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C.M.S. PLANS MORE WORK IN SOUTH-EAST ASIA

RECORD BUDGET REPORTED AT MELBOURNE MEETING

Facing a record budget for 1956-57, the Church Missionary Society's Federal Council last week planned important expansion of its work, particularly in South and South-East Asia.

The council, which met in Melbourne, heard that the last financial year had been the most successful in the society's history. Receipts totalled more than £135,000.

It agreed to a ten per cent. increase in the budget for 1956-57.

Thirty-five delegates, including eight bishops, attended the council meetings, which were chaired by the Primate, the Most Reverend H. W. K. Mowll.

Amongst the major overseas matters dealt with were the provision of new staff and new school buildings for the C.M.S. work at Tawau, in the Diocese of Borneo.

There are already four missionaries in this work, including two priests. The council approved plans to send a teacher and his wife to Tawau early in 1957.

In addition it was decided to proceed with plans for urgently needed additional school buildings at S. Patrick's School, Tawau. The new buildings, when complete, will cost almost \$8,000. Education is the key to the Church's work in Tawau, providing the chief contact with the people.

NEW AREA

The council discussed at length plans to commence evangelistic work in the Tawau hinterland. This will involve missionaries prepared to spend most of their time travelling inland by river from Tawau, contacting many plantation workers and others who are at present beyond the reach of the Church.

Further investigation will be made with a view to commencing this work.

The council received a report from Canon Sorby Adams, formerly of S. Andrew's Schools, Singapore, who recently inspected the work at Tawau and Lahad Datu, another C.M.S. centre.

In his report, Canon Adams described the work as "herculean." "If there is any criticism," he said, "it is the paradoxical one that the staff is trying to do five years' work in two!"

Canon Adams said that he was in Tawau long enough "to learn that a stream of prayer is going forth from the C.M.S. mission; that really hard work is being done, with the beginnings of results showing; that, though without experienced leadership, the men—and their wives—are doing a first class mission job."

JAPAN AND CEYLON

The Reverend Walter and Mrs. Newmarch, first C.M.S. missionaries in Borneo, will be returning to Australia on furlough early next year.

The council gave a lengthy consideration to the needs of the Church in Japan, where C.M.S. in past years has played an important part.

It was resolved to contact the Presiding Bishop of the Nippon Seikokai and discuss with him ways in which it may be possible for C.M.S. to assist in Japan, if and when resources are available.

The council also decided to investigate ways in which it may more effectively help the Church in Ceylon.

Lengthy discussion was given to Australian C.M.S. work in the Diocese of Dornakal, South India.

Ways and means of evangelising hitherto untouched tribes of aboriginal people in the Dummagudem (Dornakal) parish were sought.

The council decided to urge diocesan authorities to take steps to allow the Reverend Laurence Pullen, of Australia, to spend more time in the training of lay leadership, the conducting of special meetings and missions in the parish congregations with the aim of increasing spiritual life, and the training of groups for direct evangelism.

It was decided that the time had come to transfer the control of S. George's Schools and Mission, Hyderabad, from the Australian C.M.S. to the Diocese of Madras.

This is in accordance with C.M.S. policy in building up the national Church and passing over authority to it.

The decision will make no difference to Australian support in personnel and money for S. George's, and C.M.S. will continue to supply these as in the past.

Consideration was also given to increasing the responsibilities of Indian nationals in the administration of the school.

Miss Doreen Nathan, of New South Wales, was located as a physiotherapist to the Christian Medical College and Hospital, Vellore, South India. She will commence work there later this year.

SOUTH INDIA

Reports were given of the visit to Australia this year of Sister Rachel Joseph, founder and leader of the Order for Women of the Church of South India. Council decided to express its warm gratitude to Sister Rachel for her very successful visit to Australia on behalf of the C.M.S.

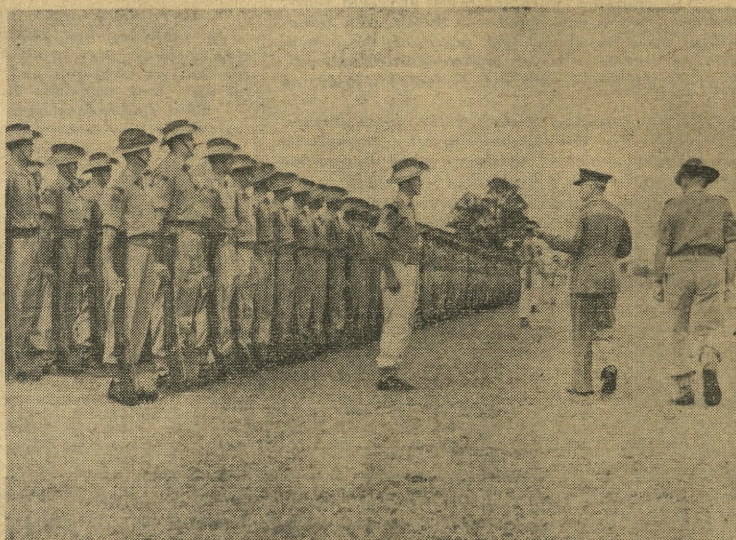
The council decided to continue its provision of scholarships for theological training at the United Theological College, Bangalore, South India, and again voted to work amongst Asian students in Australia through hostels and in other ways.

Sister Helen Chambers was located to Sukkur, Pakistan, and Sister Anne Richards was located to Iran, subject to negotiations with C.M.S. London. Both are from Melbourne.

The council made plans for greater publicity in Australia for the needs of the Church in South-East Asia.

The Reverend R. W. Bowie, who is returning on furlough from Hong Kong, and who is visiting C.M.S. work in other parts of Asia, will do extensive deputation work in Australia after his return next month.

(Continued on page 12)



A National Service battalion parades for the Brigade Commander. Less than twenty per cent. of all Anglicans in National Service have been confirmed. (See special article, page 10.)

FURTHER MOVES IN PROPOSAL TO AID CHURCH SCHOOLS

Three significant developments have taken place in the past week over the proposal by the Federal Cabinet to aid Church schools in Canberra.

On Thursday, August 9, the Council of the Diocese of Canberra and Goulburn issued a carefully-worded statement accepting the aid.

Last Monday, August 13, the Bishop of Newcastle, the Right Reverend F. de Witt Batty, released to the Press the text of a letter which he had sent to the Acting-Prime Minister, Sir Arthur Fadden.

A group of clergy and laymen in Canberra and Goulburn last Tuesday started in motion the machinery to call a special meeting of the Diocesan Synod to review the decision of the Diocesan Council.

The resolution of the Canberra and Goulburn Diocesan Council on August 9 was:—

Since the Commonwealth Government has offered to pay interest up to 3% for a period of 20 years on loans raised by churches for the provision of new building for non-residential secondary education in Canberra, thereby hoping to enable church schools to assist in meeting the urgent demands for more school accommodation in Canberra, and since the Acting Prime Minister, through whom the offer was made, has emphasised that the Canberra situation is unique and that this offer is not to be regarded as a precedent for the States, and since the relatively small amount to be expended by the Government does not endanger adequate provision of State schools, this Council accepts the offer of the Commonwealth Government without prejudging the general question of State aid for the maintenance of church schools throughout Australia.

SPECIAL SYNOD

It is understood that the decision was made after lengthy discussion, during which opposing views were strongly expressed, and that only a small

majority of votes saw the motion through.

Three members of the council who voted for the motion have since privately stated that they have changed their minds since the meeting.

The group in the diocese who are now asking the bishop to summon a special meeting of Synod include the Dean of Goulburn, the Very Reverend A. C. King, the Rectors of North and West Goulburn, of Ainslie, Crookwell, Gunning, Bungendore and Yass.

MUCH SUPPORT

The group, who are signatories to a circular letter which has now been sent to all synodsmen, was deliberately restricted to those living near the diocesan centre, in view of the need for speedy action.

With the circular letter sent to synodsmen was sent a formal letter addressed to the bishop which synodsmen were asked to sign and post.

The formal letter read:—"In the belief that the recent decision of the Diocesan Council, concerning Government aid to Church schools, should not be implemented... until Synod has reviewed and ratified the decision, I respectfully pray that Synod be called for this purpose at the earliest possible date."

Within twenty-four hours of the circular letters being posted, twenty clergymen and eighteen laymen had already intimated

that they supported the signatories.

The Bishop of Newcastle's letter to Sir Arthur Fadden contained the constructive suggestion that the present income tax-rebatable allowance for educational expenses might be raised from £75 to £150.

"This would assist Church schools not only in Canberra, but throughout Australia," Bishop Batty said.

It would enable Church schools to increase their fees without imposing any hardship upon parents, and it would avoid the sectarian repercussions which would be bound to follow the Cabinet's original proposal, he said.

The bishop said that, although he wrote only as Bishop of Newcastle, he felt that the great majority of Anglicans would oppose the Cabinet's proposal.

NATIONAL MATTER

Most people, he said, would regard the offer of financial assistance as a matter of national, not local, importance.

By attempting to treat it as a local matter, he told Sir Arthur, the Government appeared to have placed Bishop Burgmann in an unfair position. The Government had told Bishop Burgmann and his diocese that it would go ahead with the proposal, even if the diocese refused to accept the money offered.

"This really meant that they were given little choice in the matter at all," Bishop Batty said.

He added that it was "unrealistic" to think that the Federal Cabinet's proposal would not constitute a "psychological precedent," and that "it would have been wise to have discussed it first at the highest level" with all the Churches, instead of on a local Canberra level.

POLITICAL REACTION

FROM OUR POLITICAL CORRESPONDENT

Canberra, August 14
It is believed here that if Bishop Batty's statement had been made a week earlier, at the same time as the Primate's

(Continued on page 12)

FACT AND FANCY

The circulation department has solved the mystery of the Parish of Crookwell, Diocese of Canberra and Goulburn, which has suddenly been selling more copies than we could expect. The rector sells 'em in the main street on Friday afternoons!

At the request of the Editor (command, actually!) I ask if anyone in Sydney can put a young Methodist Minister on to an unfurnished house. Rental not over £7/10/- weekly. He has three children. He is an ecumenically-minded Methodist; the Reverend H. L. Perkins, recently appointed Secretary of the Australian Council for the World Council of Churches.

A Ballarat reader particularly wants to know which is the oldest Anglican church in Australia still standing on its present site.

Coolah Junior Anglicans did well with a Children's Mad Hatters' Party last week. It was one of these tea-and-sandwich "do's" at half a crown a time admission. They raised a clear £10 each for S. Michael's Children's Home and the A.B.M. Not bad for 30 children still all at school.

We need no reminding in Australia! "It is one of the glories of the Church of England that it permits each of us to say what he thinks without penalty," the Archbishop of Canterbury told Australian reporters in Vienna last week.

Dr. Fisher is holidaying in Austria. He had a nice schoolmasterly time explaining carefully to Austrian reporters the difference between an archbishop and a dean in England—with particular reference to the Dean of Canterbury (who, incidentally, is also on holiday; but in China). It seems that some enthusiast has recently reprinted one of Dr. Johnson's books under the ascription "By the Archbishop of Canterbury."

Science fiction is rapidly displacing the detective story from the bishop's briefcase, reports the New Statesman. Strange. One bishop we know hasn't got advanced to the detective story stage from that of wild westers.

—THE APPRENTICE.

HELPING WORLD PEACE

W.C.C. ON INTERNATIONAL AFFAIRS

ECUMENICAL PRESS SERVICE

Geneva, August 13

"The churches' work for peace in recent years, has been largely concerned with the concrete issues which have threatened the peace of the world, whether they be in Israel, in Korea, or elsewhere," Sir Kenneth Grubb said at Galyateto, Hungary, on July 31.

He was introducing one of the main themes, "The Churches and the building of a responsible international society," at the Central Committee meeting of the World Council of Churches.

In recent years churches through their appropriate agencies have not been "afraid to grapple with tough political controversy involved in their work for peace," Sir Kenneth said.

Between the two world wars the churches were primarily concerned with the elucidation of principles, the issue between pacifism and non-pacifism and moral pressures in the broad sense.

Speaking on the same theme, Dr. O. F. Nolde said that experimental tests of nuclear weapons should be "discontinued, limited or controlled" under international agreement as soon as possible.

On "unresolved issues" of international life, Dr. Nolde said that evidence of irresponsibility is to be found in numerous political situations for which no solution has been found. He mentioned particularly the problem of divided countries such as Germany, Korea and Indo-China.

Dr. Nolde said that churches in countries with more favourable economic and social conditions "have a particular responsibility to express in action their common humanity with all suffering people."

"Their members should be willing to make sacrifices in their own right which will bring about closer international co-operation and a balanced development of other countries," Dr. Nolde said.

FREE EXCHANGE

The Reverend Peter Dagadu, committee member from the Gold Coast, in the discussion following the presentation asked that not only economic aid but also the promotion of such policies as will give countries in Asia, Africa, and Latin America the means to manage their own affairs be promoted by the churches.

Freedom of communication and the free exchange of persons and ideas are significant pre-conditions "both for political solutions and the meaningful reduction of armaments," Dr. Nolde said.

Dr. Josef Hromadka, Czechoslovakia, said that both Eastern and Western countries had "falsified notions about life in other countries."

"It is the urgent task of the World Council of Churches to combat petrified notions, prejudices, self-isolation, and inner estrangement," Dr. Hromadka said.

Dr. John Mackay, dean of Princeton Theological Seminary, U.S.A., stressed the way in which the cold war obscures truth and the necessity for free relations between people. He said the Christian church cannot accept dictates from any government regarding contracts between Christians wherever they may be.

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W.C.C. TO TALK WITH RUSSIAN CHURCHMEN

ECUMENICAL PRESS SERVICE

Geneva, August 13

The Central Committee of the W.C.C. meeting at Galyateto, Hungary, on August 4 gave approval for a delegation to meet the Russian Orthodox Church.

The meeting will discuss the Russian Church's possible membership in the World Council of Churches.

