to-day that to make them easier would only hasten the process of "softening," which we all deplore in those a few years younger. There is much in this; but there is much more to the story as well. Holy Matrimony is, indeed, not an estate lightly to be entered into; but it is an honourable and necessary estate, and it is one from which too many young people by far are being excluded to-day because of the housing shortage.

The last major group affected is the migrant population. If, for reasons which we have outlined more than once, we are bound to maintain the present migrant flow into this country, then we must be prepared to accept the economic consequences and pay the price in terms of increased production through harder and better work, and greater all-round industrial efficiency. No man in his senses will come with his family to Australia from a home in Europe if he knows that he stands one chance in ten of finding a home in Australia after another ten years. These facts get about, and there is evidence that the unfavourable publicity which our housing shortage has already given Australia abroad has tended to restrict the flow of more desirable migrants.

It is true, as Dr. EVATT maintains, that current monetary policy is the largest immediate obstacle to be overcome before the housing shortage can be remedied. On the face of it, many who could not now buy a home would at once do so if cheap money were available, and a system under which a small deposit sufficed. But these are only the surface appearances, the manifestations of the underlying fact: that money is merely a measure of goods and services. It is the goods that we are not producing; the absence of a concept of service to others that bedevils Australian life and will yet lose us the race unless we develop it. Cheap money, small deposits will not solve our housing problem in the long run unless our production becomes so efficient that housing materials, too, become cheap. At root, this presents a moral problem which is very much the concern of the Church.



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

### Banking Reforms as Test of Sincerity

Whether the banking reforms promised by the Liberal Party in 1949 will be carried out in 1957 should presently be revealed.

A few days ago the Prime Minister, Mr. Menzies, and the Federal Treasurer, Sir Arthur Fadden, had discussions with leading bankers on the proposal to separate the trading and central bank functions of the Commonwealth Bank.

Several private members of the Liberal Party, with more tender consciences than some of their colleagues, have been pressing for some years for the enactment of this pledge. And presently the Government parties as a whole will consider the shape of this legislation.

But why have the Government leaders been so laggard in bringing down the Banking Bill? From the double dissolution in 1951 until last July the Government had a Senate majority for the passing of its legislation. Why were those five years wasted?

Now, according to reliable reports, a Banking Bill could be blocked again by the Senate. The Government controls only half the membership—30 out of 60. Official Labour Senators number 28, and there are indications that the two Anti-Communist Labour Senators will sink their differences with Dr. Evatt's followers for the occasion and also oppose the bill.

The sickness of a Labour Senator left the Government with a workable majority last session. But it cannot continue to rely on such adventitious aids.

So one is entitled to ask how serious the Government is in producing its long-delayed banking measure now.

It seems to me to have four courses open to it, namely:—

- (1) To save its conscience by promoting a bill almost, certainly doomed to defeat in the Senate.
- (2) To bring down a compro-

mise bill which the Senate may be induced to pass.

(3) To seek a double dissolution if the Senate persists in refusing to pass a bill incorporating all the reforms pledged in 1949.

(4) To continue to do nothing about banking reform.

The decision the Government makes on this issue in the next few weeks could well be taken as a test of its sincerity.

### South Australia Has Dark Cells, Too

The point made in this column last week about the need for enlightened improvement in our Australian prison systems is given some emphasis by a copy of the South Australian Prisons Act which a Trinity Gardens correspondent has sent me.

This Act, a consolidated one, had not been amended up to 1944, and, I assume, is still operative in the form then printed (it is that copy which I have).

After recent comment on the imposition of dark cell punishment on a prisoner in the Brisbane gaol, I was disturbed to see that South Australia also authorises the same treatment for any of 16 offences against prison discipline.

The relevant section 47 reads:—"The controller or a visiting justice may examine any prisoner touching any such offences, and may order any prisoner so offending to be punished by being closely or otherwise confined in a dark or light cell, or by being fed on bread and water only, or by both such punishments for any term not exceeding seven days."

For repeated offences or for an offence the "enormity" of which is deemed to merit greater punishment a visiting justice or justices may in their discretion (according to section 48) "sentence the prisoner upon conviction to be kept at hard labour, with or without irons, for any term not exceed-

ing one year" and "to be kept in solitary confinement for any portion of the said time, not exceeding three months in periods none of which shall exceed one month, and which shall be at intervals of at least one month."

Furthermore, "there shall be no appeal from any order imposing any term of punishment upon any prisoner under section 47 or section 48."

Whether such punishments are ever inflicted in South Australian gaols nowadays I do not know. But surely such provisions should be struck from the Prisons Act like the leg-irons, which one had hoped had long since been struck from any prisoner in any Australian gaol—but which the South Australian law presumably still permits to be shackled to a recalcitrant criminal.

### Can't We Speed Up Slum Clearance?

Some of the slums of Sydney have shocked the city's comparatively new Lord Mayor, Alderman F. H. Jensen. He said last week that he was "appalled and distressed" at what he saw in Redfern.

The Lord Mayor's humanitarian instincts do him credit. And he has a practical scheme to suggest—that the City Council itself should set an example by selling some of its commercial properties to finance the re-housing of slum-dwellers.

The N.S.W. Government, through its Minister for Housing, Mr. A. Landa, has pointed out that the Housing Commission has built 800 houses in its slum clearance programme in Redfern.

That is good. But time is of the essence of the contract in wiping out Australian slums and providing decent housing for all decent, deserving people.

Sydney, Melbourne and many of our smaller cities—even those in country areas where there is no real excuse for herding people into dilapidated hovels—have hideous slum areas.

This prosperous country should make much greater haste in clearing away the slums. Decent, healthy housing, with room to play in the grounds of their own home, should be the birthright of all Australian children. But few of those now condemned to live in slums have much hope of knowing better conditions—unless all governments and semi-governmental bodies make a concerted effort.

I often wish the Brotherhood of St. Laurence in Melbourne could be given the tools (financial) to finish this job. Then we would really get results!

### An Offensive Comic Strip

A Northcote (Melbourne) correspondent sends me the copy of a recent "Ben Bow-yan" comic strip from a Melbourne newspaper in which there is a reference to the Bible story of the flight into Egypt with a play on the word "flee" as if "flee" were intended.

My correspondent comments: "This may interest you as an example of the depths to which our near-monopoly newspapers in Australia can sink. . . It is blasphemous in the extreme."

I am sorry to see this particular strip, usually merely bucolic Australian in its humour, so offending.

I commend him for his Christian protest, and suggest that he takes the trouble to find out the editor's name—then send him a letter personally addressed.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

JONATHAN

I Samuel, Chapters 14, 19, 20

Will he ever be forgotten? He was good to look upon and unrivalled in courage, the pride of the army and the darling of the people.

But not just for these will he be remembered, but for his humility, his generosity, self effacement and self sacrifice, all of which he must have drawn from a far higher source than from his falling father. But for his father's failures in moral courage and loyalty, Jonathan has been a king, and it would seem a great king.

Jonathan was a spectator on the day David slew Goliath and his heart went out to David and he loved him as his own soul. From that day onward, until his death, the love of Jonathan for David and the love of David for Jonathan are described in words of such beauty that there is nothing like them elsewhere in literature. "We took sweet counsel together and walked in the house of God as friends."

For from the beginning Jonathan accepted with an utter unselfishness the fact that David will be King in his place. The foundation fact in Jonathan's life is his deep loyalty to the will of God, learned no doubt from Samuel. There is never a suggestion that Jonathan needed to cry "Make me a clean heart O God and renew a right spirit within me."

There is something of great womanhood in Jonathan, an utter self forgetfulness, and yet David can say "passing the love of women." But how unhappy that Jonathan finds himself out of tune with his father's jealousy and ambition and has to choose his friend to have first place. He strips himself of his robe, his sword, his bow, and his girdle, and gives them all to David.

He makes a covenant with David, these gifts being the seals of the covenant.

Jonathan protects David from his father's temper and anger. He goes out of his way to warn David of danger, he encourages David in the days when his faith might so easily fall under the strain and stress of danger. "Fear not for thou shalt be King over Israel and I shall be next unto thee."

Have we ever had to accept disappointment as His appointments, to grudge not a friend or a neighbour promotion and praise we had expected as our own. There are few more noble characters in story than Jonathan. He, too, in his own way endured the Cross—can we?

He always wins who sides with God.

To him no chance is lost; God's will is sweetest to him when

It triumphs at his cost.

### OBITUARY

#### MRS. MERCY HALL

We record with regret the death of Mrs. Mercy Lorraine Hall, wife of Mr. H. Hall, of Manly, Diocese of Brisbane.

Mrs. Hall was a keen worker for St. Stephen's Church, Coorparoo, Brisbane, until she and her husband moved to Manly.

During the war they lost their son who was serving in H.M. Jervis Bay. Mrs. Hall was at that time helping in St. George's Service Club run by the Sailors and Soldiers' Help Society.

When she left St. Stephens, Mrs. Hall became an ardent member of the Cathedral Women's Guild; was an enthusiastic helper at the jumble sales run by the Ince Missions since the inception over ten years ago and also helped regularly at the Kokoda Cafe, which was run by the A.B.M. for a number of years after the war. She will be very much missed by all who knew her and worked with her.

### CLERGY NEWS

DAVIS, The Reverend B. V., Rector of Stockton, Diocese of Newcastle, has been appointed Rector of New Lambton, in the same diocese.

FOSS, The Reverend Gilbert, has been appointed Rector of Meckering, Diocese of Perth, as from the end of February.

LEE, The Reverend Arthur, is expected to arrive from England in March to take charge of the Parish of Kalamunda, Diocese of Perth.

LOWE, The Reverend James, Rector of West Tanfield, Ripon, Yorkshire, to be Rector of Cranbrook, Diocese of Bunbury.

MADDEN, The Reverend John, Curate at Maryborough, Diocese of St. Arnaud, to be Locum Tenens at Englewood, in the same diocese, pending the arrival of a new rector.

NICHOLLS, The Reverend Raymond, Rector of Prosperine, Diocese of North Queensland, to be Rector of Mareeba, in the same diocese.

ROSE, The Reverend C. H., Rector of Stanley, Diocese of Tasmania, has announced his retirement in April.

RUSH, The Reverend F. W., Rector of Muswellbrook, Diocese of Newcastle, has been appointed Rector of Stockton, in the same diocese.

SCAMMELL, The Reverend Mark, has been licensed as Assistant Curate to the Reverend W. S. Copland in the parish of South Bunbury, Diocese of Bunbury.

WARD, The Reverend M. W., Rector of Meckering, Diocese of Perth, to be Rector of York, in the same diocese.

WEIS, The Reverend C. R. A., Vicar of Bundarra, Diocese of Armidale, to be Vicar of Narrabri, in the same diocese.

WELINGTON, The Reverend Douglas, formerly of the Diocese of Borneo, to be Rector of Walkersville, Diocese of North Queensland.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in THE ANGLICAN See Rates Page 12

### RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

A.E.T.

February 25: The Reverend Isabelle Merry.

February 26: Father John McMahon, M.S.C.

February 27: School Service—Stories from the New Testament.

SUNDAY Episode 95, "The Church begins to grow."

February 28: The Reverend A. P. Campbell.

March 1: Bishop of Geelong, the Right Reverend John McKie.

March 2: For Men—the Reverend George Woolcock.

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

February 24: "They make you think—Paul Tillich," the Reverend John Munro.

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

February 24: The Dorian Singers, Melbourne.

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

February 24: Professor H. H. Farmer.

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

February 24: Launceston Grammar School.

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

February 25: The Reverend Sidney Price.

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

February 25-March 2: Rabbi Dr. R. Brasch.

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

February 27: "What Christianity has to say on War"—Bishop of Gippsland, the Right Reverend E. J. Davidson.

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

February 28: St. John's Cathedral, Brisbane.

TELEVISION: February 24: 11 a.m. A.B.N. Sydney: Divine Service from St. Stephen's Presbyterian Church, Sydney. Preacher: The Reverend Gordon Powell.

8.45 p.m. A.B.N. Sydney: "Pianika"—A true story from Africa.

8.45 p.m. A.B.V. Melbourne: "The Book and the Idol."



## 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 writer's name is appended for publication.

Parts of some of the following letters have been omitted.

## PRESENTING BISHOPS

### CONSECRATION IN PERTH

TO THE EDITOR OF THE ANGLICAN

Sir, — Your correspondent, the Reverend C. M. Gillespie, is mistaken in understanding that "the Prayer Book assumes that the presenting bishops are bishops of the Province".

The rubric clearly orders that "the elected bishop... shall be presented by two bishops." One does not cease to be a bishop after resignation, though, like any other bishop outside his own diocese or jurisdiction, he performs episcopal acts only by request or permission of the Ordinary.

I assure Father Gillespie that the two bishops who presented Bishop Freeth for consecration had full authority to do so. Moreover, both Dr. Elsey and Dr. Riley hold the licence of the Archbishop of Perth, and thus, though no longer Diocesan Bishops, they are in a very real sense Bishops of the Province. This status, as I have indicated, is more than the Prayer Book and Catholic custom require. This is made clear by the fact that some Australian Dioceses were consecrated in England without the assistance of any of their future provincial bishops. A bishop is primarily a Minister of the Church of God, and only secondarily of the Church of England or of any particular province.

The necessary preliminaries to the consecration of a bishop are (1) his election by the competent authority, and (2) the reading or issuing of the Mandate, which certifies that the election has taken place canonically and orders the consecration.

Your correspondent may rest assured that "laudable Catholic customs" are not usually disregarded in the West.

Yours, etc.,

✱ CECIL KALGOORLIE.

## "CHRISTIAN MISSIONS"

TO THE EDITOR OF THE ANGLICAN

Sir,—My thanks are due to "Observer" (February 15), for a most painstaking and enlightening dissection of the A.C.T. examination results. However, many readers must have been horrified to read that "nobody wanted Christian Missions."

I have never ceased to wonder that the missionary work of the Church should be relegated to an optional subject. The appalling lack of knowledge is undoubtedly responsible for the turning of missionaries' furloughs into hectic dashings from parish to parish as deputations.

Something is certainly lacking in our clergy to-day. In most of the parishes where I have been or passed through, where there is a population of Aborigines (in N.S.W. at least) the clergy certainly do not regard these people as ordinary parishioners, if they regard them at all, and perhaps a course on Christian Missions might serve to awaken them to their responsibilities to these people. In the north and north-western areas of N.S.W. I can only think of about six parishes where any work is done among the aboriginal people and in one or two of those it is only token work.

The Aborigines themselves are a challenge to the Church. They are different from many people because of their hon-

esty! They speak of learning to be Christians even if they profess allegiance to some denomination (usually the Anglican Church) and here surely is an opportunity for the clergy to teach. Because an Aborigine was baptised unless he or she is a practising Christian and churchgoer, does not mean to them that they are Christian. Often I have been approached and told how much they would like to belong to a Church but feel lost because they have never seen the clergy or feel out of place with other members of the congregation.

Christian Missions as a subject should be insisted upon by the bishops for their candidates for Holy Orders and then perhaps, in the future we may see a more active ministry in our Church.

Yours faithfully,

H. J. GREEN.

Moree,

N.S.W.

## DIocese OF DORNAKAL

TO THE EDITOR OF THE ANGLICAN

Sir,—My copies of THE ANGLICAN of December 14 and 28 have arrived to-day; whether that of the 21st will come remains to be seen. We are having a rather lean time in the matter of surface mail from Australia these days.

Your Special Correspondent in Dornakal sent a most interesting account of the consecration of the new bishop. But one interesting point was not made. The Dornakal Diocese of the Church of South India includes the old Anglican diocese of Dornakal, made famous by the greatly honoured Bishop Azariah, and also a small part of the old Methodist District of Hyderabad. It is one of the ex-Methodist ministers who now becomes the third bishop of what is substantially an ex-Anglican diocese.

This is a further proof of the way in which C.S.I. is finding itself more and more a Church at unity. And it is an encouragement to us in the north.

It will, I am sure, rouse many of your readers to prayerful interest to know that the final meeting of the Negotiating Committee for Church Union in North India and Pakistan is to be held at Pachmarhi, Madhya Pradesh, from April 3 to 6. At that meeting the Constitution of the Church of North India and Pakistan will be prepared for presentation to the authorities of the negotiating Churches for decision. Or it may be that two Constitutions will be prepared—one for the Church of North India and one for the Church of Pakistan.

Yours faithfully,  
(The Reverend) AUSTIN JAMES.

The Manse,  
Ranikhet,  
India.

## THEOLOGICAL TRAINING

TO THE EDITOR OF THE ANGLICAN

Sir,—Your leading articles are always interesting, but sometimes seem to be couched in rather intemperate language. On what, for instance, do you base your statement in last week's issue that "The sacred ministry of the Church of England in Australia is the worst trained and least educated to be found in any major denomination in this country?"

An examination of the list of serving clergy in the Diocese of Tasmania shows that out of a total of 85, there are 54 with the Th.L. degree (thirteen of whom have other degrees also) and seven with other degrees. Seventy out of the 85 have had training at a theological college. Such a proportion (three-quarters with degrees and 14/17ths with theological college training) does not seem to justify your strictures.

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

Launceston,  
Tasmania.

## SCIENCE AND CREATION

TO THE EDITOR OF THE ANGLICAN

Sir,—From Aristotle's treatise "On the Heavens" to the break-up of the Roman Empire it was known to Mediterranean people, including Hipparchus the astronomer and Ptolemy the geographer, that the earth is spherical: Eratosthenes (c. 284–192 B.C.) made quite an accurate estimate of its diameter. They regarded the earth as the centre of the universe, a view which was followed by the Christian Church. Aristarchus (c. 310–230 B.C.) anticipated Copernicus (1543 A.D.) in the "heliocentric theory," which shifts that centre to the sun.

In Professor Farrington's admirable little book "Greek Science" (Vol. 2, "Penguin") he writes: "In all antiquity only one astronomer, Seleucus, a Babylonian, who lived about a hundred years after Aristarchus, was found to support his hypothesis. The conception of a heliocentric universe was still-born." Rejection was due to religious opposition. Flat-earth notions in the Middle Ages were largely inspired by the literal reading of certain passages in the Bible following the eclipse of much of the knowledge of the older world.

Perhaps your correspondent J. R. Blair (February 8) has thought that antiquity's rejection of the heliocentric hypothesis implied a rejection of the sphericity of the earth, but Aristotle and the rest were no believers in a flat earth.

I looked again at Genesis 1:14–15 in the R.V. and wondered how your correspondent had read into the verses the "scientific idiom" which he has done. What is his authority for his paraphrase?

Looking at the times and countries where "science" and "religion" have agreed well, I doubt whether a full measure of agreement is in the interest of either. It is true that many scientists are Christians, but it is equally true that scientific method, with its stress on observation, inference, and testing of hypotheses is agnostic.

How the individual scientist reconciles religious belief and scientific method in his mind is his own affair, but if he manages it we cannot argue that his science, personified, follows him in his faith and demonstrates its correctness.

If he rejects a synthesis it does not follow that religion is thereby proved to be wrong. Scientists do not "prove" that the Christian faith is right in Australia and that atheism is right in Russia.

Yours faithfully,  
FRANK A. CRAFT.

Wellington, N.S.W.

## EARLY CHAPTERS OF GENESIS

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent of Wangan Hills has boldly stated that the early chapters of Genesis and the Jonah stories are myths; there remains the difficulty of the translation of these accounts into a language simple enough to be readily understood by children (or adults).

May I ask for a non-philosophical and practical explanation which he who runs may read.

What exactly is "the timeless problem that the rest of the Bible sets out to solve"? Why "a shattering satire" on life or what part does the "daily paper" take in the interpretation of these myths.

Yours faithfully,

A SUNDAY SCHOOL TEACHER.  
Melbourne.

## ORDINATION OF WOMEN

TO THE EDITOR OF THE ANGLICAN

Sir,—Some little time ago, a review of my small book, "Wonderful Order" appeared in your paper, and it was sceptically asked whether there is any movement in the Church of England for the ordination of women.

# A SUMMER SCHOOL WITH A DIFFERENCE

BY A SPECIAL CORRESPONDENT

Brisbane, February 18

The annual summer school for clergy of the Brisbane diocese was held from January 21 to 25 at the Church of England Boys' Preparatory School, Toowoomba, with the headmaster, Mr. N. S. Connal, as host.

The school was distinguished by the presence as one of the principal lecturers of the Reverend A. C. Hebert, S.S.M., who is a theologian of world repute.

The Archbishop of Brisbane, the Bishop of Rockhampton, the Bishop of North Queensland and the Bishop in Korea were in residence.

Approximately 60 clergy gathered on Monday, January 21, for Evensong to commence a four-day school for study and refreshment.

Some, no doubt, were a little over-awed at first by the scholarly figure of Father Hebert in his habit; four imposing purple stocks and the sight of other well-known senior clergy of the diocese.

It was not long before this feeling was removed by graceful fellowship, and by the fact that everyone soon appeared in much less formal dress.

The lovely chapel at the school was the focal point from which each day received its inspiration and was dedicated to God's glory at Matins and the Holy Eucharist.

### "THE FULFILLER"

Father Hebert gave the school some of his great knowledge of Biblical study in the first lecture each morning.

"Christ The Fulfiler" was the theme of his studies and those of us present are looking forward to the full text of these lectures being published later this year.

Father Hebert expounded the continuity of the Old Testament through the New Testa-

ment, showing the traditional typological interpretation of the Exodus Covenant fulfilled in type by Our Lord's New Covenant in His Blood.

In a very wonderful last lecture, he illustrated the typological interpretation through the Christian use of the psalms as acts of corporate worship, expressing the devotion of the whole Church.

Christ must be seen in the psalms as they are used because "He is the Fulfiler"; Psalm 15, for example, would not refer to the English Gentleman, but is a picture of Christ Himself.

Even those passages of the psalms which appear to be of a vindictive nature, are to be thought of as expressing "the wrath of the Lamb" — not against individual men, but against the enemy of Christ—Satan.

Finally, Father Hebert suggested that the mark of the Cross over the New Testament also shows over the Old Testament, because though Israel is God's chosen and favourite nation, yet He has put her through chastisement and trouble to purify and perfect her in order that she might fulfil God's Purpose.

The Reverend H. R. Orme, Chaplain to the Brisbane General Hospital, was the second main lecturer, and he covered the ground of Moral Theology and the Inner Spiritual Life in

a most competent manner.

In his first lecture, he showed that pastoral care of souls must have its own science—Moral Theology, and that man needs definite guidance in distinguishing between right and wrong. This is the duty of the parish priest.

The Gospel sets before us the standard of perfection and to-day sin is a grim fact in life and not a fancy of theologians.

The Christian life is not mere avoidance of sin but virtue in man is the manifestation that he is made in the image of God.

The Christian must ask of himself—firstly what he ought to be, then what he ought to do, and third only what he ought NOT to do.

As the lectures proceeded, it was shown that the inner life of the Christian must be based on the devotion of the Church, in which all are members of God's Family and where our relationship with God is enriched and beautified through our sacramental life.

### BISHOPS ON ASIA

Perhaps one of the most interesting features of the summer school was the contribution of the bishops. Each of the four had been concerned with Asian conditions through visits or actual residence.