The committee named Dr. F. C. Fry and Dr. W. A. Visser 't Hooft as definite members of the delegation which will meet with the Russians probably in Paris in January, 1957.

The committee authorised Dr. Fry to appoint an advisory group to select "the other members" to go from the World Council. The proposal is that each of the delegations be composed of from three to five members.

Dr. Fry has conducted the previous informal conversations with Metropolitan Nikolai, of the foreign office of the Russian Orthodox Church.

Central committee members stressed that the W.C.C. group would "not attempt to be representative of all the various points of view in the Central Committee and the member churches."

Mr. Charles C. Parlin, Methodist layman, New York, made the proposal that Dr. Fry be given freedom to select with the aid of an advisory committee the other members of the delegation in addition to himself and Dr. Visser 't Hooft.

In the recent two-way exchange of visits between American and Russian churchmen, Mr. Parlin was a visitor to Russia and involved in the arrangements for the reception of the Russian delegation in the United States.

NEW POST FOR THEOLOGIAN

THE "LIVING CHURCH" SERVICE

Milwaukee, August 13

The Very Reverend Charles Taylor has been appointed to the newly-created position of executive director of the American Association of Theological Schools.

The association, which is made up of 124 non-Roman seminaries, was created to strengthen theological education throughout the United States.

A FLYING VISIT TO WELCOME THE QUEEN

ANGLICAN NEWS SERVICE

London, August 13

The Bishop of Chichester, Dr. G. K. A. Bell, on July 30, quite literally paid a flying visit to his diocese from Hungary where he was attending the World Council of Churches meeting.

Thus he was able to be present when the Queen, accompanied by the Duke of Edinburgh, paid her first visit to Chichester Cathedral.

Dr. Bell dedicated the Sailors' Chapel, to commemorate the men of Sussex who lost their lives at sea in the Second World War and have no known grave.

The furnishings of the chapel are beautifully designed—the cross and candlesticks being of walnut wood on bases of Hadene stone, the cross being incised with a figure of the Crucified Saviour.

On the west wall a ship's bell of silver from H.M.S. *Sussex* hangs from a corbel, and a

There was a service in the Cloister Gardens of Bury Cathedral last month, at which not a word was spoken, apart from the Provost's welcome to the large congregation and the final blessing. Both of these were translated in signs.

Even the hymns were "sung" in silence, the surprised choir making their signs in unison.

For many deaf and dumb people who had "come from many parts of the county for the occasion, this moving service was a real act of worship."

It is not so easy for the deaf and dumb to make "acts of worship," when they cannot hear what is said or make the audible responses which join them to their fellow worshippers.

They may find it difficult to follow the service, though the Prayer Book and the time-honoured gestures of the priest at Holy Communion will help them.

They cannot sing—they cannot hear the organ.

On the 12th Sunday after Trinity (this year August 19), the Church is asked to think specially of the 40,000 adults

and 3,500 children in special schools in this country who are deaf and dumb.

This day is known as Ephphatha Sunday, because the Gospel for the day records the very word Christ used as He touched the deaf-mute's ears and tongue: "Ephphatha—be opened."

Silent services, held from time to time in cathedrals and large churches, are means for making those who can hear realise what it means to be deaf, and of making the deaf feel they are not separate.

But for their regular spiritual needs there are special chapels, some with sloping floors to give a clear view of the minister's hands, so that the people may see and respond on their own fingers.

One can imagine what this way of joining in—of active corporate worship—must mean to one who cannot sing a hymn along with his neighbours or speak a prayer of his own.

There are about 25 chaplains and 125 laymen, mostly licensed lay readers, engaged in this specialised ministry to the deaf and dumb.

"ALL-IN SERVICE"

The readers may conduct Evening Prayer, but the sacraments must be administered by a priest; but even if he cannot speak the silent language, there is a threefold method of ensuring that nothing is missed.

He stands facing the people and speaks slowly, so that they may read his lips, guiding them by gesture, and the lay reader stands beside him to interpret on his hands.

The Church Assembly has its own central advisory council for the Spiritual Care of the Deaf and Dumb, whose first object is to see that these handicapped people are provided with a ministry in every diocese—to make them feel they are cared for by the Church.

These missions (there are about 70 in the Provinces of Canterbury and York) cater not only for the spiritual, but the social hunger of the deaf and dumb, providing "an all-in service for the whole man," as the Vicar of Margate described it.

The council's organising secretary, the Reverend T. H. Sutcliffe, of Bedford, travels 20,000 miles a year ministering to the deaf, meeting chaplains and representatives of national organisations concerned, and trying to get the hearing to care.

Fresh from a record-breaking financial year

C. M. S.

has increased its budget by

TEN PER CENT.

for 1956-57

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Dr. O. F. Nolde (centre) and Dr. W. A. Visser 't Hooft (right), who were among the leading speakers at the W.C.C. Central Committee meeting at Galyateto, Hungary, this month, seen with the Reverend A. Brash, of New Zealand, during the Sydney meetings in February this year.

FATHER RAYNES IMPROVING

ANGLICAN NEWS SERVICE

The Superior of the Community of the Resurrection, the Reverend Raymond Raynes, has been discharged from hospital where it was decided that he did not need the operation which was at first thought necessary.

He hopes to resume work in a few weeks' time.

C.S.I. AND LUTHERANS

ANGLICAN NEWS SERVICE

Bangalore, August 13

Joint theological talks between the Church of South India and the Lutheran Churches here have been suspended.

The main obstacle to agreement is the episcopate which the C.S.I. regards as essential but the Lutherans do not.

LOVELY NEW CHURCH AT WEMBLEY

THREE BISHOPS ASSIST AT CONSECRATION

FROM OUR OWN CORRESPONDENT

Perth, August 13

More than one thousand people, including 40 clergy, attended the consecration of the new Church of St. Edmund, Wembley, Diocese of Perth, on August 4.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, was assisted by the Bishop of Bunbury, the Right Reverend D. L. Redding, and Bishop W. E. Elsey.

In order to cater for the hundreds of worshippers who overflowed into the church grounds, Canon R. E. Davis, by means of an amplifying system, explained with dignity and reverence the various stages of the service.

The youth of the parish and in particular the C.E.S. and C.E.B.S. provided the cross bearers, acolytes and the long guard of honour.

Canon R. Hawkins gave the address.

This new church dedicated to the Glory of God and in memory of the early pioneers of the State of Western Australia, stands not only as a symbol of the pioneering spirit but also characterises the faith, diligence and patience of the present rector, the Reverend Jack Watts, and his parishioners.

OLD AND MODERN

The church, chapel, tower and ancillary accommodation of vestry and choir were designed by Mr. Louis R. Williams, of Brighton, Victoria, and built by Messrs. Harnett and Horner under the direct supervision of Mr. Robert Blatchford, of Perth (see sketch, THE ANGLICAN, August 10).

In design the building presents a magnificent and harmonious blending of old and modern features.

Externally, the structure is of red brick and tile, while the interior is an artistic and skilful

balance of salmon-coloured brick and dark jarrah woodwork and furniture.

The richly coloured rose window above the altar was designed by Mr. D. Taylor Kellock, of Ballarat, Victoria, and symbolises God the Holy Spirit with the flames of fervour, purification, retribution and sacrifice.

An interesting feature is the western choir gallery built over the baptistry with special provision for a £3,000 pipe-organ designed by Mr. R. Huffner, which will be installed as soon as finance is available.

The total cost of the church when the pipe-organ and bells have been installed will be £42,000.



A beautiful Sanctuary at All Saints' Church, Nowra, Diocese of Sydney.

ORCHIDS AND MUSIC GREET M.U. LEADERS IN THE NORTH

FROM A SPECIAL CORRESPONDENT

Thursday Island, August 13

With a hymn of welcome, sung to the accompaniment of a native drum, Mothers' Union members in Thursday Island greeted the Commonwealth President, Mrs. T. M. Armour, on July 24.

Mrs. Armour, accompanied by the Commonwealth Secretary, Mrs. G. Lean, had just arrived for a week's visit to the branches in the islands of Torres Strait, Diocese of Carpentaria.

The visitors were met by the Carpentaria president, Mrs. W. J. A. Daniels, and driven to the cathedral grounds, where the members of the combined branches of the cathedral, T.S.L.I., and Horn Island were drawn up in two lines stretching from the main gates to the flower strewn steps of the rectory.

As she stepped from the car, Mrs. Armour was presented with a native basket filled with orchids, by the enrolling member of the Horn Island branch, and a short address of welcome was read by Mrs. Buzi, enrolling member of the Cathedral M.U.

After the official party had walked between the two long lines of island members, another short speech of welcome was made by Mrs. Biet Bourne, the enrolling member of the T.S.L.I. branch.

WELCOME

At the luncheon held in the parish hall in Mrs. Armour's honour, the Bishop of the Diocese, the Right Reverend John Hudson, the Reverend W. Daniels, rector of the cathedral parish, and the Reverend S. Ambar, assistant priest, were guests of the M.U. The bishop welcomed Mrs. Armour to the diocese, and wished her and

Mrs. Lean a pleasant stay in Torres Strait.

After the M.U. Service in the cathedral, held during the afternoon, Mrs. Armour spoke to the members on the objects of the Mothers' Union, and explained them in a way which will prove most helpful to them in their home and village life.

S. PAUL'S MISSION

The visitors, accompanied by the diocesan president, set out for S. Paul's Mission next day, travelling by the *Torres Herald* II, the mission ketch. The weather was kind and the *Herald* dropped anchor in the harbour about 3.30 p.m.

They were met on the beach by Archdeacon C. G. Brown, Superintendent of S. Paul's Mission, the Reverend R. S. Campbell, priest-in-charge of the itinerant work in Torres Strait, Miss Perle Duncan, and other members of the staff.

The members of the M.U. were drawn up on each side of the path leading from the beach to the mission house.

Passing under an arch of welcome the party was greeted by a hymn sung in language, and as they walked along, the lines closed in and formed a procession to the front verandah, where Mrs. Armour and Mrs. Lean were welcomed by the vice-president and secretary of the S. Paul's branch.

The visitors enjoyed their two days' stay at the Mission, and were much impressed by all they saw.

FEAST AND DANCE

A corporate Communion of the M.U. took place on Thursday morning, and in the afternoon Mrs. Armour addressed the members of the M.U. at a meeting held in the mission house.

This was followed by a feast prepared by the members, in honour of the Commonwealth president and Mrs. Lean, and in the evening an Island dance was held at which a presentation was made to the visitors.

Next morning the *Herald* sailed for Mabuiag, and as the wind and tide were favourable, the trip was a quick one.

The M.U. branch at Mabuiag has over fifty members and has

been in existence for at least thirty years. Both there and at Badu Island where the visitors stayed for the week-end, enthusiastic welcomes were extended, and feasts held in their honour.

Mrs. Armour addressed the members of both Islands, after which the enrolling members spoke of the work of the Mothers' Union throughout the year, and of their plans to build M.U. halls in which to hold their meetings.

Both Mrs. Armour and Mrs. Lean were the recipients of lovely gifts in all places they visited.

The island women were delighted to have the Kai-Ama (Head Mother) of the Mothers' Union with them. It was the first time they have been visited by any M.U. representative in an official capacity, and they responded to Mrs. Armour's charm and friendliness.

Her visit to Torres Strait has been a wonderful thing for the Mothers' Union in Carpentaria and her explanations of the ideals of the M.U. in her talks to the members will have a lasting effect.

S.C.M. CAMP IN THE WEST

FROM OUR SPECIAL CORRESPONDENT

Rockingham, W.A., August 13

Thirty members of the University of Western Australia S.C.M. attended a conference at Point Peron National Fitness Camp from August 4 to 8.

The theme was the present-day relevance of the Acts of the Apostles, and the plan of study was based on an opening address by Professor M. N. Austin, the classicist, who is possibly the most significant theological thinker in the West to-day.

Other contributions by university seniors included a memorable address by a Quaker economist. The conference chairman was Dr. N. H. Brittan, senior lecturer in Botany, and the hostess, Mrs. Franklin.

Each day began with Holy Communion, and ended with prayers after a discussion that usually seemed to turn on the question, "What is a University For?"

DUBBO GIRL CROWNED Y. A. QUEEN

£1,647 RAISED BY CONTEST

FROM OUR OWN CORRESPONDENT

Bathurst, August 13

Miss Nena Ferguson, of Dubbo Young Anglicans, was last Friday crowned 1956 Y.A. Queen in the Bathurst diocesan contest by Bishop A. L. Wyld, at the Strand Theatre, Orange.

In spite of flooded areas, and consequent numerous set-backs, the ten girls raised £1,647.

One-third of this amount will go to the furnishing appeal for S. Michael's P.O.W. Memorial Children's Home at Kelso, one-third to the Youth Department of the diocese, and the remaining third to the Y.A. branches concerned in the contest for other Anglican causes.

Elaborate plans had been made for the spectacular crowning ceremony at the ball which drew a huge crowd of young people from all over the Central West.

Orange Y.A. hall committee, members, and helpers were congratulated on the wonderful setting of the stage and entrance of the candidates.

Two Y.A.s dressed as "Beef-eaters" escorted the contest girls during the ceremony.

Clergy from many parishes attended and joined official guests in the first procession during the ceremony, which commenced shortly after 9.30 p.m.

On the stage, awaiting the first entrant, where the Bishop of the Diocese, the Diocesan Commissioner, the Rector of Orange, the Reverend G. Smeed, and others.

OBERON CONTEST

The second procession was arranged for the recent winner of the Oberon parish queen contest, Miss Elaine Nelson, who also represented the other two candidates of that parish, Ruth Hollis and Dorothy Risby.

This contest raised one thousand guineas, half of which went to parish funds and the other half to S. Michael's Children's Home.

This entry gave opportunity of publicly thanking Oberon, the candidates and their helpers, for the splendid effort.

"BACK TO S. SILAS"

S. Silas' Church, Waterloo, Diocese of Sydney, is anxious to contact as many former parishioners as possible for the "Back to S. Silas' Week," from September 2 to 9.

The Reverend J. S. Richards and Archdeacon J. Bidwell will preach on Sunday, September 2. Deaconess N. Dixon will speak to women on September 4 at 2 p.m., and Lieutenant-Commander L. R. Brooks to men on September 5 at 8 p.m.

There will be a youth rally on September 6 at 8 p.m.

The 88th anniversary services will be held on Sunday, September 9, when the Archbishop of Sydney will preach at 7.15 p.m.

voluntarily offered and conducted.

The third procession then commenced with the last to poll in the contest making the initial entry.

Each candidate was escorted by two ladies-in-waiting, and a standard bearer carrying the branch Y.A. S. George flag. As the candidate mounted the stage steps she was welcomed and congratulated on her work for the church.

As each successive branch girl moved up the hall, the ladies-in-waiting formed an extended aisle. The tension grew as the amount for each branch was given and the girl named.

This year's contest was not so marked for money-raising but to provide activity to create interest, and several branches entered with a nominal sum of money in order to show a loyalty and to take part by representation.

DUBBO CHEERS

Dubbo Young Anglicans were jubilant in their cheers for their candidate, Nena Ferguson when they realised she had won the 1956 contest.

Her fellow members, friends, and well-wishers had worked hard for the event and those attending the ball were delighted at the win. Ladies-in-waiting held the robe, a lovely long robe which formed part of the regalia made and loaned by Mrs. Turner, of Oberon, as she moved down the hall to the stage stairway.

She was received on arrival by the officials, the winning sash placed over her shoulders, seated in the throne, and the lovely sparkling crown placed on her head by Bishop Wyld amid loud applause from the gathering.

Hundreds of Y.A.s present sang their Y.A. song, led by the Reverend S. Hesse, from the stage.

Bishop Wyld then offered the winner and the other contestant congratulations and thanks on behalf of himself and the diocese for their work for the Church at large.

Many Y.A.s are in the ministry now, and others are in training. More will go to college next year and the year after.

FIRST DUTY

The first duty of the winning candidate was to hand to the Diocesan Commissioner the cheques from the contestants. She thanked all who had worked for her success and congratulated the runners-up and all other girls on their part in the competition.

Padre Harry Thorpe, M.B.E., replied and mentioned that Orange had inaugurated the first Y.A. Queen competition in 1950 on a suggestion from Gladys Peters, who is now married.

Since that year the regular competition has created much interest and creative effort and raised thousands of pounds for Anglican causes.

Miss Elaine Nelson, representing the Oberon parish queen contestants then handed the commissioner a cheque for £500 for S. Michael's Children's Home with the best wishes of those who worked for their effort recently.

The competition results were as follows: Nena Ferguson (Dubbo), £331/12/3; Jan Walkington (Bathurst), £301/10/-; Norma Roberts (Parkes), £283/1/11; Rhonda Pengilly (Orange), £105; Gwen Collins (Blayney), £102/0/6; Anne Cross (Peak Hill-Tomingley), £100; Valerie Honeyman (Kelso), £81; Margaret Sellick (Cobdillon), £65/7/-; Elaine O'Brien (Wellington), £52/10/-.

1,350 ATTEND DINNER

WEST TAMWORTH CANVASS

FROM A SPECIAL CORRESPONDENT

Tamworth, August 13

About 1,350 people attended the West Tamworth Church loyalty dinner held at the Town Hall last Monday night.

The parish hopes to raise £30,000 in the next three years.

Among the guests was the Bishop of Armidale, the Right Reverend J. S. Moyes.

While their parents listened to the plans outlined by the general chairman, Mr. D. G. Barwick, 400 children were entertained in three Tamworth church halls.

Mr. Barwick said the first need was a new church, for which Canon G. A. Baker and several volunteers had been making cement bricks for some time.

Bishop Moyes said that as the canvass progressed parishioners, by giving, would get to know each other and God better and realise that "to give is to live."

A NOVEL LAUNCHING FOR SEAMEN'S APPEAL

FROM A SPECIAL CORRESPONDENT

Brisbane, August 13

The centenary appeal committee of the Brisbane Missions to Seamen marked the launching of the War Memorial fund on August 2, by themselves being launched.

Through the courtesy of Captain Roberts and the owners, the chairman, Captain W. B. Nicholson; the secretary, Chaplain R. L. Roberts; the treasurer, Mr. T. P. Veal; Brisbane committee chairman, Mr. H. Flett; Captain Senator, R. Kendall; the Reverend W. B. Ward, and the Reverend W. D. C. Dunbar were launched over the side of M.V. "Kanimbla."

Captain Nicholson said that he was certain that it was all symbolic that being launched

they floated with sureness and headed up stream with himself at the tiller.

The Century of Centuries appeal—for one hundred £100—or ten thousand pounds, incorporates the Centenary War Memorial Fund appeal for renovations and extension of the work to the Hamilton area, where a site has been made available by the Government.

In addition they have made a special grant towards the appeal.

THE ANGLICAN

FRIDAY AUGUST 17 1956

AN UNFORTUNATE DECISION

The Council of the Diocese of Canberra and Goulburn resolved last week, in the terms reported elsewhere in this edition, to accept the offer of financial aid in the form proposed by the Federal Cabinet last month for Church schools in Canberra. In our judgement, the decision was wrong, and will not be approved by the Church of England in Australia as a whole.

In the first place, the matter is not merely a local one, affecting only one diocese. It involves principles of grave national importance on which many will say the Council had no business to make any decision without reference to the Church as a whole. In the second place, the decision was based upon insufficient knowledge of the admittedly confused political factors underlying the offer, or else a refusal to try to comprehend them; it was based upon an inadequate assessment of the implications of the offer for the whole Australian Church, and upon a complete misjudgement of the effect which refusal to accept it would have produced.

Bishops, and diocesan councils, hold and exercise great powers in clearly defined areas. It cannot be stated too often or too emphatically, however, for the guidance of the Cabinet and the general public, that no decision by any individual bishop, or by any diocesan council, can in any way bind or commit the whole Church in matters outside his or its defined areas of responsibility.

Indeed, in relation even to those matters with which a diocesan council is indisputably entitled to deal, the council's authority is still subject to the supreme authority of the diocesan synod. In the present case, the decision of the Diocesan Council is subject to review by the Synod, and it seems probable that the Synod will shortly be called to meet.

Meanwhile, it is all very well for those outside the Diocese of Canberra and Goulburn to accuse its Bishop and Diocesan Council of "rocking the boat." We need to enquire much further than that. The Bishop, THE RIGHT REVEREND E. H. BURGMANN, though universally loved for his personal warmth and heartedness, is not exactly notorious for impulsive action in these matters. On the contrary, he is known and respected as one of the most subtle on the episcopal bench, and one better aware than most of the menace of Roman political imperialism. Some hold that he has quietly let matters take their course, knowing well that a Synod would be called, that it would be expected to reject the Cabinet's proposal and thus make very clear to the nation that the Church of England could not be bribed or otherwise induced to act in a manner calculated solely to give Roman Catholic votes to the Liberal Party. But this is merely conjecture. He has made no public statement whatever of his views, preferring to act in the proper role of a constitutional head who depends on his advisers.

There are no such obvious let-outs for the Diocesan Council, whose duty it was to ascertain the facts, and to act not for Canberra and Goulburn, but for Australia. In view of their splendidly Australian actions for many years past—for let it be remembered that, poor though they were, they unhesitatingly came to the support of this newspaper when money was needed—their action is at first sight hard to understand. It is an open secret, of course, well known to the Cabinet, that there are pressing financial difficulties over one Church school, at least, in Canberra; but this alone would hardly have induced the Council, in the original phrase of one Methodist critic, to "sell their birthright for a mess of pottage."

The fact is that we Anglicans have sat back for too long expecting this small diocese to do the impossible without any support from without.

THE BISHOP OF CANBERRA AND GOULBURN is two things. He is the father in God to a normal country diocese, and he is expected to be the representative and spokesman of our Church in Canberra, the national Capital. In practice, he cannot do both jobs effectively. One or both must suffer. Alone among the major religious denominations of Australia, we Anglicans have left our Canberra representative to fend for himself, entirely unsupported in terms of men, money or encouragement from the rest of the Church.

This is ridiculous. The whole Church hopes, to be sure, that the Canberra and Goulburn Synod will make it impossible for the Federal Cabinet to persist in its proposals—if it does not modify them in the statesmanlike sense suggested by the Bishop of Newcastle in any case. But the whole Church must be prepared to pay the price. And the price is a swift examination of the structure of a Church which has no effective full-time representation in Canberra. In the long run, it may well prove that the only solution is for our national Church to think in the same national terms as the Americans: to move the Primacy to Canberra, and to keep it there, free of diocesan routine, sustained on a national basis.



Canberra Calling Mr. Menzies—Urgently

There can hardly be any doubt left now that the proper place for the Prime Minister, Mr. Menzies, is back in Canberra.

This column took that view several weeks ago before the Suez crisis developed. It was surprised that a conference of Premiers to discuss wages policy was contemplated in the Prime Minister's absence.

That was not to urge that the conference should be postponed to await his pleasure, but that he should speed up his return to be in Canberra to deal with this, among a host of economic problems, including the preparation of the Budget, even though Sir Arthur Fadden is still nominally the treasurer.

One can appreciate Mr. Menzies's decision to go to London to attend the international conference on Suez, particularly as he was able to return there speedily from Washington.

But it has been clear since last week that this conference was being convened mainly on a Foreign Ministers' level. Mr. Casey has been sent to represent Australia so Mr. Menzies should lose no time in returning.

His tour abroad has given him some valuable contacts and useful background. But, with so many urgent questions demanding his presence back home, his rather leisurely tour most clearly be ended with the promptest despatch.

Keeping Parliament In Order

The late Mr. Archie Cameron had a sense of humour acute and wry enough to appreciate the tributes which have been paid to him as Speaker of the House of Representatives.

He had been so often in political trouble, both before and since his occupancy of the Chair, that his ears must have been attuned more to criticism than to praise.

Sometimes I was inclined to think that Mr. Cameron would have got a better response from members, especially some

of those on his left, if the velvet glove had more often concealed the iron fist.

Yet, in Mr. Cameron's recent absence from the House through illness, it became fairly evident that a few members were deliberately unruly, and that kindness and tolerance would largely have been wasted on them, whoever was in the Chair.

It is regrettable, I think, that the House of Representatives is not better mannered—or, it would probably be fairer to say, that some members of it are not so.

The bear-garden atmosphere which develops on occasions over the merest trivialities cannot be condoned. And the type of personal vituperation sometimes attempted deserves to be promptly squashed.

One hopes the House will be able to find a Speaker who will rule firmly, yet be able to appeal to the sense of fairness in all members not to let their political passions get out of control, either impulsively or deliberately.

Turning Politicians Into Judges

In choosing an active politician as Chief Judge of the new Commonwealth Industrial Court, the Federal Government has not given "the new deal" the best of starts.

Of course, there are ample precedents for transferring men straight from the hurly-burly of politics to judicial office. Both sides in politics have done it.

And it is true that such men as Latham, Evatt, and McTiernan to quote some that come most readily to mind—are honoured and respected for the high-principled manner in which they discharged their judicial duties.

Yet it is especially regrettable that the Federal Cabinet should have recommended for appointment one of its own members for work in a legal sphere into which politics have persistently obtruded.

The office to which Senator J. A. Spicer has been elevated is outstandingly one which

should be occupied by one who has no association of any kind with politics.

Senator Spicer may bring to his new duties the highest ability and the strictest sense of justice. But surely it is vital, in the words of the old axiom, that justice must not only be done—it must also appear to be done.

A Plan To Keep The Confinees

A practical plan for "keeping the confinees" (a topic discussed in this column a fortnight ago) comes from Mr. Claude Sobey, of Northbridge, Sydney, from whose letter to me I quote:

"It is pleasing to learn there is a clergyman concerned about the vanishing of potential churchmen after their confirmation. Experience has shown that many clergymen lack either imagination, or interest in the great task of building up the lives of the future churchmen and churchwomen."

"Cases have been known where young people have been insufficiently instructed at confirmation time and allowed to drift away soon after partaking of their first communion. Unhappily, you suggest, confirmation for not a few means little more than a 'passing-out parade'."

"About 10 years ago, in an endeavour to stop the rot, a type of evangelism was inaugurated in the parish of St. Mark here. It proved successful in stimulating the spiritual growth in the parish. Our late rector, the Reverend C. H. Tomlinson, told the Church Army missionary, Captain Cowland, that communicants increased 300-fold. Some months before Mr. Tomlinson's death the system was reorganised after a lapsed period due to the war. Nine adults were confirmed in the cathedral by the archbishop last year."

"Briefly, the parish is divided into four sections. Should sections be associated with a colour scheme (say, No. 1, red; No. 2, white; No. 3, blue; No. 4, violet) and such colours worn (they should not be unnecessarily conspicuous), it is thought a friendly feeling among communicants living in the various sections might result."

Mr. Sobey says he will gladly give more information to any interested in this scheme. His telephone number is XL1734—but please ring before 8 p.m.

Why These Vexatious Strikes?

Vexatious strikes are in season again. About ten days ago Sydney industries got power only by the grace of white-collared staff men because the ordinary power workers had struck for the day in support of a claim for the Bank Holiday (which, incidentally, could well be wiped from all awards).

Since then postal workers, aggrieved by an order for the shutting of doors in Sydney G.P.O., presumably to guard against unauthorised intruders, have staged a regulation strike with all sorts of exasperating consequences for the general public.

I don't argue that some matters which may seem trivial to the general public can be annoying to the workers concerned.

But surely responsible men must balance against their own sense of grievance the great inconvenience which strikes, full-blown or merely regulation, can cause to thousands of people not remotely concerned.

And, having balanced the issues, why do they not seek redress through the legal processes always available without disrupting a section of the business of the nation?