Archbishop Halse had with Bishop Shevill visited Japan in 1947 on a good will mission, and had also toured through Borneo, Malaya and Singapore recently.

Bishop Housden had just returned from the official delegation of the Church to China and was able to give his impressions and experiences of that visit.

The fourth member of the episcopate, Bishop Daly, actually resides in Korea, where the situation is critical.

The frank and forthright way in which our Fathers-in-God dealt with questions at a Brains Trust, chaired by the Archbishop, gave the school a clear and fascinating account of the Asian conditions as well as guidance and direction on matters of local concern.

Of the two other evenings, one was made most interesting by the Registrar of the Brisbane Diocese, Mr. R. T. St John, who spoke on church extension, giving an excellent account of the financial situation of the diocese from the depression years until the present day.

### MODERN POETRY

A very heartening picture of the future possibilities followed though not without some warnings. With such a brilliantly able man in charge of our church financial administration, Brisbane diocese has wonderful opportunities for development.

The second evening was most entertaining, as the Rector of All Saints, Brisbane, the Reverend A. P. Bennie, provided a paper on Modern Poetry.

An interesting and thought-provoking theme developed the idea that, whereas the last century gave poets who lived in an "ivory tower" and looked down at the life below, the modern poet is much more "on the ground" though his thoughts are not easily understood because his expression is conditioned by the complexity of 20th century life.

It was with much regret that bags were packed for home on the Feast of the Conversion of St. Paul, but it is quite certain that the various parishes of the Brisbane diocese will benefit from their clergy having been present at an instructive and refreshing 1957 Summer School at Toowoomba.

In view of this, and of your reviewer's summing up of the book as "unnecessary," I think you may be interested to know of the "Anglican group for the ordination of women to the historic ministry of the Church."

I do not know whether you heard as much as we did here at the time of the actual "ordination" of a Chinese woman by an Anglican bishop, but you would be surprised by the support he received from many Anglicans. You will doubtless recall the earlier affair of Miss Maud Royden, whose agitation had an effect for years; she received unofficial support from Archbishop Temple, as you may see in his "Life".

Yours faithfully,  
F. C. BLOMFIELD.

Langford Parsonage,  
Bristol,  
England.

## CABLE CROSSES AT S. PAUL'S

TO THE EDITOR OF THE ANGLICAN

Sir,—On a fleeting visit to Melbourne after an absence of several years, I have noticed that the cable crosses which used to adorn St. Paul's Cathedral are missing.

Is this doctrinaire iconoclasm, a wilful vandalism, a scarcely less deplorable neglect, or a temporary phase in the course of repairs.

One at least of your readers will be happy if he can be reassured, by someone in authority, that the last-mentioned explanation is the true one.

I am, etc.,

E. J. WINGFIELD.  
Melbourne.

## THE REVEREND W. E. BOYLDEW

TO THE EDITOR OF THE ANGLICAN

Sir,—Many people have shared so much with us during my husband's Ministry and it has been very evident that the whole town of Young and district, Bombala, Bright (Vic.), Gladstone (Qld.), Rockhampton (Qld.), Melbourne and so many others in different places have mourned his sudden passing from this life.

I know just what a great

shock it has been to you all and when I feel very sad I think of the wonderful tribute you have all offered.

It comforts me and our family to know that you loved him, too. He passed into God's nearer Presence during his sleep, a perfect ending to his life of service here on earth.

We do not feel he is far away because his presence is so real to all who love him. We know that we must continue our journey when God calls us. He gives us courage and strength to carry on for those who need us.

Your loving sympathy has been expressed in so many ways—always with a real desire to help us, his family.

I do thank you most sincerely and feel sad because it is impossible to write personal letters to each and every one. I feel sure that you will all understand that this letter, kindly printed in the paper, is my only hope of reaching the many kind hearts.

Yours very sincerely,

MARY BOYLDEW.  
The Rectory,  
Young, N.S.W.

## THE THEORY OF EVOLUTION

TO THE EDITOR OF THE ANGLICAN

Sir,—J. R. Blair (February 8), in his criticism of the theory of evolution, writes: "This attitude may explain why cases are on record where facts unfavourable to evolution have been deliberately ignored or suppressed altogether."

Would Mr. Blair kindly state what these facts are, which have been suppressed, because they do agree with this theory?

Yours sincerely,  
R. T. DEAN.

Caulfield, Victoria.

## CHRISTMAS BOWL APPEAL

The Christmas Bowl appeal organised by the Australian Commission for Inter-Church Aid and Service to Refugees has realised £28,000.

This includes £4,500 for Hungarian and £1,250 for Egyptian refugee relief by the churches.



## ANGLICAN OF THE WEEK



Our Anglican of the Week is an attractive lass who this month enters S. Christopher's College, Melbourne, to be trained for youth work in the Diocese of Grafton.

She is Miss June Moss, of Casino, N.S.W.

After a two years' course of study at S. Christopher's, she will return to the Diocese of Grafton to take up work as a Sunday School teaching in-

structor and youth work.

Miss Moss has been a Sunday School teacher at S. Mark's Casino, for seven years.

She has also been a member of the Girls' Friendly Society and of S. Mark's choir.

Miss Moss is delighted to have been given the opportunity by the diocese to enter S. Christopher's and is keenly looking forward to her studies there.

## NEW HOSPITAL FOR ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, February 18

Important steps are now being taken in the diocese for the establishment in Adelaide of a 100-bed Anglican hospital.

A special committee set up by Synod last September agreed this week that a new hospital was a "dire necessity."

The committee convenor, Mr. A. A. Weir, said last week that certain information which had been placed before the committee had been "astounding."

Agreement had been reached on the need for the hospital, and also on the fact that the most economic size of the unit would be 100 beds.

"I am surprised with the progress made already," said Mr. Weir.

Other committee members are the Reverend E. J. Cooper, Dr. John Coventon, Mrs. F. B. Hewitson, and Mr. L. A. R. Evans.

After making further individual investigations, they will meet again in May, and prepare a report for Synod.

The possibility of the new hospital being run by a Nursing Order of the Church, if one is available, is being discussed enthusiastically. Apart from other considerations, they would greatly ease what will undoubtedly be considerable staffing problems.

## THE REVEREND J. L. FORD

FROM OUR OWN CORRESPONDENT

Perth, February 18

In recognition of more than 50 years of faithful service, first as lay reader and then priest, the Reverend J. L. Ford, Rector of Swanbourne, has been appointed to the Perth Diocesan Council.

His profound knowledge of the diocese and the Church in Western Australia, together with his experience in charge of several important parishes, will be an acquisition to the council.

## PATRIARCH OF JERUSALEM

ECUMENICAL PRESS SERVICE

Geneva, February 18

The Greek Orthodox Church of Jerusalem has unanimously elected Titular Archbishop Benediktos Papadopoulos of Tiberias as the new Patriarch of Jerusalem.

## S. PETER'S DENIAL

By Sir Bertrand Jerram

Sir Bertrand is a member of the Council of the Missions to Seamen and a prominent English churchman.

As a layman I have been struck by the astonishingly little attention that appears to have been paid by the churches to the circumstances of Peter's denial of Christ. "If therefore ye seek me," Christ said when arrested, "let these go their way." (John 18:8.)

Peter's immediate response, when offered the chance of leaving Jesus in the lurch, was to draw his sword in defence of his Lord, and prejudice any help he might have given by committing a criminal offence.

It is only John who tells us that Peter was the disciple who wounded Malchus; the matter seems to have been kept a secret during Peter's lifetime.

It is John who gives us the whole picture: "If I should die with thee," Peter had said, "I will not deny thee in any wise." No circumstances could possibly arise, he thought, that might make denial appear expedient to a man still not perfected.

And yet, Christ had warned him, circumstances will arise when the temptation to deny will be too strong for your impetuously loyal nature.

Peter, on entering the High Priest's palace—introduced by John (denial of their discipleship would, if one reads the text, seem utterly futile)—sees standing by the fire "one who was his kinsman whose ear Peter had cut off" and who asked him "did not I see thee in the garden with Him?"

S. JOHN never suggests that Peter suddenly became a coward. Is it not more logical to suppose that his fear was not so much that he would be recognised as a disciple, but rather that he would be recognised as the disciple who had just committed a criminal offence?

If a fervent admirer knocked down a policeman during the arrest of a much-loved speaker at Hyde Park Corner, he would immediately curse himself for his impetuosity. "See the sort of riff-raff this fellow collects around him," would be the police evidence; "assault and battery!"—Peter began to curse and to swear saying "I know not this man."

Such "cursing and swearing" is understandable in a man of Peter's temperament as an expression of his impotent frustration and sense of inadequacy, the result of his own impetuous folly.

Regarded in any other way, it would seem to show a meanness quite incompatible with his character.

The words "and wept bitterly" present to me a picture of a man through his own error—powerless to help as well as deeply conscious of the warning he had been given. There was, of course, plenty to make him weep; but I see his tears as, in part, tears of frustration.

CHRIST before and after His Resurrection, was constantly concerned with Peter's devotion. It was Peter to whom Christ said "Couldst not thou watch one hour?" when James and John were equal offenders; and again "Lovest thou me more than these?"

May not we believe that the motive of Peter's lie was not a mean one like that of Ananias and Sapphira and that Christ, anxious that he should reach the highest pitch of perfection to which man can aspire, was teaching him the final lesson that loyalty and devotion are no justification for a lie, and that the dilemma would never have arisen but for the earlier sin of impetuosity?

Impatience ("cursing and swearing") and prevarication are constant temptations to those seeking to ward off impatient questioners who are interfering with the course one believes it right to pursue.

Surely the lesson is a more salutary one than can be derived from the supposition that "he had been afraid to stand up for his Master when taunted by a servant girl."

One sees Peter impatient to get into the courtyard where John had already been admitted. Confronted at the same moment with the sight of Malchus' kinsman standing by the fireside, and with the girl's question—his brain in a riot of confusion, contrition and frustration—one sees his denial impelled by a very different motive from that of cowardice.

## WOMEN'S WORLD DAY OF PRAYER

The Women's World Day of Prayer will this year be held on Friday, March 8.

Anglican women throughout Australia take a very active part in this day.

Each year the service is prepared by a different country. The service this year is of rare appeal and unusual depth, being prepared by women who have suffered in distressed areas of the world (THE ANGLICAN, February 15).

The day will be observed throughout Australia in all capital cities and hundreds of suburban and country centres.

In Victoria it is the silver jubilee of the movement.

## FRIENDS OF S. FRANCIS' REPORT MUCH PROGRESS

FROM OUR OWN CORRESPONDENT

Brisbane, February 18

The fourth annual meeting of the Friends of S. Francis' College, Brisbane, was held in S. John's Social Room on February 11.

The Archbishop of Brisbane was present, the acting principal of the college was in the chair in the absence of the Principal, Canon I. F. Church, who is overseas.

The Registrar of the Diocese, Mr. R. T. St. John, was also present, and the "Friends" were well represented.

1956 was the jubilee year of the college and the "Friends" organised a special "Jubilee Year Appeal" with the object of raising extra money for the college by increasing the number of "Friends," encouraging "Friends" and others to give bursaries for those students who were not in a position to pay for all their training and to stimulate interest in the college throughout the diocese.

The annual report, the treasurer's report and the financial statement and the report of the special jubilee appeal all showed progress in these and other directions.

The number of "Friends" have increased by over 200; a number of bursaries have been received from individual "Friends" and at least two parishes have promised to help very substantially in the support of particular students.

Fifty-nine parishes in the diocese have been visited by a

team consisting of the secretary, the treasurer, and whenever possible the principal and one or two students.