—THE MAN IN THE STREET

ONE MINUTE SERMON

NIMROD AND THE TOWER OF BABEL

Genesis 10: 8-10; 11: 1-9

Nimrod was a mighty hunter. William Law (our great Anglican writer) calls him the "father of all those English Gentlemen who take their delight in running foxes and hares out of breath." Nimrod's name was a proverb. Dante describes him—

Nimrod is this
Through whose ill counsel in
the world no more
One tongue prevails.

He began well, riding his countryside of wild beasts, enabling people to live orderly lives without fear. Then his ambitions grew and he began hunting men instead of beasts. After all, conquerors are great hunters. Does not the Book of Daniel describe Alexander the Great as a "great pushing he-goat." Hence Nimrod begins to build cities (Babylon, etc.) and pride becomes his over-weening sin. He will build so high that not even God can touch him.

And the result of his pride is so wonderfully described. There is such division among him and his builders that they can no longer "speak the same language" and there is disruption and dispersion. A great English Archbishop thinks it describes a great outbreak of religious controversy in that early day. "Go to," said God, "let us go down and there confound their language that they may not understand one another's speech."

Now the passions of men have made it impossible for us (since our pride separates us from God and we travel our own way) to speak the same language in politics, in church life, in social order and ideals.

We are all building this tower! We are given over too much to words and to names, to sects and to parties. Words rule us! Names tyrannise over us and separate us. Words are the means by which we express our thoughts and by which we conceal them. "Words are wise men's counters, but they are the money of fools." How careful do we need to be in our use of them that they express truth, love, humility and goodness, alone. Thus we escape the Tower of Babel.

How wonderful that He who brings back men to unity with God is called the Word, the One who is the meaning of manhood, the One in whom God and man meet in perfection. It is He who can enable us through our trust in Him to speak the language that will unite men again in understanding, peace, truth and love, as we and they drop our pride and humbly seek to follow Him home to the city whose builder and maker is God.

THANKSGIVING IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, August 13

The first Sunday in Show week has for many years been the traditional harvest thanksgiving at St. John's Cathedral, Brisbane, when the church is decorated with fruit, flowers, vegetables and produce of all kinds.

A band of enthusiastic workers did a fine job.

Many members of the congregation brought in their "thank-offerings" and came themselves to worship on Sunday, when St. John's was filled to capacity at each service.

At the 11 a.m. Matins members of the "Cathedral Taxi Fleet" brought in residents of the Church's Old People's Homes and other Homes and in the evening, as in former years, members of the council of the R.N.A. and the Young Farmers' and Junior Farmers' Clubs attended Evensong.

Harvest Thanksgiving Sunday is also the cathedral's annual gift day, when many people throughout Queensland take this opportunity of helping the Mother Church of the Diocese and Province. The total received so far for this year is £550.

CLERGY NEWS

CRAWFORD, The Reverend Douglas, Rector of St. Mary's, Concord North, Diocese of Sydney, to be Rector of All Saints, Parramatta, in the same diocese. He will be instituted on September 27.

DAVIES, The Reverend R. Assistant Priest at St. Hilda's, North Perth, Diocese of Perth, has been appointed Rector of Dalwallinu, in the same diocese.

DYSON, The Reverend Ronald, Assistant Curate of St. Peter's Cathedral, Armidale, to be Vicar of Dorrigo, Diocese of Grafton.

FISHER, The Reverend David, Vicar of Oneco, Diocese of Gippsland, called for New York on August 15 to study at the Union Theological Seminary. Mr. Fisher has been awarded a Rotary Foundation fellowship for this purpose.

RICHARDS, Canon J. S., Rector of Orange East, Diocese of Bathurst, to be Rector of Oberon, in the same diocese.

ROSS, The Reverend Dudley, Rector of Marulan, Diocese of Canberra and Goulburn, to be Rector of Moruya, in the same diocese.

STOKES, The Reverend F. W., who was made Deacon on St. John Baptist's Day, is to serve in the Parish of Narraginn, Diocese of Bunbury.

SEAMEN'S CHAPLAIN FOR ENGLAND

The Senior Chaplain of the Victoria Missions to Seamen, the Reverend F. L. Oliver, left on August 11 for four months' leave in England.

He is looking forward to being present at his son's ordination in St. Alban's Abbey on September 23.

During his absence from Melbourne, the Reverend C. J. Eldridge-Doyle will act as Senior Chaplain.

He will be assisted by Canon H. K. Vickery, who will come over from Auckland for the purpose.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

*August 20: Dr. Gwen Nash.

August 21: The Reverend Hector Dunn.

August 22: School Service, "Stories from the New Testament" Episode 82, "Jesus Gathers His Friend to Supper."

August 23: The Reverend A. P. Campbell.

August 24: The Reverend Sidney Price.

August 25: For Men—The Right Reverend E. J. Davidson.

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

August 27: "Marriage that lasts." Dr. David Mace.

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

August 19: Dr. Maurice Watts, with music by the A.B.C. Adelaide Singers.

COMMUNITY HYMN SINGING: 8.30 p.m. A.E.T., 6 p.m. W.A.T.

August 19: Melbourne Teachers' College.

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

*August 20: Major-General the Reverend C. A. Osborne.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T. 10.35 p.m. W.A.T.

*August 20-25: The Reverend Ross Border.

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

*August 20-24: The Right Reverend Christopher Storrs.

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

August 22: "Men at Work—The Almoner." Miss Kathleen George.

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

*August 23: St. John's Cathedral, Brisbane.

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

*August 25: "Great Christian Letters—Extracts from the letters of Bishop Gore." The Right Reverend Francis de Witt Batty.

All the criticisms of the Bible and the mediaeval Church against usury could be even more pointedly urged against gambling. Because gambling is fundamentally inconsistent with the establishment of social justice and the general social welfare of the community, it is to be condemned in all its forms, and government control and regulation is no solution. If it is on this broad ground of moral principle that most Anglicans will feel bound to oppose the government's plan to legalise poker machines in clubs,

ANGELICAN OF THE WEEK



Our Anglican of the Week, Mr. Andrew Chin Sen, is Principal Assistant Secretary in the Economic and Development Branch of the Borneo Secretariat, and in most of his spare time, choir-master at S. Thomas' Cathedral, Kuching.

He was himself educated at S. Thomas' School, Kuching, from which he joined the Junior Service in the Sarawak Administration in 1930 after four and a half years as a clerk with a well-known shipping firm.

He was promoted to the Senior Service in 1951.

BOOK REVIEW

NEW MAGAZINE FOR TEACHERS

THE CHURCH TEACHER. September, 1956. (English). Church Assembly Children's Council. Annual subscription 8/-.

"The Church Teacher" has been revised as a monthly magazine to meet the needs of Sunday School teachers and youth leaders.

There are articles of special interest to teachers of particular age groups as well as those of more general interest.

This first issue contains a message from the Archbishop of Canterbury who stresses the importance of preparation, use of equipment and technique of teaching.

Among the many useful articles there is an imaginative reconstruction of "Holy Communion in the Catacombs about 200 A.D."; another on the approach of different age groups to the Figure of Christ; one introducing a series on the Pauline Epistles; and an explanation of an enrolling ceremony for "Junior Members of our Church."

"The Church Teacher" should be a great help not only to teachers in England but in all parts of the Anglican Communion. It could be most useful for use here in day school instruction.

—J.S.

(Our review copy came from the Church Information Board, Church House, Westminster, London, S.W.1.)

WANGARATTA SYNOD

The Wangaratta Diocesan Synod will meet in Wangaratta on September 4.

The official draft of the proposed Constitution for the Church in Australia will be discussed.

Archdeacon G. T. Sambell, of the Melbourne Diocesan Centre will speak at night on his recent visit to the United States.

The laymen's conference will be held on the morning before Synod opens and the clergy conference at the close of Synod.

OBITUARY

MISS ROSE BATTY

We record with regret the death of Miss Rose Batty, sister of the Bishop of Newcastle. She was born in London on August 7, 1876, and was the youngest daughter of the Reverend William Edmund Batty, Rector of Finchley.

Miss Batty was keenly interested in all branches of the Church's work throughout the diocese and particularly in the cathedral parish, where she was a regular worshipper.

During the week preceding her death on Sunday last, she attended two annual diocesan functions, the Home Mission Festival and the Women's Auxiliary Bazaar. At the former she was the recipient of several gifts from the guilds of the Newcastle district and at the latter she stocked and supervised a work stall for the bazaar.

Prior to the first World War Miss Batty lived for several years with her brother, the Reverend W. Gladwin Batty, who was Anglican chaplain at Biarritz in France, and after the war, in which her brother was a chaplain, moved with him to Alexandria in Egypt.

In World War I Miss Batty served with distinction as a W.A.A.C., and was a prominent leader in the Girl Guide movement in England. In Alexandria she acted for a time as secretary of the Egypt and Sudan Association.

Before World War II Miss Batty returned to England and worked for a time in a London parish in association with another brother, Dr. Stauton Batty, Bishop of Fulham.

Her next move was to Australia. On her way to Australia Miss Batty spent some time with her nephew, Archdeacon Batty of the Diocese of Ahmednagar in India. For the past few years she has been living at the home of her brother, the Bishop of Newcastle.

The funeral took place on Tuesday last in Christ Church Cathedral, the service being conducted by the Dean of Newcastle.

At present Mr. Sen is studying methods of governmental administration in Australia; but he is doing a little more than that. One very senior Australian Public Servant, aware that some of his colleagues do not even know of the existence of Sarawak, has asked Mr. Sen to mention it as he goes around!

He looks much younger than his 48 years, and attributes this to the effect of choral music.

Kuching Cathedral Choir has some 28 voices, and is a mixed one with girls to sing the alto and treble parts.

ARCHDEACON

A. McG. JENKINS

We record with regret the death of the Venerable Alan McGuire Jenkins, Rector of Albany and Archdeacon of the Great Southern, suddenly at S. John's Rectory, Albany, on Saturday morning, August 11.

The Bishop of Bunbury writes:

Archdeacon Jenkins underwent a serious operation in December last year, after which there were certain complications, and not only was he unable to regain his health and strength, but he suffered very much pain. He battled on with great courage and fortitude and died as he wished, working to the very end.

He leaves a widow and five young children, to whom and to his mother, brother and sisters we extend our deepest sympathy, while for him we pray that in the closer communion with his Master and Saviour, which is now his, he may find light and peace.

Born in England forty-seven years ago, the late Archdeacon came to Australia with his parents when three years old.

He studied for the ministry at S. Barnabas' College, Adelaide, and was ordained priest by the Archbishop of Perth in 1936. After serving curacies in the Diocese of Perth he was successively Rector of Donnybrook, Manjimup, and Chaplain to the Missions to Seamen at Bunbury, moving to Albany in 1950, where he will be held in affection and grateful memory by many for his outstanding pastoral ministry to the sick and afflicted.

S. John's Church was filled on Monday morning when at 9 a.m. a Requiem celebration of Holy Communion, at which the Reverend G. V. Johnson was celebrant, was beautifully and reverently sung by S. John's choir. There was an exceptionally large attendance at the funeral in the afternoon, including many priests of the diocese.

His body was laid to rest in the Old Cemetery at Albany.

JAPANESE FRIENDS IN NEED

By BRIGADIER L. J. BRUTON

We are too close to it to see its ultimate value, but on the final night when it closed, Father Yamada said: "The small candle lit in a tiny corner of Kure has kindled flames throughout the world. Friends' Homes have already been opened in Hong Kong and Portugal."

ACTIVITIES

"Sasebo, Tachikawa also have their Homes and plans are prepared for opening others in the Tokyo area and in many other places where foreign troops are stationed."

What did these "Friends" do? The list of all their activities would be too long to mention in detail, but here are a few: Bible classes in English and Japanese, discussion groups and lectures, Japanese language classes, excursions to places of interest, demonstrations of Japanese tea ceremonies and flower arrangements and Japanese and Scottish dancing.

Nor were the children forgotten. The orphans, the fatherless, and the deserted were many times taken out to

the countryside and entertained by their Christian elder brothers.

Throughout all these activities each learnt of the other's national characteristics, language and customs. In this troubled world-to-day, surely that is what we all need to know.

The Kure Christian Friends' Home has now had to close and soon the Commonwealth Forces will leave Japan.

GRATITUDE

To all the ladies who worked so consistently and devotedly our force owes a debt of gratitude. To Father Yamada and Mr. Katao (now studying to become a Christian minister), we also owe thanks and appreciation.

The Kure Christian Friends' Home was closed fittingly in the words of our Education Officer: "To all who shared in its work we wish God Speed. Here, indeed, was a practical reminder that 'God is no respecter of persons: but in every nation he that feareth Him and worketh righteousness is accepted with Him'."

NEW BISHOP OF LINCOLN

ANGLICAN NEWS SERVICE

London, August 13

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

He succeeds the Right Reverend Maurice Henry Harland, who has been translated to the See of Durham.

Bishop Riches, who is 47, was ordained 25 years ago. His first curacy was at S. Mary's, Portsmouth. Later he was appointed chaplain and librarian of Sidney Sussex College, Cambridge.

He remained there for six years until 1942, when he became rector of Bredfield with Boulge, Suffolk, and director

of Service ordination candidates until the end of the war.

In 1945 he was appointed Principal of Cuddesdon Theological College, Oxford, and Vicar of Cuddesdon, and in 1950 was made an honorary canon of Portsmouth Cathedral.

He was appointed Bishop Suffragan of Dorchester and Canon of Christ Church, Oxford, and Archdeacon of Oxford four years ago.



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The most sacred trust is that of parenthood. During a child's sojourn on earth he is bound to be influenced greatly in one way or another by the atmosphere of the home. Many of the great lives in history have had the background of a sound home-life. It is interesting to note the number who have made their mark on the world, who were brought up in a rectory.

It is nice to think of what

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has been done, but our main thoughts should be on what the situation is in most homes today.

In most cases I have found that parents are keenly interested to see that their children receive some religious education.

Very many are quite vague as to the form and content of this education or of what it should be, but have a strong feeling that the child should be led to believe in the Supreme Being, be told the stories of the Bible and be encouraged to follow the example of Our Lord.

BELIEF IN GOD

Most parents find themselves inadequate for the task and leave it to some other agency. Others make a genuine attempt to cater for this need and meet with no small measure of success. However, there is a danger of parents being quite sin-



The Right Reverend R. C. Kerle, B.A., Bishop Coadjutor of Sydney, with the Rector (the Reverend H. E. S. Doyle), the Student Deaconess (Sister Lorna Randall) and Confirmees, after the recent Confirmation in the Church of S. John the Baptist, Milson's Point, N.S.W.

cere and yet possessing erroneous views concerning religion.

Many will pride themselves on how they bring up their children, and rightly so in a number of cases if it were purely a matter of morals, but the vital mistake made by the majority is the non-realisation that religion is far broader than a system of morals. It concerns a belief in a dynamic power above ourselves, a power that can become a part of the individual, thus transforming the child of man to "a child of God and an inheritor of the kingdom of heaven."

GOOD EXAMPLE

As a child of God he becomes a member of a larger family, the Church, and is fed with spiritual food through the sacraments.

When we consider religion in this light we see that if parents wish to build their home life on a Christian basis, they must encourage their children to attend church and Sunday School, set the example by attending church themselves, develop a deep respect for the officers of Our Lord, think before discussing matters at the dinner table, and do all they can to help their children solve the many complex problems that so often confront them.

It is a good plan to invite the parish priest home for dinner occasionally, or perhaps have a visit from the child's Sunday School teacher. This helps to foster good relationships, and the child then feels more a part of the wider family.

In the past I have tried family picnics and these have been most successful, as different families then have the opportunity to meet one another. If each family supported the work of God's church, and appreciated the difficult task of the parish priest rather than add to his burden by idle gossip, the main ones to benefit would be the children.

—DOMINIE

The Youth Page

TALKS WITH TEENAGERS

"Written For Our Learning"

GOD SPEAKS TO US THROUGH THE BIBLE

At the Coronation of the Queen, a Bible was presented to her with the words: "We present unto you this Book, the most valuable thing that this world affords. Here is Wisdom; this is the Royal Law; these are the lively Oracles of God." The God Who speaks to a Monarch through His written Word, uses the same means to speak to the lowliest of her subjects.

Even in primitive times, men knew that nothing made itself, and as the sun rose each morning, or the stars and the moon at night, they looked at the wonders in the heavens and said, "Someone made all these."

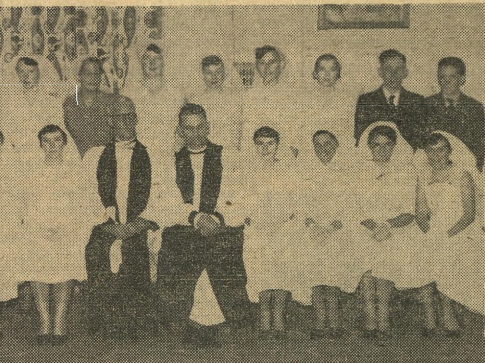
The trees and the flowers, the fruits and the grain, the birds, and the beasts, and the fishes, each brought to their minds the same assurance: "Someone made all these." And gradually there came to men the conviction which at last found expression in the opening words of the Bible, "In the beginning God created the hea-

By the time the New Testament came to be written, the art of writing was well developed.

Scholars tell us that the earliest written parts of the New Testament were some of the letters of S. Paul. Although he was a Hebrew, he wrote in Greek, which was later translated into our own Mother Tongue.

WORDS OF OUR LORD

The sayings of Jesus were not written down at the time they were spoken. There were no newspaper reporters in the mul-



The Right Reverend R. C. Kerle, B.A., Bishop Coadjutor of Sydney, with the Rector (the Reverend H. E. S. Doyle), the Student Deaconess (Sister Lorna Randall) and Confirmees, after the recent Confirmation in the Church of S. John the Baptist, Milson's Point, N.S.W.

ten and the earth... And God saw everything that He had made, and behold it was very good." (Genesis 1: 1-31.)

Two things are clear—first, that God existed "before the mountains were brought forth, or ever the earth and the world were made" (Psalm 90:2, Prayer Book version). The second is that God made man (Genesis 1:26-28).

Then God and man together made the Bible.

BY WORD OF MOUTH

But man existed on the earth long before there was a Bible. We have grown so accustomed to thinking of the Bible as the Book which contains the word of God, the record of His dealings with man, that we sometimes forget man's part in its making.

Like lots of other good and useful things, its messages were told by word of mouth from generation to generation. Grandparents told them to their grandchildren, and poets and story-tellers repeated over and over again the way in which God had led and taught His people.

Eventually, as the art of writing became known, men put down on clay tablets, or on stones, the things they had heard of God. Later, the skins of animals were specially prepared as writing materials, and later still, a primitive form of paper (papyrus) was made and used to record men's thoughts.

THE PRECIOUS WORD

Yet even when the stories were written, very few could read. Every copy had to be laboriously and painstakingly written by hand, and when it was written the Scribe would probably read it to others who could not read.

Small wonder that it was said that "the word of the Lord was precious in those days"—yet in spite of it, thousands learnt the will of God, and came to love the stories of His mighty works.

titudes that followed Him, to take shorthand reports of His sayings.

Like the early stories of the Bible, His deeds and words were, most likely, passed on by word of mouth at first.

Later, probably, lists of the "Sayings of Jesus" were written down, and later still these were woven into a consecutive story by each of the Evangelists. These men were able to hear at first hand from others the things which they recorded. For example, S. Luke would hear from the Virgin Mary the story of the Nativity, and Joseph (or perhaps Mary) would tell the same story to Matthew. In this way the accuracy of the Gospel records would be assured.

A SHINING LIGHT

The Bible describes itself as "a lamp unto (our) feet, and a light unto (our) path" (Psalm 119:105). Its purpose is to show us how to live, how to meet temptation and overcome sin, and, above all, how to gain Eternal Life.

S. Peter says the Bible "is a lamp shining in a dark place, until the day dawn." (1 Peter, 1:19, R.V.).

When the day dawns and we shall see our Lord face to face, we shall no longer need the Bible. But until then we do well to remember that "what soever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Romans 15:4.)

POINTS FOR DISCUSSION

1. Is a message any less true when it is repeated by word of mouth, than when it is written?
2. What do we mean when we speak of the Bible as "The Word of God"?
3. What is the purpose of the Bible?

A BIBLE QUIZ

1. What kind of trees was Lebanon noted for?
—Palms?
—Cedars?
—Fig Trees?
2. Who found the baby Moses by the river?
—His sister?
—Pharaoh's Daughter?
—A maid servant?
3. Who commanded the sun to stand still?
—Sanballat?
—Jehoshaphat?
—Joshua?
4. What book follows Proverbs?
—The Psalms?
—Ecclesiastes?
—Book of Wisdom?
5. How did Stephen die?
—He was hanged?
—He was beheaded?
—He was stoned?
6. Where was Jesus at the time of His Betrayal?
—Gerasa?
—Gethsemane?
—Gennesaret?
7. What book tells the story of David and Goliath?
—I. Samuel?
—II. Kings?
—Daniel?
8. Where are the Ten Commandments found?
—Jeremiah 4?
—Genesis 28?
—Exodus 20?
9. What is "Rhodes" the name of?
—A woman?
—An island?
—A highway?
10. What woman lived in the valley of Sorek?
—Lydia?
—Deborah?
—Delilah?
—Answers Next Week.

THE SUCCESS FAMILY

The Father of Success is Work. The Mother of Success is Ambition. The eldest son is Common Sense. Some of the older boys are Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm, Co-operation. The eldest daughter is Character. Some of the Sisters are Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity. The baby is Opportunity.

Get acquainted with the old man, and you will be able to get along pretty well with the rest of the family.

IS THIS YOU?

Give me a man that is not dull,
When all the world with rifts is full;
But unamazed dares clearly sing,
Whereas the roof's a-tottering!

—ROBERT HERRICK.

A TASK FOR YOUTH

We live in a rapidly expanding age of new discoveries exciting days when the power of science is opening up new vistas of infinite possibility. To seize these chances is a task for youth.

—SIR WINSTON CHURCHILL.

NATURALLY!

Two sons of Erin were passing a church that had a rooster on top of its spire for a weather-vane.

Said Mick: "Pat, what's the reason they didn't put a hen up there instead of a rooster?"

"That's easy enough," replied Pat. "Don't ye see, it would be inconvenient to go up there for the eggs!"

BEFORE BIBLE READING

Let not Thy Word, O Lord, become a judgment upon us, that we hear it and do it not, that we know it and love it not, that we believe it and obey it not; O Thou Who with the Father and the Holy Spirit livest and reignest, world without end.
—THOMAS A. KEMPIS.

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- Perth College, Perth, W.A.

CHUNG HWA SHENG KUNG HUI, 1956

2

CHRISTIAN GROUPS CO-OPERATE

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

WE have been a week now in Hangchow and Shanghai and are still bewildered at the extent of the revolution that has taken place and how completely the co-operation of the average man in the side-street appears to have been secured by the new Government.

Flies, gambling, prostitution and cholera have gone, there are no beggars, no sex-appeal cinema posters — and for the first time this morning, in a country market-town, we saw children in ragged clothing, and there only two out of the enormous body of cheerful youngsters who surrounded us as we went to visit the country churches at Ta-tsang and Kia-tung.

Two outstanding Sheng Kung Hui doctors have been in this last week's programme. The veteran Dr. F. C. Yen upright and alert, 75 years old, is now Vice-President of a Medical College, leading it on from its present 2200 to the goal of 4000 students in the next few years, when it will be one of 33 similar colleges throughout China.

Dr. Yen is now a member of the Standing Committee of the General Synod of C.H.S.K.H. The Superintendent of the adjoining teaching hospital, Dr. Tsai, is another son of the Church, and an old pupil of Dr. F. C. Yen's.

Dr. Yen's great joy is to be able to direct such great development of the college of which

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

6 a.m. Holy Communion on Sundays to which he was accustomed in Fukien is not the tradition of the Hangchow Church.

ACTIVE BISHOP

We were met at Hangchow station by the vicar of the parish, Pastor Suen, and the young Clerical Secretary of the Diocese, who is also Executive Secretary of the Y.M.C.A., and his wife who holds a similar position in the Y.W.C.A.

The Diocesan Bishop is at present also Dean of the Union Theological College of Nanking, which is a help to the diocese financially as his salary is paid in part by the college and also has resulted already in reinforcement of the ministry of the diocese.

Perhaps retired missionary bishops will remember how much of their time was taken up by the administration of schools and hospitals, and will realise that with these removed and with a great improvement in transportation on road and rail and river, it is for a time possible for a young and active Chinese bishop to do what Bishop Ting is now doing with such marked success.

Parochial contributions in the diocese were up by 20 per cent. last year, though I learned that

In less prosperous districts some farmers could not pay as much as last year because of their contributions to the common funds of the collective farms. It is fully expected that this will be more than remedied next year as a result of increased income earned on the collective farms.

In Shanghai, we visited the Church of Our Saviour, All Saints' Church, S. Peter's, and also a Baptist and an Independent Church, built since liberation.

It is nearly 20 years since the Japanese invasion of China began, and the gap in the ranks of the ministry between the new men ordained in the last three years and the men ordained 20 years ago is quite noticeable.

Pastors over 50 and under 30 are more in evidence than the 40 year old group; and in some dioceses the burden of pensions for the men ordained in the prosperous mission years before 1914 is quite heavy.

But the younger men are now beginning to appear in the parishes and in the theological colleges, and looking forward confidently to a peaceful and orderly China, there seems every hope for a steady increase in the ministry.

We were on the famous Hangchow lake and were hailed in the most friendly terms by three neighbouring boatloads. They were a party of twenty Roman Catholic laypeople with some Chinese nuns.

We had in our party Dr. T. C. Bau, the Executive Secretary of the Baptist Union of the Province. He was plainly on terms of close personal friendship with local Roman Catholics — an intimacy one does not normally associate with our Baptist friends in the West.

This is symbolic of a closeness of spirit in the various Christian groups in China in which loyalty to denominational tradition is welcomed.

I am reminded of the famous address given by Dr. Timothy Lew 34 years ago in Shanghai, at the first great affirmation of the coming-of-age of the Chinese Church — the formation of the National Christian Council of China.

SPIRITUAL HEALTH

"The Chinese Church," Dr. Lew said, "will agree to differ and resolve to love." Dr. Lew has not lived to see the fulfilment of his hope, but it is to the present writer a most hopeful sign of spiritual health.

Back in Shanghai, we were taken by Bishop Mao to two small market-towns, Ta-tsang and Kia-tung, with long-established Churches mainly of farmers but with some of the shop-keepers also in their membership.

In one, the old pastor was away at the Union Seminary in Nanking attending a 6 months' refresher course. His wife and 20-year-old daughter were holding the fort.

It is in these Churches that self-support is the more difficult because there just are not the numbers of the city churches and the standard of living is lower, though the cost of food is also lower than in the cities.

In the afternoon, a generous reception in Holy Trinity Cathedral by the diocese of Kiangsu (Shanghai), where we met many old friends, and many of the old stalwarts of the Shanghai parishes whom we had not known before.

FARMER PARISHIONERS

On the Monday Bishop Mao took us to Woosung to see the new S. James' Church, which it is hoped will be ready for consecration on S. James' Day.

Though it will soon be surrounded by new housing, it is now S. James-in-the-Fields — a simple red-brick building with a little vicarage alongside.

The site was given in compensation for the site of the old church and school, with a money grant which has covered the cost of the church and vicarage. The congregation are providing the furniture with the help of gifts from other churches in Shanghai.

We learned that nearly all the church members are farmers and are all now members of the new collective farms in the neighbourhood.