It was requested that the proceeds of the Church of England Ball, 1956, should go to the college and as a result the sum of nearly £700 was handed to the "Friends," many of whom had helped in the organising of the ball.

## JUBILEE YEAR

A booklet about the college was printed and distributed in the parishes and also a special Jubilee Year College Magazine was produced by the students.

In his report on the appeal the Treasurer said: "The following point may be well considered in measuring the actual success or failure of the appeal. This year (1957) there will be more students in the college than ever before. (42 in residence and 2 external students).

"The number for Brisbane (19) shows a very substantial increase. How much this is the result of the sustained prayers of the "Friends" we cannot, of course, measure... our faith is in the fact that chiefly it is our prayers which are of value. The number of students coming to the college vindicates our faith."

After some discussion it was decided that the money raised by the "Friends" during 1956 should be allotted, subject to the approval of the authorities, as follows: To help in paying for a sealed road leading to the college; to help in paying for a new refrigerator; that the money in the Bursary Fund be used to help students as the Acting Principal and the Archbishop see fit; that the amount of £100 from the "Friends" subscriptions be used as a contribution towards one Brisbane student's fees; that the money at present in the building fund be allowed to accrue and that the balance of the "Friends" subscriptions be held in reserve.

Raising money is not the only activity of the "Friends of St. Francis College" and during the last twelve months three large services have been held: a Eucharist in the college chapel prior to the launching of the jubilee year appeal; a special Jubilee Year Evensong in the Cathedral and a Eucharist held at S. Francis-tide in the college chapel.

As well as this at least twelve parishes held special services of the Holy Communion during the September Ember-tide which were attended by the "Friends."

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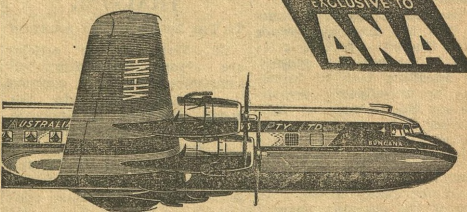
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## SUNDAY SCHOOLS REDUCE CRIME

Recently a father, whose son was before the Children's Court, asked the Magistrate to issue an order requiring the boy to attend Church and Sunday School, but the Magistrate wisely refused to do this, pointing out that Church and Sunday School attendance should be voluntary.

It is, however, a fact well known to magistrates and Child Welfare officers, that children brought up in Church and Sunday School are seldom brought up in court.

### VERY FEW

A short time ago, a senior probation officer in charge of prevention of delinquency of San Francisco's Juvenile Court, pointed out that very few of the youthful lawbreakers brought into that court could be classed as "practical church-goers."

Those who were church-goers he described as only "incident cases," and that after a term of probation they were dismissed and never heard of in court again.

Such a statement is a strong testimony in favour of the work of the Sunday School in a community.

But the reduction of crime in a community is only a by-product of the work of the Sunday School. Its primary purpose is to produce God-fearing, Christ-honouring citizens.

Its work is never incidental in any parish. The teaching of the children is the most vital activity of any Church. The Sunday School is the spear-point of evangelism, through which an impact can be made on the whole family life of the parish.

### PREVENTATIVE

Valuable as is the work of Police and Citizens' Clubs for boys, these and similar non-religious organisations cannot possibly have as deep or as lasting an effect upon the lives and characters of the children attending them as has the Sunday School, with its Gospel of redemption through Christ.

It would be impossible to estimate the influence for good upon the growing youth of today of the Sunday Schools and youth activities of the Christian Church.

"A Christ-centred Sunday School or youth movement is one of the best crime preventatives ever created," says young John Robertson, now serving a life sentence for murder.

## THE EXCELLENCY OF CHRIST

HE is a path, if any be misled;  
He is a robe, if any naked be;  
If any chance to hunger, He is bread;  
If any be a bondman, He is free;  
If any be but weak, how strong is HE!  
To dead men life He is, to sick men health;  
To blind men sight, and to the needy wealth;  
A pleasure without loss, a treasure without stealth.

—GILES FLETCHER.

### TAMWORTH

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### THE DISCIPLES' PRAYER

"When ye pray, say" (Luke 11.2)—

- I. As sons—"Our Father."
- II. As worshippers—"Hallowed be Thy Name."
- III. As subjects—"Thy kingdom come."
- IV. As servants—"Thy will be done."
- V. As Beggars—"Give us day by day."
- VI. As Sinners—"Forgive us our sins."
- VII. As Helpless Ones—"Lead us not into temptation."

—JOHN GRAY.

# The Youth Page

## TALKS WITH TEENAGERS

## GETTING TO KNOW THE BIBLE

### GOD HOLDS OUT HIS HAND TO MEN THROUGH THIS BOOK

In a city book shop recently, the sales-assistant commented to a customer who had enquired about a book on some Biblical subject, "There are so many books about the Bible, but how few seem to read the Bible itself!"

The comment was justified. To their shame, many professing Christians know very little about the contents of the Bible.

The lads and girls returning to school or college quickly come to realise that they cannot really learn history, or science, or languages unless they are familiar with their text-books.

No one could ever become a Medical Practitioner unless he carefully studied the books set for his various subjects, and applied himself to practising what he learnt therein.

And in similar fashion, to be an effective, worthwhile Christian, it is necessary to study the text-book of the Christian Faith, and apply the result of such study to one's daily life.

### BIBLE STUDY

Notice the word "study" in the preceding sentence.

You don't just "read" the Bible if you want to make its message your own; you study it.

But before you begin to study it, be sure that you approach it in the right way. Don't expect the Bible to be something which it is not.

Some time ago, an edition of the Bible was published under the title, "The Bible Designed to be Read as Literature." Now the Bible is really great literature—the greatest ever written; but if you approach it simply as literature, you will miss its real meaning.

At times you meet people who seem to assume that the Bible can be regarded merely as history, or that answers to problems of science can be found in its pages.

Of course, there is history in the Bible, and science, up to a point. But the Bible was never written as a text-book in history, and science, as we know it to-day, was unknown to the Bible writers.

I like the statement made by Dr. Frank S. Mead, who says, "God in the Book is not just trying to put words together so they will read well; He is not just writing literature, or science, or history; He is holding out His hand in His Word!"

We must approach the study of the Bible, then, to find in it God's message to men—to us—and to learn what He would have us know of His purposes.

### MANY BOOKS

Actually, the Bible is not just one book, but many. It has been described as "the Divine library." Its sixty-six books contain a wide variety of subjects—history, theology, poetry, counsel, aspiration and prediction.

Not only so, but they were written by many different authors—prophets, priests, historians, kings, a doctor, apostles, evangelists—at widely differing times, and under all kinds of circumstances.

With all these differences—and there are many others—the truly amazing thing is that through it all, from Genesis to Revelation, there is to be found a wonderful unity.

Dr. Griffiths Thomas points

out that "the Old Testament is the product of one country, stretching over a long period of time. The New Testament is the product of several countries, extending over a short time."

Then he adds, and it is important to remember this, "The Old is to the New as the foundation to the structure, and the New to the Old as the building to the basis."

### GETTING DOWN TO IT

There are two methods of Bible study that should be undertaken side by side.

The first is a day-by-day devotional reading of the Bible, such as is provided by, say, the Bible Reading Fellowship (of which information may be had from the Reverend Canon E. Cameron, St. Luke's Rectory, Mosman, N.S.W.) or the Scripture Union (236 Elizabeth Street, Sydney).

The Notes on the Daily Readings provided by these two organisations help us to find a message from God's Word for ourselves every day.

But in addition to this regular, general reading of the Bible, there should be special and specific study of some book or section of the Scriptures.

Some of our Young Readers may be interested in the studies in the Book of Joshua being given during March in the Sydney Preliminary Theological Course. Correspondence notes are available, or you may attend lectures at the Deacons' Institute, Newtown. (Particulars may be had from the Reverend H. Bates, Moore Theological College, Newtown.)

For those who cannot attend such a course, the following articles in this series will suggest ways of Bible Study and help to the better understanding of the Scriptures:

### A LITTLE CLOCK

A little clock in a jeweller's window in a certain country town stopped one day, for half an hour, at twenty minutes past eight.

School children, noticing the time, stopped to play a little longer; people hurrying to catch the train, dallied to chat with neighbours; others, going to work in shops and offices, strolled leisurely along in the warm sunshine, and all were late because one small clock stopped.

These people had never realised how much they had depended upon that clock until it had led them astray.

There must be thousands who are thus unconsciously depending upon the influence of Christian men and women, and boys and girls.

You may think that you have no influence, but you cannot go wrong in one little act without leading others astray. The Bible is true when it says, "None of us liveth to himself."

## MY SOCIETY—THE CHURCH

Its Date of Starting—Whit Sunday.

Its Organisation:

Its Members—All the baptised—old people and infants; good and bad, living and departed.

Its Adult Members—All confirmed Christians.

Its Ministers—Bishops, Priests, Deacons; called inwardly by God, appointed outwardly by the Laying on of Hands.

Its only Head—Jesus Christ, its Founder.

Its Purpose:

By Service—to make this world a better place according to God's will.

By Salvation—to make each man's life a good thing and therefore eternal.

Some of Its Benefits:

Fellowship—by which Christians stand together as one body in Christ, that as men affect each other by their faults, so here they may help each other by their faith.

Food—the Body and Blood of Christ is given for the strengthening and refreshing of our souls as bread and wine is refreshment to our bodies.

Forgiveness—given through Christ after every failure to any member who repents.

Obligations:

(1) Continually to turn our backs on all that is unworthy, on all sham, on all vices, that is, never to consent to evil, even when we do it.

(2) To believe in (that is, to trust myself to) God the Father, Who sent me here and knows me; God the Son, Who came and bought me back from sin to service; God the Holy Spirit, Who still inspires His Church, and guides the individual life.

(3) To live in obedience to an Unseen and Unfailing Friend.

Contributions:

Voluntary, but due.

Length of Membership: For ever.

### THE BOYS AND GIRLS

GOD wants the boys, the merry boys.

The noisy boys, the funny boys, The thoughtless boys—God wants the boys with all their joys.

That He as gold may make them pure, And teach them trials to endure;

His heroes brave He'd have them be, Fighting for truth And purity.

God wants the boys!

God wants the girls, the happy girls, The loving girls, the best of girls,

The worst of girls—God wants to make the girls His pearls.

And so reflect His Holy Face, And bring to mind His wondrous grace,

That beautiful The world may be And filled with love And purity.

God wants the girls!

### TRUE WEALTH

There is nothing that makes men rich and strong but that which they carry inside of them. Wealth is of the heart, not of the hand.—John Milton.

### KNOWLEDGE OF GOD

GRANT, O Lord, that we may be diligent to read Thy Word, wherein is wisdom, wherein is the royal law, wherein are the lively oracles of God; and that reading it, we may daily increase in the knowledge of Thyself, and love and serve Thee with more perfect heart; through Jesus Christ our Lord, Amen.

(The Prayer Manual.)

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## DIVISION OF STUDIES TO BE SET UP

The annual meeting of the Australian Council for the World Council of Churches decided last week at Gilbulla to set up a Division of Studies.

It will function in liaison with the Geneva division and will study both theological and social subjects.

The chairman will be Dr. G. Calvert Barber. Professor J. Davis McCaughey and the Reverend John Alexander have done much preparatory work on this division.

The theological studies will include those problems concerning the faith and holy orders of the Church and the theme for the next World Assembly of the World Council of Churches, probably to be held in Ceylon in 1960. This will be "The Lordship of Christ over the world and the Church."

Rapid social changes are taking place throughout the world. These are largely due to the impact of Western culture and techniques.

The problems created by this impact concern village and rural life in backward countries, problems of industrialisation and urbanisation arising from rapid economic development.