We have no knowledge of the economics of agriculture but were impressed by the obvious energy being put into the whole plan and still more by the quality of the village school-master and the gentle beauty of his face. No wonder the children seemed so free and happy.

Our Shanghai visit closed in true Chinese style — two round dinner tables full of ordained and lay leaders of the Chinese churches, in a room on the tenth floor of the Park Hotel.

There, radiantly generous towards us was the same deeply felt Christian love an affection that makes S. Paul's Epistle to Philemon the greatest love-letter of history.

And with this radiant and deep affection was an eager longing that we should somehow help the Western Church to understand how utterly grateful they all are to God for what the new Government of China has done and is doing for the Chinese people.

"OVER SIXTY FORCE"

An appeal for retired people to volunteer for a charity task group to be known as the "Over Sixty Force" has been made by the well-known Sydney surgeon, Sir Hugh Poate.

Sir Hugh Poate is chairman of the Hammondville Citizens' Committee, which has recently launched a £200,000 appeal.

He said "Over 60 Force" workers would make a real contribution to the problem created by the many hundreds of lonely, needy and chronically ill aged people.

Care for the aged — particularly those who need nursing attention — is our most urgent social problem, he said.

"Over 60 Force" groups, being formed in city and country areas, will work to support the appeal.

Announcement of the appointment of Sir James Bisset, former commander of the Queen Mary and Queen Elizabeth, as leader of the "Over 60 Force" has recently been made.

The £200,000 appeal will finance building extensions that will increase the number of aged folk who can be cared for from 66 to about 300 at Hammondville, near Sydney.

Sir Hugh asked retired people, who can spare a little time each week for voluntary work for a good cause, to get in touch with the Hammondville Appeal Office, 59 Macleay Street, Potts Point.

PROGRESS!

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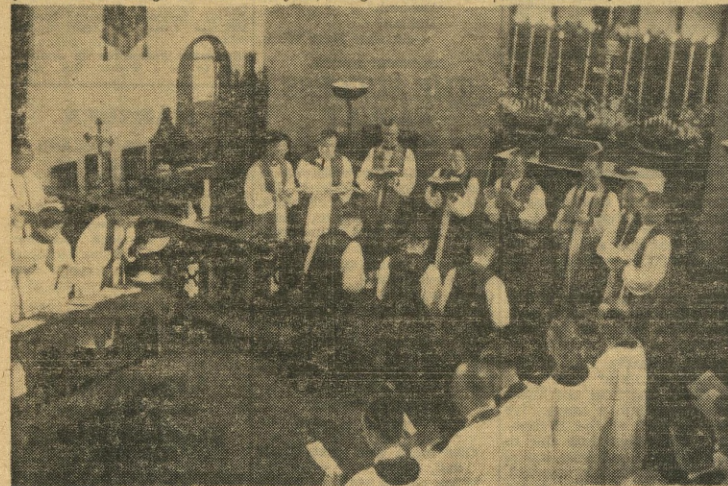


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BE THRIFTY TODAY AND SECURE TOMORROW!

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Three new bishops being consecrated in Holy Trinity Cathedral, Shanghai, earlier this year. The Presiding Bishop, the Right Reverend C. T. Chen, is third from the right in the line of consecrating bishops.

he was the founder over 20 years ago, on the same site that he then selected.

As we sat before dinner on the green lawn that lives such a quietness and coolness to his home, with a group of old lay-readers of the Church, we thanked God for the labours of missionaries in the past and for those spiritual sons and grandsons of theirs who are still devoted lovers of their Church and of their country.

The second S.K.H. medical leader whom we met is in Hangchow — Dr. M. K. Yew. Fifteen years ago he was national adviser for all C.M.S. Medical Mission work in China, and he is now the Director of the old Kwang Chi Hospital in Hangchow, a C.M.S. gift to China and the largest Mission hospital in the country.

It is now a teaching hospital of the Chekiang Medical College (one of the 33) and also moving forward from the 2000 to the 4000 figure.

Dr. Yew is Professor of Clinical Surgery, teaching a final year of 120 students. He is also a member of the Chekiang Provincial Council.

Hard at work but tanned and well, excited and encouraged at how much can now be done for the physical health of his Chinese fellow-countrymen — his one regret that the regular

FLOOD DANGER AT MOOROOK

FROM OUR OWN CORRESPONDENT

Adelaide, August 11

The Church of S. Mary, Moorook, on the River Murray, has been stripped of all furniture in face of imminent flood danger.

It is expected that within a few hours the whole settlement will be submerged by the ever-swelling river, which is at its greatest flood level since white men came to Australia.

Mr. and Mrs. N. James Martin, of Kingston-on-Murray, have offered a room in their home as a temporary church for Moorook people.

The city of Renmark is also in a desperate plight, and if the river continues to rise, the whole population may have to be evacuated.

POSTPONEMENT

The church and rectory there are on high ground and, if necessary, they could shelter people flooded out of their homes.

The proposed annual youth rally for young people from all the parishes along the Upper Murray has been postponed because of the serious flood position, which has virtually isolated some towns concerned.

"We must come to God in sorrow asking His forgiveness for our sins and the sins of the world," writes the Reverend Peter Hopton, Priest-in-Charge of the Berri-Barmera-Monash-Moorook Mission district.

"He will forgive us, giving us His strength, courage, joy, and peace to live victoriously whatever happens, so that we may look beyond to eternity."

[As we went to press it was learnt that the water was four feet deep in Moorook church.—Editor.]

RED CROSS SUNDAY

Red Cross Sunday will be observed throughout Australia on Sunday August 19, when special reference will be made in churches to Red Cross and its activities.

The observance of Red Cross Sunday is world-wide; on this day Red Cross workers commemorate the signing of the first Geneva Convention on August 22, 1864.

THE CONSTITUTION: SOME QUESTIONS ANSWERED

BY THE BISHOP OF ROCKHAMPTON, THE RIGHT REVEREND JAMES HOUSDEN

I HAVE read with very great interest a copy of seven papers delivered at the Clergy Conference in Adelaide this year, dealing with the proposed Constitution of the Church of England in Australia. They reflect great credit upon the authors as upon the whole body of the clergy in Adelaide, which is concerned to register an intelligent and well-informed vote, when that vote is required upon the Constitution.

The Diocese of Adelaide has in the past taken the question of the Constitution most seriously, neither easily accepting nor easily rejecting, as some other dioceses may have done.

In rejecting the 1946 draft, the Diocese of Adelaide was one of the few rejecting dioceses which gave reasons for its rejection, and these reasons have been very carefully considered by the committee which has prepared the present draft as presented to and revised by the General Synod of 1955.

From each and every one of the seven papers can be drawn the conclusion that the time is long overdue for the Church of England in Australia to find the means of expressing itself as a true branch of the Holy Catholic Church and an adult partner with the other autonomous churches of the Anglican communion. It is with this sense of the need and urgency of the problem that we should approach the study of the present draft.

We must also give full consideration to the manner of its drafting. It was inspired by suggestions of the Archbishop of Canterbury when we were ready to abandon the attempt on a national basis in 1950, it was hammered out by a fully representative committee meeting frequently in the five years following and finally passed unanimously.

General Synod went through it as with a fine-tooth comb, finally approving it *nem. con.*, and it now goes to the dioceses expressing as nearly as possible the united opinion of the whole Church in Australia.

RIGIDITY

I mention this here because one of the disquieting paper presented to the Adelaide conference, that of the Reverend J. R. Bleby, does not appear to give sufficient weight to the manner of its birth, or to the *status quo* of the Church which has given it birth.

His principal argument is against the rigidity of the draft, which, he claims, will make it inoperable. The amount of rigidity in the draft is inevitable in the *status quo* of the Australian Church.

So long have the individual dioceses and allowable shades of opinion gone "their own sweet way" in the Church that many are unwilling to issue a bank cheque under the new constitution, only one which has been carefully crossed.

Whether we like it or not, and Mr. Bleby does not, we must realistically accept this situation. To postpone acceptance on this ground is to allow time for the strengthening of diocesan autonomy, and an even more rigid constitution in the future, if ever one is accepted.

We must have faith that the Church which has been guided by the Holy Spirit to agree upon a constitution will be similarly guided to make it work. Taking a few of Mr. Bleby's criticisms in detail I will comment briefly on each.

1. The statement that the fundamental declarations are declared to be unalterable forever is not correct. The draft says only that the Church takes no power under this constitution to alter them. That is quite different and is not a declaration of everlasting unalterability.

His difficulty with regard to the *litotique* clause in the Nicene Creed and reunion with the Orthodox Churches could only be met by the omission of that creed from the declarations,

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

which solution I cannot imagine is his desire.

2. Arguments about the appellate tribunal can become long and involved, but I think that Mr. Bleby, along with many others, has both misinterpreted and exaggerated the functions of this tribunal. Its function is not to make statements about faith, ritual and ceremonial, but merely to interpret statements already made.

Such statements can, and no doubt will, be made by the General Synod, in which the bishops have both a distinctive voice and a distinctive veto. Moreover the personnel of the tribunal is appointed and re-appointed by the General Synod in its three separate orders.

The implication that the Australian Church will be unique in giving laymen an important part in the making of decisions is not substantiated by the history of the early church, nor by a study of the Anglican Communion to-day.

CLEARER PICTURE

3. The argument that we have not avoided recourse to the civil courts under the draft is a half truth because such recourse is the inalienable right of every citizen, but we are setting up machinery to reduce to a minimum the possibility of such recourse, and if such recourse is taken the civil court will have a clearer picture of the laws of the Church than it had, e.g., in the Bathurst case.

4. Mr. Bleby was misinformed when told that the Archbishop of Canterbury drew up a draft constitution for us, the implication being that such draft should have been printed and circulated. His Grace made valuable suggestions and drafted some only of his suggestions as a basis for discussion by the committee.

5. Mr. Bleby's argument that sovereign rights should be given to the General Synod is, I

IKON IN THE GOLDFIELDS

FROM A SPECIAL CORRESPONDENT
Kalgoorlie, August 11
An ikon given to Christ Church, Southern Cross, Diocese of Kalgoorlie, by the Archimandrite Denis Chabault, of the Russian Orthodox Church in Paris, was blessed last Sunday.

The parish keeps its feast day on the Festival of the Transfiguration; the picture, happily, arrived in time for the first Evensong of this.

Some time ago, the Reverend D. P. Davies, then rector of the parish, made enquiries for a suitable picture of our Lord's Transfiguration.

Finally, with the help of the Reverend A. R. Simmons, priest-in-charge of the Church of the Ascension, Aldershot, who is honorary secretary of the Kalgoorlie Diocesan Association in England, an offer was made of an ikon by the Archimandrite.

OILS ON WOOD
It was blessed by the Reverend A. R. H. Greaves, the new rector, who has recently arrived from England, and was unveiled by one of the churchwardens, Mr. L. Brodie Hall, manager of the gold mine at Bullfinch.

The ikon is a magnificent work, in the tradition of the Orthodox Church, by a Russian Ikonapist in Berlin. It is painted in oils on wood, and shows the central figure of Our Lord at the Transfiguration, with Moses and Elijah on either side. In the foreground are the prostrate figures of the Holy Apostles, Peter, James and John.

think, sufficiently answered above in reference to the *status quo* of the church and the issuing of cheques. We must begin by walking together, for starting off at a gallop is not within the bounds of practical politics.

6. Mr. Bleby mentions certain "oddities" in the present draft upon which I must comment briefly lest they are worrying to anyone.

(a) He states that "permissive deviations" will cease to be permissive if and when the General Synod makes the slightest alteration to the Book of Common Prayer. I am no constitutional lawyer, but my reading of the phrase "until other order be taken" is that the power to permit such deviations only ceases when order is taken to remove that power.

ACHIEVEMENTS

(b) The possibility of a layman being elected Primate or a diocesan administrator becoming automatically a member of the House of Bishops is excluded by reading the constitution as a whole.

(c) The statement that no provision is made for initiating charges on breach of discipline is contradicted by section 54 (2). The section quoted by Mr. Bleby, 54 (3), is a special provision for charges to be initiated by a bishop's appointee or parishioners, and discipline is here excluded because it is in the province of the bishop to administer discipline.

While we must thank Mr. Bleby for his painstaking analysis of the draft, and perhaps agree with some of his opinions on purely theoretical grounds, we should be dealing the Church a grave blow if we allowed his fears to the extent of casting a negative vote and thus call a halt to the beginning of a united Anglican Church in Australia.

We were only just saved from a complete deadlock in 1950. God forbid we should fall back into it again after the achievements of the past five years, for the second time might well prove fatal to the whole constitutional movement.

CLERGY TRAIN AS TEACHERS

FROM OUR SPECIAL CORRESPONDENT
Claremont, W.A., August 13

On August 10 more than fifty clergy, church workers and theological students of various denominations ended a four-day course at the Teachers' Training College here.

It was the fruit of consultations last year between heads of churches and the Director of Education for W.A., and may well make history as the beginning of closer understanding between Church and State in education.

The best men available—and they were very good indeed—gave a series of compressed lectures in modern teaching technique and psychology; and the student groups attended demonstration classes in the college's primary school.

In the opposite direction, discussion groups enabled the clergy to put up a number of compact recommendations and suggestions, based on their own problems "in the field," which are to be considered by the department.

The course is to be repeated for other applicants, and it is hoped to hold refreshers annually.

HONOUR FOR NURSE

FROM OUR OWN CORRESPONDENT
Adelaide, August 6

Miss Rhoda Hester Hewgill has topped the State Final Nurses' Examinations of which the results have just been announced.

Miss Hewgill is the only daughter of the Reverend R. P. A. Hewgill and Mrs. Hewgill, of Walkerville.

She is training at the Royal Adelaide Hospital.

W.C.C. PROTEST TO SPAIN

ECUMENICAL PRESS SERVICE

Geneva, August 13

The Executive of the W.C.C. meeting in Vienna last month adopted a resolution calling for the recognition of the right of the Protestant Theological Seminary in Madrid to function freely.

The seminary was closed by the Spanish Government on January 23. Although the seals have been removed from the doors, specific legal permission to operate the seminary has not been given.

The Executive, during its February session in Australia, protested against the closing.

It has now reiterated its conviction that Spain as a member of the United Nations must accept moral responsibility for observance of the principles of religious liberty contained in the U.N. Charter and the Declaration of Human Rights.

YOUTH WORK PROGRESSES

FROM OUR OWN CORRESPONDENT

Bathurst, August 13

Youth work in Bathurst diocese shows many signs of progress with many admission services and activity by church groups.

Badge admission services for new Young Anglicans took place last Sunday at Binnaway (Coonabarabran) and Mendooran (Coolah parish).

In their parish hall last Saturday for Canon and Mrs. J. S. Richards, who leave at the end of August for Oberon.

C.E.B.S. BRANCH

The first request for Y.A. information has come from Bourke where the nucleus of a branch now exists. Some Bourke youth are expected to attend the next short week-end Y.A. rally to take place at Dubbo on September 1-2.

Brewarrina parish has commenced a branch of the C.E.B.S. as this movement now begins, at long last to spread within the Bathurst diocese. It is expected that the C.E.B.S. will shortly be admitted, badged, and registered.

A group of possible Junior Anglican girls will eventuate at Brewarrina.

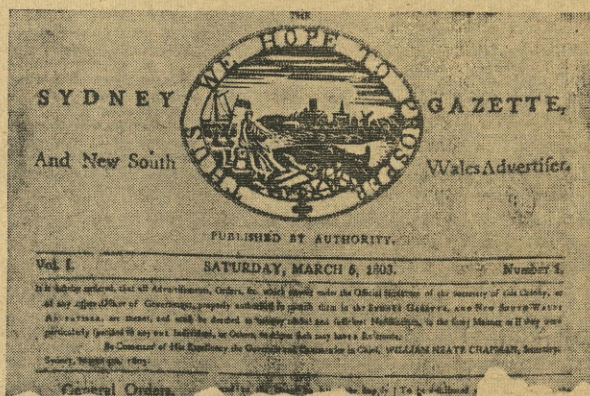
DUBBO RALLY

Accommodation is being planned within the two church hostels of the parish. Printed application forms for this rally have now been sent to all Y.A. secretaries in the central west of N.S.W.

East Orange Y.A.s and J.A.s provided a testimonial dinner

Pre-applications are being received at Bathurst headquarters for the Commonwealth Anglican Youth Conference at N.E.G.S., Armidale, next January. Special forms will shortly be available from G.B.R.E. in Melbourne for this major event.

Chateau Tanunda "Historical Firsts" No 26*



The First Newspaper in Australia

Australia's first newspaper was a drab four-page weekly called the "Sydney Gazette and New South Wales Advertiser," first published on March 6, 1803. Edited and printed by George Howe, the "Gazette" was the official organ of the Government and had little resemblance to the newspapers of to-day either in content or appearance. It was of foolscap size, smudgily printed, with many of the "s's" looking like "f's" in accordance with the typographical practice of the day, and its news was closely supervised by Governor King to conform with Government opinions.

Much of the first issue consisted of official notices, shipping lists and court reports, including an account of some runaway convict labourers (described as "licentious banditti") who had been causing alarm in the Baulkham Hills district. A critic of the "Gazette" later described it as a mixture of "falsome flattery of Government officials and... inane twaddle on other matters."

The "Gazette's" early circulation was about 300 copies an issue. It experienced many difficulties, among which was a great irregularity in the supply of suitable paper. At various times, it appeared on pink, brown and green paper.

The first six issues of the journal were published on Saturdays. Then it was published on Sundays—thereby becoming Australia's first Sunday newspaper—and thus continued for nearly seven years, after which the newspaper reverted to publication on Saturdays.

When eleven early issues of the "Gazette" were offered for sale in London in 1954, the value placed on each copy was a little more than £4.

For more than 20 years, the "Gazette's" weekly batch of "official" news was the only source of public information in the Colony, but in 1824, W. C. Wentworth founded a paper called the "Australian," which attacked the tyrannical and unpopular Governor Darling. This was not only our first independent newspaper, but it was the first newspaper in Australia to be published daily.

Another anti-Darling paper, the "Monitor," was started in 1826 by Edward Hall. The "Sydney Herald" began publication in 1831, changing its name to the "Sydney Morning Herald" eleven years later. This journal has now been published continuously for more than 125 years and is the oldest newspaper in the Southern Hemisphere.

The first N.S.W. newspaper outside Sydney was published at Maitland in 1841. This was the short-lived "Hunter River Gazette." Since that time, more than 700 newspapers (many of them, of course, now defunct) have appeared in N.S.W. country districts.

The avid demand for news is shown by the fact that, at the present time, Australia has 639 newspapers and consumes well over 200,000 tons of newsprint yearly. About a third of our newsprint requirements is now produced in Australia.

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THE CHURCH AND NATIONAL SERVICE

By ALAN NICHOLS, A NATIONAL SERVICE TRAINEE FROM MAY TO JULY, 1956.

There can be no doubt that National Service provides the Church with the greatest field of youth work open to it to-day.

The fact that almost every young man in Australia has to undergo National Service training means that the Church has an unparalleled opportunity of reaching them in their most impressionable years.

Perhaps many of us have been deceiving ourselves that the Church of England is still in contact with the average young man and woman of 18 or 19 years of age. The truth is very far from this.

Every year 10,000 young men between 18 and 22 years of age enter the three New South Wales Army camps at Hols-worthy and Ingleburn to do their 98 days' National Service training. Of these, just about half every year are nominal Anglicans.

LOW FIGURES

But how far the Church has lost contact with them can be judged from the fact that less than 20 per cent. of the nominal Anglicans have been confirmed. And, of course, the number of them that are regular church-goers is much less.

"Here are the figures for the intake which finished on August 1," said Chaplain the Reverend D. C. Abbott, Anglican Chaplain at Holsworthy.

"In 12th Battalion, where I am Unit Chaplain, there were 1,175 trainees altogether in camp. Of these, 536—46 per cent.—were Anglicans. Now, although most of these 536 youths had been baptised, only 99 had been confirmed. This represents 18½ per cent."

Surely this figure—representative of an average intake—reveals just how far the Church has lost contact with the youth of to-day.

With all the recent enthusiasm about youth work in the Church of England, it is challenging to realise this fact—that the Church loses contact with the vast majority of young men between their Sunday school days and their late teens.

Chaplaincy work in National Service offers the Church an unparalleled opportunity to get back into its fellowship the average youth of to-day. For during the 14 weeks in camp, almost every trainee comes within the hearing of the Gospel every week. This means that in 14 weeks the Church has at least 14 opportunities of both teaching the fundamental truths of the Christian faith and preaching the Gospel.

IMPORTANT ROLE

Few people realise how important a role the chaplain plays in National Service. He is, according to official Army classification, the logical consultant of commanders in all matters relating to religion and morality. He is responsible for the supervision of the spiritual welfare of all members of staff and trainees.

In practice, the chaplain's opportunities are very wide; being an Army Officer, he is in a position of respect in both commissioned and non-commissioned ranks, and so has contact with members of all ranks.

His job is to conduct weekly church parades, the attendance at which is always over 700, church services and Sunday schools for Regular Army personnel and their families in married quarters, and Bible study and fellowship groups within the camp.

He conducts and supervises confirmation classes every intake for those who for one reason or another have not been confirmed at their local church.

In the last three intakes, 100 young men have been confirmed in 12th and 19th Battalions.

He is also responsible for the visiting of the sick in unit and base hospitals and the conducting of what the Army calls "C.O.'s Hours"—discussions at which a number of trainees give their views on such topics as family life, gambling, drinking, communism and democracy.

OPPORTUNITY

In the weekly church parades and C.O.'s Hours the chaplain has an unrestricted opportunity of preaching the Gospel and teaching the basic truths of the Christian faith. The effect on at least some of the trainees, who perhaps have not been to church for many years, is to awaken in them an interest in the Kingdom of God.

Even though some of the trainees might still never go to church regularly for the rest of their lives, they have heard the Christian message and the Christian viewpoint on many practical aspects of life. Thus the fruit of the chaplain's ministry might not be revealed for many years when the trainee seeks the advice or help of his local rector over some moral or spiritual problem.

Perhaps the chaplain's most important and fruitful work lies in the personal counselling of both Regular Army and National Service personnel.

When 1,200 youths are put together within the limits of an Army camp, there are bound to be a greater number of personal problems than in civilian life.

There may be housing, financial, leave or moral problems of some kind. Or it may be a spiritual problem which only the chaplain could solve.

Again it may be an extreme type of problem—a trainee who has turned to crime since he began his National Service training, or who has committed a serious breach of discipline in camp or a civilian offence while on leave.

PERSONAL PROBLEMS

The chaplain—provided he is a man with a human and understanding approach to people and their problems—can greatly promote the Gospel by the giving of advice and assistance to people with such problems.

Parents of trainees are invited to contact the chaplain if they are at all worried about their son's welfare while he is in National Service.

Also, by being personal consultant of commanders, the chaplain can help to extend a recognition of Christian principles and ideas within the camp.

He can, for example, use his authority to lessen swearing and blasphemy among trainees and to ensure the maintenance of order and decency in concerts and dances at the camp.

An important thing to notice is that the Army gives every assistance to the chaplain in his work.

Because of the fact that he is always on the spot, and because the trainees have heard him speak at church parades and C.O.'s Hours, they automatically turn to him for advice and help.

EASY APPROACH

This is a fact that many do not realise—that National Servicemen or, indeed, any men in the Forces, are far more likely to approach their chaplain than their own local rector.

For example, a 19-year-old trainee in the last intake approached the chaplain and asked him if he could be prepared for confirmation.

The youth admitted that he could not read and could only write a little, but said he was willing to learn.

ALL JOIN IN AT CROYDON

FROM OUR OWN CORRESPONDENT

Melbourne, August 13

All families present at the "Turning of the First Sod" at St. John's, Croydon, Diocese of Melbourne, last Saturday, brought a spade so that they could join in the ceremony.

After the service, a procession formed round the site of the new church which was then lined with people.

The vicar's warden, Mr. C. J. Chalmers, turned the first sod after which everyone present followed his example.

The congregation have outgrown the old weatherboard church and for many years have been working for a new one.

A parish canvass last year resulted in £23,000 being promised over three years.

The new church, designed by Mr. Keith Reid, is to be built of brick and to have a chapel for the ashes of cremated people.

The choir and organ will be at the back of the church. The builder is E. A. Radden, of Croydon.

TRAINING COURSE FOR LEADERS

To meet the needs of training for youth leadership the Y.M.C.A. has established a college for youth leadership at Homebush, near Sydney.

It constitutes a two years' course with a Diploma of Youth Leadership to graduates.

It is open to both men and women and is not confined to those who propose entering Y.M.C.A. work but to any field of Christian youth work.

He said later he would never have gone to his own rector and asked him if he could be prepared for confirmation because he was ashamed that he could not read.

When it is considered that the National Service trainees of to-day are the family men and community leaders of five to ten years' time, a remarkable opportunity is open to guide these men into the Christian way of life.

The chaplain, then, is working in the greatest field of youth work open to the Church, and so is one who particularly needs our prayer and interest.

CHAPEL FOR HOLSWORTHY

To assist the work of the Anglican Church in National Service, the Army has approved the building of a Church of England Chapel near the main gates of 12th Battalion to serve both 12th and 19th Battalions.

For the last five years, church parades have been held in the open air or in the unit cinema in wet weather.

When the chapel is completed, it will add to both the atmosphere and comfort of the church parades, and will lessen the possibility of distractions during the services.

The chapel is to be called St. Mark's War Memorial Chapel. It will serve both as a memorial to those who have served Australia in the Forces in the two World Wars and in Korea and as a place of worship and inspiration for those who will serve the country in any future war.

The chapel will be modern and attractive in design and will seat 500 men. Friends and relatives of deceased Servicemen are invited to donate personal memorials for the chapel.

The Army is subsidising to the extent of £2,500, the appeal for the chapel, which has just been launched. The cost of the building is estimated at about £15,000.

Donations may be addressed to Church of England Chaplain, 12 NS Trg. Bn., New Hols-worthy, N.S.W.

EDUCATION SUNDAY

FROM OUR OWN CORRESPONDENT

Bathurst, August 13

An authorised gathering of school children in the parish churches on Education Sunday, August 5, is unique in our times, and a sign of the growing favourable temper of the times in linking the education of the child with the Church.

Reports from many parishes tell of the opportunity well taken. Canon J. Richards of East Orange preached to an appreciative large congregation at All Saints' Cathedral on the special occasion.

Coolah parish has an "open day" at the Sunday School. Invitations had been sent to parents most of whom accepted to watch the classes at work.

Collections were taken for the religious library for the children of the parish, which will later be extended for adults. A Father and Son tea preceded the Evensong, when the first admission of C.E.B.S. members was conducted.

The D.C. preached at Camden parish on Education Sunday, during a Y.A. rally in that parish, and took part in the admission of 12 members of the Anglican Men's Movement, and a larger number of Young Anglican new members for Camden.

DR. FISHER ON HOLIDAY

ANGELICAN NEWS SERVICE
London, August 13
The Archbishop of Canterbury and Mrs. Fisher left London Airport on August 6 for Zurich and Vienna, where they are spending three weeks' holiday.

BIBLE TRANSLATIONS IN SUAU AND MELPA

The British and Foreign Bible Society has this month published translations of the New Testament in Suau and the Gospel of St. Luke in Melpa.

Suau is a language spoken by approximately 12,000 people in the Suau and Milne Bay districts of Papua, and in the Abau hinterland.

In earlier years certain portions of the Scriptures had been translated and published for these people, the chief translator being the late C. W. Abel.

This complete New Testament has been translated by the son of the first translator, Mr. Russell Abel, and his wife.