The aim of the Studies Division is to discern what is the responsibility of the Christian citizen both here and there, toward these problems and the people involved in them.

The Most Reverend H. W. K. Mowll, Primate of Australia, was unanimously elected President of the Australian Council for the World Council of Churches for 1957.

Archbishop Mowll will succeed the Reverend C. Denis Ryan, of Killara Congregational Church. Mr. Ryan has been President for a period of two years.

Some churches and Rotary and Apex Clubs in Australia had greatly helped the mission.

## SCARBOROUGH PREPARES FOR MISSION

FROM A SPECIAL CORRESPONDENT

Perth, February 18

Late this year, the Bishop of Kalgoorlie is to conduct a parish mission at S. Columba's, Scarborough, W.A.

It will be directed primarily to the faithful of the parish in the strengthening and building up of the life in Christ.

The season of Lent is being used as part of the many preparations for the mission.

On every Sunday evening in Lent, laymen from different walks of life will speak about the relevance of the Christian way of life in their own particular spheres.

The speakers include a master-builder, a doctor, an apprentice, an engineer, a lawyer, and a university student.

## NEW AREA

On the Wednesdays in Lent, Canon J. Paice, Rural Dean of Perth, will give addresses on the spiritual life.

Scarborough is a vast new housing area on the outskirts of Perth, with a population of 18,000, and expanding very rapidly. It uses a dual purpose hall and aims at building further halls in the various districts in the parish.

The building of a church will come later, once the districts have been served. The parish is only a few years old, and the need for a strong church in a district which lacks many social amenities is very great.

gration activities of the Australian Council for the World Council of Churches by sponsoring migrants and migrant families. This was said by the Hon. J. J. Dedman, Director of the Council's Resettlement Department.

Churches in Horsham, Victoria, had found work and homes for 16 men. Another church, Yarra Street Methodist, Geelong, men's group had purchased a house in order to be able to sponsor migrants, who would use it upon reaching Australia.

It would be made available for others as each successive occupant was found other accommodation. In 1956 the Australian Council brought 5,000 migrants to Australia.

## MIGRANTS

Australian churches had raised over £165,000 since 1951 to help refugees in various parts of the world, said the Reverend F. F. Byatt.

Largest contributors were Victoria and N.S.W., which gave £65,000 and £30,000 respectively.

At December 31, 1956, the World Council of Churches had over £1,121,000 on loan to over 6,000 migrants whom it had brought to Australia.

These loans had been given to assist in travel to Australia for re-settlement and a new life. The money to create this fund was given by Christians throughout the world and was subsidised by the Intergovernmental Committee for European Migration.

The annual meeting decided on a programme of expansion during 1957.

It was decided to appoint a Director of Ecumenical Promotion as soon as a suitable officer could be obtained, whose duty would be to extend amongst Australians a knowledge of and participation in the work of the World Council of Churches.

The Australian Council also planned to raise £35,000 in Australia in 1957 for work amongst refugees.

## STONE FROM IONA FOR S. COLUMB'S

FROM A SPECIAL CORRESPONDENT

Wangaratta, February 18

A large piece of Laurentian gneiss, a reddish, volcanic crystalline stone, reminiscent of the local Warby redstone, has arrived at S. Columba's Hall.

It has come from Iona as a gift from the trustees of Iona Abbey, in Edinburgh, Scotland.

Iona is the small island of the Hebrides Group on the west coast of Scotland, where S. Columba, the Patron Saint of the College Districts, arrived with his company of monks in 563 A.D., and where he died in 596, the year before S. Augustine arrived in England.

From Iona his great missionary journeys laid the foundations of Christianity in Scotland and Northern England.

The stone, still showing the ancient mortar from the 13th century, will be set in the college chapel at a special service and will create another material link between the primitive Church of the British Isles and the modern Church in these districts.

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# N.S.W. PROVINCIAL SYNOD HAS LONG HISTORY

By A SPECIAL CORRESPONDENT

Bishops in scarlet and purple, under those square black velvet Doctors' caps which impart a singularly raffish and sinister air to their wearers, provided the customary dash of colour when Provincial Synod assembled in Sydney last Tuesday.

Unlike the last meeting three years ago, which collapsed in a single day through sheer lack of business—and interest—this year's Synod should yield much more than mere pageantry, however.

SOME good controversial questions were already on the Notice Paper, and others were expected to be added to the agenda when the delegates from all parts of the State assembled in the Chapter House after the Synod Service at 3 o'clock.

In addition, there are significant signs that N.S.W. is at last beginning to develop that Provincial feeling, notoriously lacking for some decades past, which binds together the several dioceses of Western Australia, Victoria and Queensland. Each of these States forms an ecclesiastical Province which, with the Province of N.S.W. and the extra-Provincial dioceses of Tasmania, Adelaide and Willochra, constitutes the Church of England in Australia.

The history of "The Church of England in the Province of New South Wales," to give the body its full title, dates back some ninety years.

It was in 1866 that the Bishop of Sydney, Frederick Barker, prevailed upon the Legislature to approve the "Constitutions" of that year under which the synodical form of church government was first introduced into Australia. This Act (30 Victoria) of Parliament established the Synod of the Diocese of Sydney, and enabled a "Provincial" Synod also to be called.

There was a snag, however. Bishop Barker had himself been appointed in 1847 by Letters Patent from Queen Victoria not only as Bishop of Sydney, but as Metropolitan of Australia, and no true Provincial Synod could be formed during his lifetime, for legal reasons of an intricate nature. As so often in the early history of Australia, and even after the Church of England succeeded in getting itself established in N.S.W. in 1862 and in Victoria in 1870, much of the law of the Church was inextricably tangled with the general and constitutional law of the Australian Colonies. It still is.

## FIRST SYNOD

An interesting consequence follows.

Although more of the constitutional law of the Church of England (as distinct from pure doctrine) is embodied in actual Statute than, for example, the body of general English constitutional law, yet in matters of government the Church, like the State in England, has managed to evolve organically, and successfully to ignore the strict letter of the law when it ran counter to commonsense.

Very few Anglicans themselves know anything about the legal, constitutional forms under which their Church conducts her affairs—any more than most Englishmen know much about the British Constitution. Both take the attitude that the law, whatever it is, exists to serve their convenience, and that they are not its slaves.

Thus, as long ago as 1869, the first Synod bearing the name "Provincial" actually met in Sydney—under the chairmanship of Bishop Barker himself, though only after his death and the consequent extinction of his Letters Patent could such a "Provincial Synod" in the proper sense assemble.

The Bishop seems cheerfully to have accepted the certainty of his demise in due time and, like the prudent man he was, to have taken proper steps to set up and try out the organisation which would then come into full legal being.

Meanwhile, a move was in

progress to set up a General Synod for all Australia, and this body came into being at the end of 1872.

The first Province to be formed under the Determinations of the General Synod was that of N.S.W., in 1884, two years after Bishop Barker's death. In the same year the Provincial Synod summoned under the old rules considered how it should bring itself under the general provisions of the General Synod, and decided to frame a new constitution. It was found that this new draft, framed so as to accord with the Determinations of the General Synod, conflicted with the Parliamentary Act of 1866.

## WIDE POWERS

A committee was therefore given the task of promoting a Bill in the N.S.W. Parliament to repeal the Act 30 Victoria of 1866 and replace its constitutional provisions with new ones.

The new Provincial Constitution was ready for the Synod's next meeting, in 1887; but in true Anglican fashion two dioceses continued to forget, year after year, that the Constitution could not become law until they had accepted it, and it was not until 1902 that they had done so and the Act of Parliament setting forth the new Constitution was assented to and became law.

In the meanwhile, Provincial Synod met three times as though it already had this Constitution.

Yet another Act of Parliament (in 1907) was required before the Provincial Constitution was satisfactorily expressed. The position now is that the Synod has power to alter its constitution itself without any further reference to Parliament.

This power may seem very wide; but it must be remembered that the Synod is a deliberative and consultative body, and its legislation cannot take effect until every diocese in N.S.W. (there are seven of them) agrees to it.

The President of the Synod is always the Metropolitan of the Province, who has in practice always been the Archbishop of Sydney. But it appears that the Metropolitan need not necessarily be the person chosen first after a vacancy by Sydney Synod to be Archbishop—the choice has to be approved by all the other bishops of the Province, and not, apparently, on the restricted grounds of canonical fitness.

The title of "Archbishop," incidentally, was first used in the Synod in the year 1898 as an indication of the Metropolitan status. It had been conferred a few years previously by the Church in Canada upon its Primate, the (Arch)bishop of Rupert's Land, and leading N.S.W. churchmen were not slow to follow suit—but only after gaining the concurrence of the Lambeth Conference of 1897, when the metropolitans of South Africa and the West Indies were similarly designated "Archbishops."

In the musty archives of the Provincial Registry are the Proceedings of the Synod of 1898, in which Sydney is described as the "Arch-Diocese"—a quaint error. There are no Anglican archdioceses, or prelates, strictly speaking.

Lively incidents have marked several Synods, and successive Presidents since Bishop Barry's time have had to be on guard against "awkward" questioners.

Sydney Diocese has always provided generous hospitality for country delegates. Somehow, this was overlooked by the diocesan Standing Com-

mittee in 1892—simply because the Synod had been adjourned for four months. Immediately the Synod opened, a well-known Sydney priest, Canon Kemmis, demanded of the President, Archbishop Saumarez Smith, "whether no preparation whatever" had been made for "hospitable entertainment" of delegates from afar by the Standing Committee.

Fortunately, the Archbishop himself had not forgotten, and his trusty Dean had arranged matters; but Canon Kemmis still felt himself, however vicariously, a negligent host, and took the matter greatly to heart.

In the same Synod, Sydney Diocese incautiously had appointed a clergyman—and a Canon at that—to be a "Lay Representative."

This brought forth some acid comments from a country lawyer, and the hapless Canon's seat was declared vacant—all the Sydney laymen voting against him.

It has been the custom for the Synod to welcome any visiting bishops who may happen to be in Sydney during its meetings. The precedent was established in 1895, when the Metropolitan invited the Bishops of Tasmania and Brisbane to sit with the bishops of the Province on the dais, and the Synod passed a motion welcoming them.

[An account of the Synod will appear next week.]

## NEW CHAPEL FOR WHYALLA

FROM OUR OWN CORRESPONDENT

Adelaide, February 18

The building of a new chapel for the Whyalla branch of the Missions to Seamen is something which must be faced in the very near future, says the Reverend Henry Kelly, the mission chaplain, in his annual report.

"We seem to have been talking of the proposed new chapel for some time," he adds.

Present arrangements were proving inadequate "time and time again."

Mr. Kelly says that plans for the new chapel have now been prepared.

During the past year 561 visits have been made to ships visiting the port of Whyalla. This work is estimated to have occupied more than 1,000 hours of the chaplain's time, and contact has been made with more than 15,000 seafarers of many races and creeds.

So far £614 have been donated to the Whyalla Mission's Centenary Year appeal, which closes on May 31. Donations will be gratefully received by Mr. Kelly, at Darling Terrace, Whyalla.

## M.P.'s CHRISTIAN FELLOWSHIP

ANGELICAN NEWS SERVICE

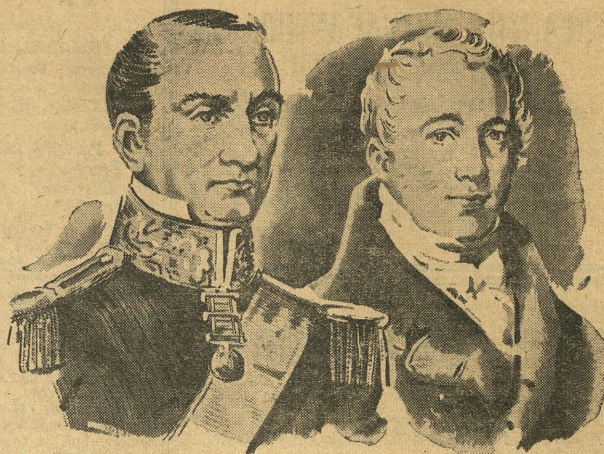
London, February 18

The Archbishop of Canterbury addressed a meeting of the newly founded Houses of Parliament Christian Fellowship at Westminster on February 5.

The fellowship is open to membership by all members of Parliament and peers and others working in the Palace of Westminster, including journalists and secretaries.

The archbishop spoke on the functions of the Church and the place of the Christian in the life of the world.

## Chateau Tanunda "Historical Firsts" No. 33\*



Governor R. Darling

Colonial Secretary, Alexander Macleay

## The First Census

Australia's first Census was held in November, 1828. Like the general musters that had been called at least annually from 1788 to 1825, its aim was simple—to discover the size of the population and the extent of its ability to sustain itself.

This Census came about as the result of a legal impasse. The old musters, which required all inhabitants both bond and free to attend muster-points on certain dates, were called on the initiative of the governors. But a little before the regime of Governor Darling (1828-31) it was found that the issue of proclamations and Government and general orders by the Governor was illegal and, therefore, that free inhabitants could not be compelled to attend musters. As a result, the musters were abandoned. That meant, of course, that no check could be kept on population growth. A debate in the English House of Commons in 1823 showed the nature of the problem; during that debate it was variously stated that the population of New South Wales and Tasmania ranged between 49,000 "and a fraction" and 60,000.

The 1828 Census, which was held in N.S.W. alone (no Census was called in Tasmania until 1836), revealed that the population of N.S.W. was 26,698. Compared with the modern form of Census which requires answers to dozens of questions, the 1828 enquiry was extremely simple. It sought the name and age of each person; whether bond or free; what ship brought him or her to N.S.W.; year of arrival here; the length of sentence (if a convict); religion; employment and residence. The question concerning residence was apparently void, for the answers not only gave the place of dwelling, but the size of any property

owned, what area had been cleared and cultivated and the number of cattle held.

An interesting point about this Census is that it did not take the form of sheets issued to each person to be filled in. Full details of the method used have not been preserved, but Census officials, under orders from the Colonial Secretary of N.S.W., Alexander Macleay, apparently went from door to door (or property to property) throughout the colony and secured the required answers by questioning.

The "Sydney Monitor" described this as "inquisitorial," but the "Sydney Gazette"—which was never tardy in defending official conduct—said it was "universally recommended." The "Gazette" added: "... instead of the Colonists being ordered, which is not very congenial to a free English mind, to attend at such time and place to give their names, etc. (this refers to the old musters), they are now only required to furnish that information, so necessary in every well organised Government, to those parties who may politely wait on them for that purpose."

When the second N.S.W. Census was held in 1833, it was revealed that the population had grown by more than 30,000 in five years. When Tasmania's first Census was held in 1836, it showed that the island's population was then 50,216. South Australia's first Census was held in 1841, Western Australia's in 1847, Victoria's in 1854 and Queensland's in 1859. The first collective Census for the six States was in 1881, when it was found that the total population was 2,250,194.

It is not without point to note that Victoria's population was very much greater than that of N.S.W. from 1864 to 1892.

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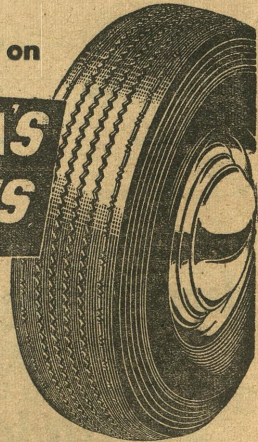
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## C.M.S. HOLDS FIRST OF ITS CONVENTIONS

FROM OUR C.M.S. CORRESPONDENT

Hundreds of parishioners from surrounding churches filled Chatswood Town Hall, Sydney, for five consecutive nights last week for the first of eight C.M.S. district missionary conventions planned for the year.

Parishes taking part were S. Paul's, Chatswood; S. Stephen's, Willoughby; S. John's, Willoughby; S. Barnabas, East Roseville; and S. Andrew's, Roseville.

For two Sundays C.M.S. speakers preached at all services in these churches to large congregations.

From Tuesday, February 12, to Saturday, February 16, evening meetings were held in the Chatswood Town Hall, and an average of nearly 400 people attended these meetings.

Canon H. M. Arrowsmith, Commonwealth Secretary of the British and Foreign Bible Society, and a former secretary of C.M.S., spoke on "The New China." Canon Arrowsmith, who recently visited China with the Anglican delegation, gave encouraging reports of the progress of the Church, so much of which had been nurtured by the Church Missionary Society.

Canon Arrowsmith said that Australian C.M.S. missionaries had given a total of more than 1,300 years of service to the Church in China, and showed how this labour is now bearing fruit.

On Wednesday night, the Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, took the subject, "Africa takes over her Church."

He told of the amazing advance which has taken place in recent years in Tanganyika, and emphasised that Africans were now coming to positions of leadership and responsibility in the Church. Dr. Norman Powys, a C.M.S. jungle doctor, also spoke of the work in Tanganyika.

### ABORIGINES

Thursday night brought concentration on the work amongst Australia's Aborigines. Mr. W. J. Harbour, of Beecroft, told briefly of the work of erecting the present mission buildings at Groote Eylandt.

Mr. Ralph Barton, of the C.M.S. Roper River Mission, showed from the lives of some of the aboriginal people that God was blessing the work.

A considerable number of the aborigines had responded to God's call to service in the fellowship of the Church, but the work, being amongst Stone Age people, was very slow and demanded much patience.

"Asia as we saw it" was dealt with on Friday night by the Reverends Gerald Muston and Roderick Bowie. Mr. Muston, C.M.S. Federal Editorial Secretary, emphasised the urgency of missionary work in Malaya.

He said that there were at least 300 of the Malayan new villages still without any witness at all to the Christian Gospel. The Church's work in towns, too, suffered from lack of staff, though what was being done was meeting with remarkable response.

Mr. Bowie, C.M.S. Commissioner for South-East Asia, said that the great human need in Hong Kong was a tremendous challenge to the Christian Church. The thousands of Chinese living in the huge resettlement areas were almost wholly without any Christian ministry.

Saturday night was "Youth Night," when four C.M.S. candidates preparing for different types of missionary work, told "Why I'm Going." The challenge of Christ for dedicated lives was stressed by the General Secretary of C.M.S. in N.S.W., the Reverend Geoffrey Fletcher.

Seven more conventions will be held in different districts in N.S.W., all culminating in a huge C.M.S. Convention in the Sydney Town Hall from March 24 to 31, 1958.

The next convention will be for parishes in the Manly-Pittwater district, from March 10 to 17.

### EVANGELISM AT R.A.A.F. CAMP

FROM OUR OWN CORRESPONDENT  
Brisbane, February 18  
National Service Trainees at Amberley, Queensland, R.A.A.F. Station, are receiving more than their regular Air Force training.

At least 50 per cent. of those in training at Amberley at present are from the university and represent nearly every faculty. The trainees of all denominations have regular lectures from their chaplains.

The Church of England chaplain, the Reverend J. R. Payne has already given lectures on: The Existence of God; The Nature of God; The Place of Christ in the Nation and the Community; and Family Life, to the present call-up.

Padre Payne has arranged for several "civilian" clergy to come and lecture the men. The Reverend E. W. Wetherell, Rector of S. Andrew's, South Brisbane, spoke on Marriage Guidance.

The Acting Principal of S. Francis' Theological College is to speak on Vocation, and the Reverend C. T. Debenham, Rector of North Ipswich, is to speak on "The Relation of One's Faith to One's Job." Other lectures are to be arranged.

The padre said that a feature of these lecture periods is the lively discussion afterwards and the great interest aroused in the minds of these young men, a lot of whom have had little or no contact with the Church before their arrival in camp.

### OPPORTUNITY SHOP HELPS MANY

S. Mark's Opportunity Shop at Camberwell, Victoria, gave £4,000 in 1956 to a wide variety of organisations throughout Australia and overseas.

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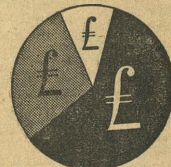
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## THE CHURCH IN CHINA

(Continued from page 3)

Of tiny tots at Sunday Schools there were plenty; but for some reason the Chinese did not seem to think we would be interested, and our hosts did not go out of their way to show us them. Since one of my fellow delegates usually preached at the services I attended each Sunday, I must confess that I got into the habit of slipping out during the sermon to see what went on outside. In most places I found a Sunday School in full swing, with numbers rather higher than I should have expected in view of the size of the regular congregations. I suspect that, although the generality of Chinese Anglicans are probably better churchgoers than Australians, they tend like us to make their children go to Sunday School, whether they themselves attend church or not. Chinese priests whom I asked agreed this was so.

### ROMAN COLLEGES

It may interest some to know shortly how the Roman Catholics are placed for theological training and in their work among young people. The Roman Catholic Archbishop Pi Shu-shih of Mukden told me that their three colleges in Peking, Nanking, and Shanghai, were all on about the same level, each with about 60 students. Peking had 34 "Latinists" and 27 reading theology and philosophy in training for the priesthood. The Archbishop said these numbers were wholly inadequate for the needs of the Roman Church. The major difficulty, he said, was not so much the small number of candidates offering, but the desperate shortage of teachers. As far as children are concerned, the policy is for small children to attend catechism classes each day after school in the parish church or the home of the parish priest, or at some other venue. I was told that the children of Roman Catholic parents attended these classes as a matter of course, and I saw them being conducted in several places.

Last, on the general quality of parochial life in the C.H.S.K.H., I think it will be obvious that one could write much or little. I shall content myself with a few generalisations instead of detailing the figures on which they are based.

### LITTLE LEISURE

China is a very hard-working country. Its people have little leisure time, and only one day's complete rest each week. The mere fact that they are so small a minority tends to throw Anglicans closer together, and in most parishes, rural or urban, everyone knows everyone else—including those members who tend to be only nominal parishioners. Apart from churchgoing, there seemed to be other communal activity in most parishes—many of them, for example, were spending a lot of time at night preparing Christmas music and plays during our visit in November and December. Church attendances at the great festivals of Easter and Christmas, I learned, were as they are elsewhere: much higher than at other times. In short, parish life in China seemed to me much like parish life anywhere else, save that the larger family of the parish in China was more of a family than in the West. One circumstance made it a little difficult to judge. This was that the moment our Delegation appeared anywhere every clergyman seemed to drop his parish work in order to entertain us and look after us generally. They were "on tap" at all hours, and some of us thought at first that this indicated they had nothing else to do. But I am satisfied now this was not so.

### LAUNCESTON CITY MISSION

Services of married men required as CITY MISSIONARY to the above Mission. All particulars can be had from Hon. Secretary.

MR. T. H. COOPER,  
Box 40, P.O. Launceston, Tas.  
Closing date, March 5th, 1957.

## DIOCESAN NEWS

### ADELAIDE

#### MITCHAM

The Reverend L. G. Kerdel, Vicar of Mill, Victoria, took Sunday Communion services in the Mitcham Parish last month during the absence on holidays of the Rector, the Reverend R. H. Pearman.

#### TEENAGE DANCES

S. Clement's, Enfield, are holding fortnightly teenage dances this year.

#### COLONEL LIGHT GARDENS

All Saints', Colonel Light Gardens, have decided to run a Wells Organisation every-member campaign. The canvass director arrived in the parish this week.

#### BORDERTOWN

S. Barnabas', Bordertown, has established a Youth Fellowship, which already has more than 40 members.

#### WOODVILLE CANVASS

The parish canvass at S. Margaret's, Woodville, is proceeding very successfully.

#### SEACLIFFE

The people of All Saints', Seaclyffe, presented a solid silver sick Communion Cup, the Reverend Lloyd Wellington before he left for his new appointment as Priest-in-Charge of S. Michael and All Angels', Millicent.

#### GOODWOOD

Mr. F. J. A. Jolley completes 30 years as Churchwarden at S. George's, Goodwood, at Easter. Plans are afoot for celebrations in the parish to mark the occasion.

#### GLANDORE

A special meeting of S. Benedict's, Glandore, people will be held after the 8.30 a.m. service on March 3 to receive recommendations from the architect through the church committee for the letting of a new tender for the erection of the new church.

#### HENLEY BEACH

S. Michael and All Angels', Henley Beach, are making long-range plans for a fair in the parish hall on Saturday, May 4, at 2 p.m., in aid of church funds.

#### FULLARTON

Building operations have begun for the new church of S. Chad, Fullarton. The total cost will be about £11,000.

#### YORKTOWN

A set of white vestments, with matching burse and veil, have been given to S. George's, Yorktown. They were a thank-offering—the vestments from Mr. M. Litchfield and family, and the burse and veil from Mrs. Limb and Miss June Limb.

#### ARMIDALE

The parish canvass in S. Peter's Cathedral parish is now in the early stages of its implementation with the Loyalty Dinner fixed for March 5 and 6 at the Town Hall. Mr. P. A. Wright, Deputy Chancellor of the University of New England, a former president of the Graziers' Association of N.S.W., is the chairman of the General Committee. Dr. R. B. Madgwick, Vice-Chancellor of the University, and a member of Armidale Synod, is chairman of the Special Gifts Committee. Dr. J. H. Priestly (people's warden) and Mr. W. S. Bigg (Thalgarra) are co-chairmen of the Canvass committee. Dr. H. G. Royle is chairman of the Teams Committee, and Mrs. P. Dangar is chairman of the Hostesses' Committee. The three-year target for the canvass is £40,000.

#### THE ARMIDALE SCHOOL

New members of the staff of The Armidale School this term are Mr. H. Emble, from Scotch College, Melbourne, who is teaching Physics; Mr. G. Stevens, of Brisbane University; Mr. A. Yeoman, and Mr. B. Fox. The school is in the preparatory school. There are ten pupils from South-East Asia—Singapore, Hong Kong, Penang, Ipoh and Fijian. The school is at its capacity with 285 pupils in the senior school, and 28 in the preparatory section. The headmaster, Mr. Gordon Fisher, states that the purchase 18 months ago of Meadowfield and the adjacent 26 acres of land is proving a great asset. Thirty-five boys are accommodated in Meadowfield.

#### BATHURST

##### PARISH OF PORTLAND

At the annual meeting of parishioners, with a larger attendance than for some years, the following were elected as the vestry of the parish: Mr. W. M. Hughes, H. K. Batty, R. Bovering, W. Everall, W. Dowling and M. E. Bridge. The two latter are the first young men to take their place on the parish vestry. W. Hughes is parish secretary. Very satisfactory reports were made on progress in the parish during 1956. The election of officers at the annual meeting of the Y.A.S. brought Mr. Bridge into office as president, Walter Dowling as secretary, Harry Kearns and Dulcie Sharp as vice-presidents, and Betty McDermid as social secretary.

##### PARISH NOTES

The Bishop of Carpentaria preached at the cathedral on Sunday evening last. S. Michael's Children's Home is on the phone now; the number is 3250. The Bathurst sub-branch of the R.S.L. has given a Union Jack and Australian flag to the Children's Home. A new branch of the Junior Anglicans is being formed at Grenfell Parish. Debo A.S. have had a busy and happy year, with much missionary work, and "giving" in many directions.

The Holmwood church, a sub-centre of the Cowra Parish, is pathetic, with its walls standing alone. Storm and tempest caused the roof to collapse, doing much damage to windows and furnishings. Orange Y.A.s' first girl president, Jacqueline Barnes, did well at last meeting. Supported by good co-officers, a good year is promised. They have drawn up a fine four months programme. Other branches could write no doubt for a copy. One item includes preparation for the big May rally.

#### S. MICHAEL'S

Peak Hill Sunday School children have sent donations for the home. A Bathurst businessman, Mr. M. Camberg, has given another radio, this time for the playroom. Mrs. Elliott, of Kelso, and her family have given a £50 complete bed in memory of her husband and their faithful service. Plans have practically been finalised for the beautifying of the inside chapel in the memorial home. It will be unique and the work will be carried out by Otto Bros., who did the final wall murals in the Chapel of the Holy Spirit at S. John's Church, Cowra. Several of the unusual carved furnishings have been already earmarked for memorial gifts, by people in Australia and England. One memorial will be for the late Canon A. E. Homfray. The D.C. will give progressive details to the congregations at Ulan, Gulgong, and Goolma on Sunday next during his visit to that parish.

### BUNBURY

#### CHURCH ARMY TO WORK IN THE DIOCESE

On Sunday, February 10, prior to the Sung Eucharist at All Saints' Church, Collic, the Bishop of the Diocese, the Right Reverend Donald Redding, licensed Captain M. R. Little of the Church Army to work in that parish under the direction of the rector, the Reverend R. J. Cook. After the service opportunity was taken to welcome Capt. Little at morning tea.

### MELBOURNE

#### ORDINATION

An ordination service will be conducted by Archbishop Booth in S. Paul's Cathedral on Sunday, March 17, at 10.30 a.m. The following are to be made deacons: Michael Boyd Challen, B.Sc., Th.L. (Curate, Christ Church, Essendon); Russell William Chapman, Th.L. (Curate, S. Peter's, Box Hill); John Michael Furness, Th.L. (Curate, Holy Trinity, Hampton); Arthur John Grimshaw, Th.L. (Curate, Holy Trinity, Surrey Hills); Donald William Menzies, M.B., Ch.B. (Curate, S. Mark's, Camberwell); Gerald Robert Wall, Th.L. (Curate, S. Barnabas); John Geoffrey Wright, Th.L. (Curate, S. Andrew's, Brighton); Charles James Winter, B.A., Th.L. (Curate, S. Matthew's, Ashburton); Ronald Theodore Durance (Curate-in-Charge, Mt. Duneed, Torquay, Freshwater Creek and Angelsea); Lawrence Victor Green, Th.L. (Curate, S. John's, Bentleigh); Bryan Francis Hall (Curate, S. Hilary's, Kew); John Richard Kalney, Th.L. (Curate, S. James' Ivanhoe); Geoffrey Edgar Moorhouse (Curate, S. James', Dandenong); Alan Frank Pattison, Th.L. (Curate, S. Matthew's, Cheltenham); John Henry Walton, Th.L. (Curate, Holy Trinity, Coburg).

The following are to be ordained priests: Harry Roberts Lewis Bailey (Curate-in-Charge, Brighton, Barrow and Modoc); Arthur Roy Clark (Curate, All Saints', St. Kilda); William John Claydon, B.A., Th.L. (Curate, S. Matthew's, Ashburton); Ronald Theodore Durance (Curate-in-Charge, Mt. Duneed, Torquay, Freshwater Creek and Angelsea); Lawrence Victor Green, Th.L. (Curate, S. John's, Bentleigh); Bryan Francis Hall (Curate, S. Hilary's, Kew); John Richard Kalney, Th.L. (Curate, S. James' Ivanhoe); Geoffrey Edgar Moorhouse (Curate, S. James', Dandenong); Alan Frank Pattison, Th.L. (Curate, S. Matthew's, Cheltenham); John Henry Walton, Th.L. (Curate, Holy Trinity, Coburg).

### NORTH QUEENSLAND

#### S.S.M. DIRECTOR VISITS

The Director of the S.S.M., Father Paul Hughes, visited the Chapter of the Brotherhood of S. Barnabas, held at Ravenshoe at the end of January. His visit was in connection with the future development and work of the Lay Teaching Brotherhood which is hoping to develop into a community for the promotion of education being the first community of this kind within the Anglican Communion.

#### HAISE MEDAL

For the second year, a girl from one of the North Queensland schools has won the Haise Medal which is given annually to the top pass in the State scholarship examination amongst all church schools in the State. The medal was this year won by Patricia Netherfield of S. Gabriel's School, who beat the highest boy in the State by two marks.

#### INDUCTIONS

The Reverend Raymond Nicholls is to be inducted as Rector of Mareeba during February, by Archdeacon Tully Firth. The Reverend Alan Dumbrell, the Reverend Douglas Wellington and the Reverend R. Collins are to be inducted by Archdeacon R. Innes to the Parishes of Sarina, Walkersstone and West Mackay.

#### DEDICATION

It is hoped that the new S. Matthew's Church, Mundingburra, will be ready for opening and dedication by March 9. The wet

season has been in part responsible for the delay in building programme. The church is of contemporary design and features the use of the local granite. The altar is made of large pebbles collected in the vicinity and the altar ornaments are after those used in S. George's Chapel, Windsor.

### PERTH

**NORTH-WEST AUSTRALIA**  
News has been received that though Broome has been so badly hit by the cyclones, the church and the rectory have suffered very little damage.

#### RIVERTON

The foundation stone of the church hall at Riverton estate was laid on Saturday, February 17.

#### GRAYLANDS

In the absence of the Archbishop, the Administrator, Archdeacon R. B. Hawkins, will set the foundation stone at Graylands.

#### MINIMUM STIPEND

The Diocesan Council are working towards setting a minimum stipend, for all clergy, stipendiary lay readers, and deaconesses, related to the basic wage.

#### DEAN MOORE

A social function is being arranged to celebrate the 85th birthday and 60th anniversary of the Very Reverend Dean Moore, retired and now living at Scarborough.

#### CENTENARY CELEBRATION

The Reverend W. Bastian has been appointed co-ordinator of centenary celebrations for the Diocese of Perth.

### NEW RECTORY

The Parish of Narembeen which has been without a rector for more than 10 years, has built a new rectory for the Reverend A. N. Apperly.

### NEW ARRIVALS

The Reverend Paul Atkins will arrive from England in March to take charge of the Parish of Beverley.

### DIOCESAN COUNCIL

The Right Reverend R. E. Freeth has been appointed to the Diocesan Council.

### FROM MELANESIA

Miss J. Beglen, of Pamua, Melanesia, will visit the Diocese of Perth and Kalgoorlie during March.

### SYDNEY

**S. JAMES', KING STREET**  
A Melanesian evening was arranged by the Young Anglicans and the Missionary Guild within S. James' Women's Fellowship on February 1. Miss Mavis Salt and Sister Greenslade gave interesting talks of their work teaching and nursing in the New Hebrides.

On February 3 the re-organised Sunday School was opened in the crypt at 9 a.m. while parents were at the Family Eucharist.

On January 31 the Reverend J. F. Cherry finished his ministry after 17 years at S. James' and Sydney Hospital. The latter chaplaincy will be carried on jointly by the Reverend R. Harley-Jones and the Reverend O. B. McCarthy.

The Study Circle re-assembled in the crypt at 8 p.m. on February 7, it meets on the first and third Thursdays of the month.

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Mr. R. J. Mason (Hon. Secy.), 18 Wellesley St., Mount Albert.  
All communications to be addressed to the Hon. Secretary.

## JOT IT DOWN NOW!

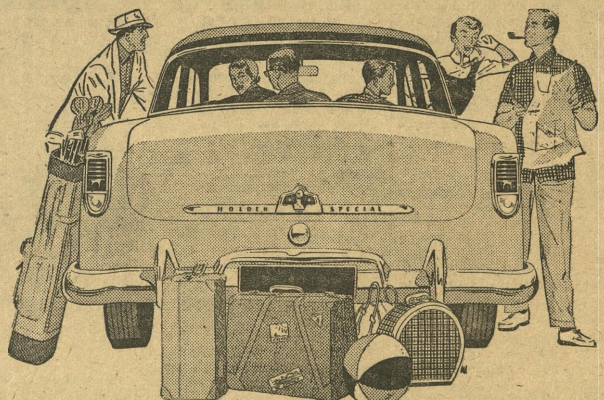
ON WEDNESDAY, FEB. 27th  
At 7.30 p.m.

### ST. ANDREW'S CATHEDRAL

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

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

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## SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr David Williams of Brighton-le-Sands, N.S.W., who sent us this picture of Miss Judy Norman busy with her Sunday School kindergarten group at S. Mark's Church, Brighton-le-Sands.

## "FACE LIFT" FOR OLD CHURCH

FROM OUR OWN CORRESPONDENT

Brisbane, February 18

S. Colomb's Church, Clayfield, Brisbane, has been disturbed violently in the past few weeks.

The building had rested peacefully in its large grounds surrounded by big old trees for a very long time. Then things began to happen to it.

First it was painted by a band of energetic voluntary workers drawn from the parishioners.

Then it was discovered that the stumps were in an unsafe condition and needed renewing. (For coolness and as a means to combat white ants, wooden buildings in Queensland are built up on hardwood or, more recently, concrete stumps.)

The long-range building plan for the church includes the building of a new chancel and vestries in brick; the moving of the existing nave to fit into the new chancel; the building of a new baptistry, entrance and tower in brick; and the enclosing of the wooden nave with a brick veneer.

The failure of the present stumps has meant that stage two has had to become stage one, as a lot of unnecessary expense would have been incurred had the building been restumped now only to be moved in a year or two.

So now the church is on blocks while new concrete stumps are being built on the new site and all services are being held in the hall.

The rector, the Reverend Cyril Biggins, said that this means a lot of extra work as

the hall is in use all the week. There is a kindergarten there, and other organisations use the hall too, so that it has to be set up for the church services each Sunday and dismantled again for the week-day activities which begin on Monday morning. But, he added, the many willing helpers make light of the work.

## NEW SCHOOLS FOR MANCHESTER

ANGELICAN NEWS SERVICE

London, February 18

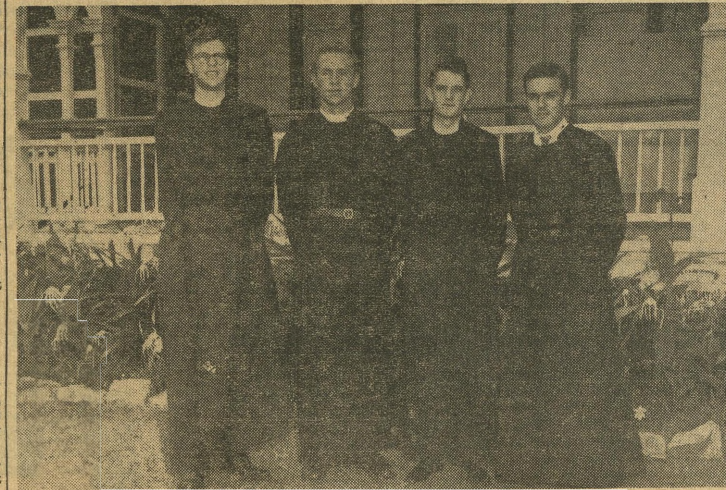
Plans for seven new schools in the Diocese of Manchester are now waiting final approval as part of the diocese's twenty-year progress plan.

The total cost will be about £300,000.

## NEW BOOKLET BY FATHER HEBERT

A new booklet by the Reverend Gabriel Hebert, S.S.M., entitled "Christ the Fulfiller," is to be published next month by the Anglican Truth Society.

The booklet will be the printed lectures delivered at a recent Clergy Conference in Brisbane, and deal with the interpretation of the Old Testament in the light of its fulfilment in Christ.



The ordinands, who were ordained in S. James' Cathedral, Townsville, on February 3, at Bishop's Lodge during the pre-ordination retreat. (Left to right): The Reverend Michael Brown, the Reverend Colin Cussen, the Reverend David Williams and Mr. Peter LePine.

## ORDER FORM

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(Signature)

## VICE-MASTER OF S. MARK'S

FROM OUR OWN CORRESPONDENT

Adelaide, February 18

A 28-year-old graduate of the Melbourne University, Mr. Donald E. Kennedy, has been appointed Vice-Master of S. Mark's University College, Adelaide.

He succeeds Mr. R. B. Lewis, who was appointed Master following the resignation last year of Dr. A. Grenfell Price.

He was educated at Scotch College, Melbourne, and then at the Melbourne University, where he took a first-class honours degree in English and History.

While serving as tutor, and then senior tutor, in the History department, Mr. Kennedy was awarded a first-class M.A. degree.

He has just returned to Australia after studying for a Doctorate of Philosophy at Trinity College, Cambridge.

## ORDINATION IN TOWNSVILLE

FROM OUR OWN CORRESPONDENT

Townsville, February 11

Three men were ordained priest and one was made deacon by the Bishop of North Queensland in his Cathedral of S. James on Sunday morning, February 3, at 9 a.m.

Before the ordination, a three day retreat was held at Bishop's Lodge, conducted by the Reverend B. Tringham.

During the course of the retreat, the Bishop of Carpentaria conducted a practical evening to show the ordinands the manner in which the Holy Communion should be celebrated.

The ordinands were: The Reverend Michael Brown, a graduate of Durham and Salisbury Theological College, who is to serve at S. James' Cathedral;

The Reverend David Williams, lately president of the Anglican Society in the University of Sydney where he studied in the Faculty of Arts and the Department of Pharmacy, who will serve at Mt. Isa;

The Reverend Colin Cussen, lately senior student of S. Michael's House, Craferis, who is a North Queenslanders by birth and will serve at the parish of S. Matthews, Mundingburra;

Mr. Peter LePine, who came from England six years ago to serve for a period at Yarrabah Mission and who has now completed his training for Th.L. at S. Francis' College, Brisbane.

The ordinands were presented

## LAW SERVICE IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, February 18

A special service to mark the opening of the Law Term, 1957, was held in S. John's Cathedral at 9 a.m. to-day.

The Archbishop of Brisbane presided, and Canon A. L. Sharwood preached the occasional sermon. The service was conducted by the Venerable Frank Knight, Canon-in-Residence at the cathedral.

The Honourable the Chief Justice, Mr. Justice Mathews, Mr. Justice Stanley, and Mr. Justice Hangar attended, as well as the Sheriff of the High Court, Mr. Emerson, magistrates, Queen's Counsels, barristers, solicitors, other members of the legal profession, and the Lord Mayor.

The first lesson was read by the senior barrister, Mr. J. S. Hutcheon, Q.C., and the second lesson by the Chief Justice.

Canon Sharwood, in his address, pointed out that to be called to administer Justice was just as much a vocation as to be called to the Ministry of the Church, and that it is very necessary in the legal profession to ask for God's blessing and guidance.

He referred to the overruling passion of men for justice, and gave a very brief account of the development of law and justice from the days of Hammurabi in the second millennium B.C. to the present day.

## CLASSIFIED ADVERTISEMENTS

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

### POSITIONS VACANT

WANTED SHORTHAND-TYPIST for New South Wales Office, Australian Board of Missions, 14 Spring Street, Sydney. An opportunity to help the Missions of the Church at the home base. Enquiries welcomed, ring, write or call. BU5881, (Sydney Exchange), The State Secretary.

### OUTBACK HOSPITALS

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

EXPERIENCED PRIEST required for position of Precentor and Minor Canon, S. Paul's Cathedral, Melbourne. Stipend £1100 and residence. Singing ability essential. Apply with full particulars to the Dean of Melbourne.

DIOCESE OF WANGARATTA. Priest required immediately for the dual position of Diocesan Director of Religious Education and Youth Organiser. Ample stipend, adequate travelling expenses and modern house are available. Full particulars may be had from the Bishop to whom all applications should be addressed.

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

STENOGRAPHER FOR permanent secretarial position at Belmont Church office. Apply the Reverend C. B. Gerber, 2A Victoria Street, UL2086 (Sydney Exchange).

HOUSEKEEPER REQUIRED to commence duties as soon as possible. For further particulars apply the Headmistress, The Church of England Grammar School, Newcastle, N.S.W.

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ECCLIASTICAL & ACADEMIC OUTFITTERS announce that limited stocks of nylon surplices at 7 gns. are again available. All-wool cassocks made to measure, guaranteed workmanship, from 18 gns. Lightweight cassocks from 6 gns. Vestments, frontals, banners, etc. Price lists from Mrs. E. J. Cooper, S. John's Rectory, 14 St. John's Street, Adelaide, S.A.

PALM CROSSES made by Comrades of S. George, S. Matthews, Mundingburra, Townsville, Queensland. Cost 10/- per hundred (plus postage). Orders in by March 31. Proceeds to the Australian Board of Missions.

CAMERA. £25 off new prices for twice-used Leica IIIIf with F/1.5 ultra-fast lens. Everything built in. Flash, self-timer, rangefinder, hazeliter fitted. Leather case, also American light meter. £150. No. 25, C/- THE ANGLICAN

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### MEETING

CLERGY WIVES' Association, March 1: Holy Communion 11.30 in the Cathedral. Basket lunch in Chapter House. Speaker, Mrs. Mowll. All clergy wives welcome.

Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney, for the publishers, Church Publishing Co. Ltd., No. 1 Rawson Lane, Sydney, N.S.W.

## CHURCH SCHOOL'S 108th YEAR

FROM A SPECIAL CORRESPONDENT

S. John's Kindergarten and Primary School, Darlinghurst, Diocese of Sydney, has commenced its 108th year.

It was founded in 1849 and has had a notable history, numbering amongst its past pupils many men and women now prominent in public life.

Under the Rector of S. John's, Dr. A. W. Morton, the school has now been reorganised and a highly qualified staff engaged.

Boys and girls from three to twelve years are provided for. The rector asks that former pupils send their names and addresses to him so that they may be invited to the anniversary celebrations this year.

## MARRIAGE GUIDANCE IN VICTORIA

The Marriage Guidance Council of Victoria held a conference on February 16 for members and potential members.

Activities planned for the immediate future are a new training course for counsellors, a ten-lecture series on marriage preparation and a film night of special interest to parents and youth leaders. Enquiries may be made to the secretary, Mrs. G. M. Wilson, High Street, Prahran (LA 5427).

by Archdeacon W. Hohenhausen. The bishop was the celebrant, the deacon being Canon D. Stuart Fox and the sub-deacon being Archdeacon B. Kugelman. The preacher was the Reverend Bernard Tringham.

After the ordination, a large number of people came forward to the altar rail to receive the blessings of the new young priests.

## BISHOP VISITS FACTORY

ANGELICAN NEWS SERVICE

London, February 4

The Bishop of St. Albans visited the factory of Vauxhall Motors, Ltd., at Luton, last month, in order to see the progress made by the Church in its work among industry.

He was accompanied by his industrial adviser, the Reverend H. M. Jenkins, who is Vicar of Christ Church, Luton.

The bishop remained in the factory for four hours. He toured several departments, and spoke to some of the workers.

He lunched with Mr. P. W. Copelin, who is the managing director of the firm, and also met the personnel manager and the welfare officer.

During his tour he met five of the six priests who are constantly at work among the employees.