In the work of translation Mr. and Mrs. Abel were assisted by Daniela Sioni and Benoma Dagola. The father of the last named helped Mr. C. W. Abel with the earlier translations.

On both European and Suau side, therefore, father and son have been responsible for translation work.

The grandfather of Benoma Dagola was the Chief of the Suaus, and under the influence of the famous James Chalmers, brought to an end the cannibalism amongst the Suau people.

WAY OF LIFE

Christianity has been an established way of life among the Suau people for over sixty years, and the people are entirely familiar with the fuller meaning of such words as "love," "faith," "redemption," etc.

It is estimated that there are 5,000 able to read this language, but with the emphasis on education and literacy, the number of readers will probably be doubled in five years.

The first edition is of 2,000 copies. This edition will be sold under cost price in order to meet the economic condition of the recipients.

FIRST PORTION

Melpa is a language spoken by 25,000 to 35,000 people in the Mount Hagan District of the Western Highlands of New Guinea.

This is the first portion of the Scripture to be printed in this language, earlier portions having been mimeographed as tentative translations.

The chief translator has been the Reverend Herman Strauss, of the Lutheran Missions, who has been in missionary service since 1934. He was assisted by several native people, some of whom were local chieftains and

some of whom were evangelists and church elders.

The translation is based on the Greek and the English revised versions.

This edition is of 1,500 copies. It carries 29 line illustrations. Because of the economic condition of the Mount Hagan native peoples, this volume will be sold under cost price, in accordance with the Bible Society's traditional policy.

The sounds in the spoken form of this language are unusual and cannot easily be spelt with the ordinary English alphabet, which, nevertheless, had to be used because there was no written form of this language until the missionary contact with the people.

In order, therefore, to record these various sounds, a number of diacritical marks have been employed above or below the letters of the English alphabet.

BAPTISMS IN NEW VILLAGES

FROM OUR C.M.S. CORRESPONDENT

Steady progress is being made in the C.M.S. work in the new villages of Malaya, where a number of baptisms have taken place in recent weeks.

Four members of the church youth club in Guntong New Village, Malaya, were baptised—three young men and one girl. Miss Ethel Clifford, Australian C.M.S. missionary at Guntong, comments: "All are making a good witness, for they are truly converted, and the three young men are already actively working to try to win others for their Lord."

"Each of the three has witnessed to their faith at meetings of the young people, and are giving a great help to the youth club which we have recently formed at Guntong."

"One of the recently-baptised, Leong Saw Gun, has come to the Clinic Hall and conducted the morning prayer and Bible reading in Cantonese for the patients waiting to be seen by the C.M.S. nursing sister."

"In Jin Jang New Village, where Sister Kathleen Collett, of N.S.W., is at work, 12 people were baptised at a service last month."

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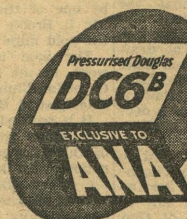
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DIOCESAN NEWS

ARMIDALE

WARRIALBA

A Combined Churches Convention will be held at St. Simon and Jude's, Warialba, from September 23 to 30, when the Anglican, Presbyterian and Baptist churches will meet together under the leadership of the Reverend G. Bingham. The combined churches hope to hold an evangelistic mission next year.

The Wells organisation will be employed to conduct an Every Member canvass next year. Much work has been done lately in beautifying the church and grounds, the church has been painted outside in cream with black and white trimming and a red roof. A concrete wall is to replace the shabby picket fence, a new garage is to be built, a sign-board erected and flood lights installed in the church and vicarage grounds.

ADULT CONFIRMATION

Ten adults were presented to the bishop, Dr. J. S. Moyes, at St. Peter's Cathedral on Sunday night by the dean, the Very Reverend M. K. Jones. There was a large congregation, and the bishop gave the address, basing his teaching on the lessons of the parable of the Pharisee and the publican who prayed in contrasting manner in the Temple.

The Reverend Ron Dyson, assistant Curate in the Cathedral Parish of St. Peter, has been offered the charge of Dorrigo in the Grafton Diocese. He has accepted the appointment, and expects to leave Armidale in about three months time. Mr. Dyson came to the cathedral parish at Christmas, 1954, from Moree, and has made a lot of friends in the parish. His duties have principally centred around St. Mary's, West Armidale, where the jubilee services were held last month, but he is also frequently on duty at the cathedral and in the country centres.

BATHURST

SHEEP DRIVE

The first sheep drive conducted by the Bathurst and District Diocese to aid St. Michael's Children's Home, and the Roman Catholic orphanage, resulted in close on £1,000 from the sale of the sheep.

OPEN RECTORY

Another parish reports that their rectory is "wide open" and never locked. The priest-in-charge says it is almost used more by the parish than himself and that it is heartening to notice that school children come to the rectory and yarn during the lunch period.

ITEMS OF INTEREST

Cathedral Confirmation service took place on Tuesday last, conducted by the Bishop of the diocese. The next evening Bishop Wyld visited Kandos parish for Confirmations during the octave of the patronal festival of the parish. A number of the men of Kandos Parish meet monthly for fellowship and discussion.

The D.C. will preach at Trundle on the occasion of their national festival on Sunday, August 26, and at Tumbarumba that same day. A youth tea is being arranged by the Young Anglicans at Trundle. There is a parish in the diocese where 1400 worth of kitchen material, stove, crockery, cutlery, etc., had been given by members of the Anglican Men's Movement for parish use without any restriction whatever. It was good to see Y.A.s happily and thankfully using the use of it all during a recent tea prior to an Evening. All Saints College boys did exceptionally well in the recent inter-school athletics at Bathurst, winning major honours in most events. The Nyngan parish will take place to-night, August 17. Several parishes have asked for further supplies of candles and labels to gain wider support for the appeal on Children's Home and Youth Sunday.

CANNBERRA AND GOULBURN

BODALLA PARISH

Education Week began with a special service on Sunday, August 5. The lessons were read by two of the senior pupils, Gillian Bailey and Erol Cole. The address was given by the Headmaster of the Central School, Mr. Follock. The members of the Anglican Men's Movement conducted the service of Matins on Sunday, August 12. The address was given by Mr. P. O. T. Wood, who stressed the importance of men taking more interest in Church attendance, and the need of educating our young people in Christian living, and at all times to show their loyalty to the Church and the following members also took part: Prayers, Mr. J. Edwards; lessons, Messrs. W. Riley and W. Bean; organist, Mr. H. Dalby.

MELBOURNE

CONFIRMATION

On August 6, the Bishop of Geelong administered the Rite of Confirmation to 96 candidates from eleven parishes. These cathedral Confirmations are held monthly in order that parishes with too few candidates for a service of their own may present their candidates.

YOUTH WEEK

On Wednesday afternoon, August 8, 2,500 girls and boys from Church schools attended their annual Youth Week service in the cathedral when the archbishop was the preacher. This afternoon, 500 attended the service for Sunday School scholars and brought with them 31 dozen eggs. (None were broken).

The preacher, the Reverend H. J. Nell, Vicar of the Church of Emmanuel, Oakleigh, elaborated the theme "Games"—"God's athletes must endure strongly."

HOSPITAL SERVICE

On Sunday next, August 19, the Royal Women's Hospital will hold a centenary service in the morning when the dean will preach. The lessons will be read by Dr. George Simpson and the Governor, General Sir Duns Brooks.

EDUCATION WEEK

In the evening, the Education Week service will be held. The preacher will be the Bishop of Geelong, who is the Anglican representative on the Council of Christian Education in Schools. One of the lessons will read by Mr. J. R. Peart, Assistant Chief Inspector of Technical Schools.

JUNGLE DOCTOR RALLY

The Jungle Doctor rally will be held at the Assembly Hall, Collins Street, Melbourne, on Monday, August 20, at 7.45 p.m. The rally will feature the Victorian premiere of Paul White's new film in sound and colour: "Jungle Doctor on Safari", a welcome home to Miss Dulcie McLeish; singing by S. Hilary's, Kew, youth choir and Dr. White, himself.

NEWCASTLE

NEW WINDOW AT ISLINGTON

A beautiful stained glass window depicting "Love" was dedicated by the rector, the Reverend J. A. Smith, in memory of Elsie the Humby in St. Mark's Church, Islington, on July 28. The window was given by her husband and daughter. Mrs. Humby had been a keen worker in the Women's Guild and was for 28 years a member of the Mothers' Union, being the president for 17 years.

CHURCH MUSIC

The Director of Newcastle Division of the Royal School of Church Music, Mr. K. A. Noake, who is organist at Christ Church Cathedral, addressed a meeting of the Rural Deanery of the Upper Hunter, which was held at Muswellbrook last Monday, August 6. He spoke on the principles of the school of church music and discussed ways of improving the standard of church music in the parishes.

EDUCATION WEEK

Education Week services were held at St. Thomas' Church, Carrington, at 10.45 a.m. and at St. James' Church, Wickham, at 11 a.m., on August 5.

The Headmistress of the Church of England Grammar School, Miss M. D. Roberts, gave the address during the service at St. Philip's Church, Waratah. A choir from the Boys Grammar School at Morpeth combined with St. Philip's choir, sang Evensong.

BOOLAROO

Last Friday the Boolaroo Church Promotion Committee introduced to the parishioners a plan to create greater interest in the church activities.

CHURCH ARMY

Special services were held in Newcastle on Sunday, August 5, to mark the 22nd anniversary of the Church Army in Australia. The founder of the Church Army and former Federal Secretary, the Reverend J. S. Cowland, preached at Evensong at Christ Church Cathedral and at St. Augustine's Merewether, at the 8 and 10 a.m. services. Captain C. Fisk preached at St. Philip's Waratah, at 8 a.m. St. Peter's, Hamilton, Captain R. L. Gwillt, took the service at 8 a.m. and at St. George's, Hamilton South, at 9.30 a.m.

DEDICATION

On Sunday last the Bishop of Newcastle dedicated two stained glass windows in the south-west porch of the cathedral. The first window was in memory of John L. G. Ray and Flora Ray, his wife, and Mrs. Lecky G. Ray, their daughter. The other window was in memory of Lillian May Rodd, first wife of Colonel Brent B. Rodd.

ROCKHAMPTON

GLADSTONE INDUCTION

The beautiful Church of St. Saviour, Gladstone, was filled for the induction and institution of its new rector, the Reverend Donald Dunn, on Sunday, August 5. The traditional ceremonies were performed by the Bishop of Rockhampton and the Archdeacon. The Reverend R. O. Bodey, Rector of St. Barnabas, North Rockhampton preached.

SYDNEY

RETIRED CLERGY

The Sydney Association of Retired Clergy will meet in Committee Room No. 2, Diocesan Church House, on Wednesday, September 5, at 2 p.m. They will discuss the report from the Rural Deaneries on the increase in fees for occasional duty and the proposed amendment to include present pensioners to share in the increased benefits under the S.C.P.F. ordinance of 1955.

EDUCATION WEEK SERVICE

Teachers and children from the Milson's Point Public School attended the special "Education Week" service at the Church of St. John the Baptist, Milson's Point on Sunday last. The lesson was read by a teacher (Mr. Dolg), and the school recorder band rendered the chorale from St. Matthew's Passion very effectively.

The rector, the Reverend H. E. S. Doyle, said that much that passed for education today missed its true purpose because men had forgotten the Divine intention that teaching should bring men the saving knowledge of God's love. The education, he said, begins with hearing the Word of God and in purpose should be to teach men to put God's will

into action in every department of life.

MANGERTON

The Archbishop of Sydney dedicated St. Matthew's Church Hall at Mangerton, near Wollongong, on August 11. The building of new brick with Gothic headed windows has so far cost £2,800. The work has been done by subcontract and voluntary labour.

TASMANIA

ST. LEONARDS

The annual meeting of St. Peter's, St. Leonards, was well attended, and was presided over by the newly appointed rector, the Reverend L. B. Browning. The annual reports disclosed that considerable progress had been made during the year. A building had been purchased for use as a parish hall, and a Sunday school piano had been purchased. Sunday schools were being commenced at two new centres—Norwood and Killarney. The church grounds had been greatly improved by working bees, and the new front fence was in course of erection. A branch of the Church of England Boys' Society, with a membership of 30, had been formed at St. Leonards. The whole parish was now looking forward, after a four-year vacancy, to great progress under the leadership of the rector.

It was decided that the management of the affairs of the parish would be left in the hands of a parish council, to consist of the wardens from St. Leonards, Reibin, White Hills, and Pater-sonia-Myrtle Bank, plus three members of St. Leonards' vestry and a representative each from Waverley and Norwood. It was reported that arrangements for the Anglican Debutante Ball on August 24 were well in hand.

INVERMAY

The G.P.S. and the Sunday School at St. George's, Invermay, arranged special functions last month in honour of Canon and Mrs. F. H. Lansdell. Canon Lansdell, who was rector of the parish for 21 years, has now retired. Mrs. Lansdell had been president of the G.P.S. branch since it was revived nine years ago.

WANGARATTA

PLEDGE PLAN

The St. Columba's Hall districts have accepted the pledge plan of Church finance Representatives from the 24 districts are to meet monthly.

CO-OPERATION IN ASIA

ECUMENICAL PRESS SERVICE

Geneva, August 13

A plan for a new pattern of ecumenical collaboration between the churches of Asia and the World Council of Churches and the International Missionary Council will be considered in a meeting at Prapat, Sumatra, in March, 1957.

This was decided at the W.C.C. Central Committee meeting at Galyateto, Hungary, on July 30.

The meeting is to be a representative conference of delegates to the churches and church councils in Asia.

The report said that the "new desire for inter-Asian collaboration and initiative as expressed in the Bandung conference" had created a strong conviction in Asian churches "that the time had come for exchanging fraternal workers and for accepting their common responsibility for the evangelisation of Asia."

IMMIGRANTS IN BIRMINGHAM

CHURCH INFORMATION SERVICE

London, August 13

The William Temple Association has opened a centre in Birmingham where white and coloured women can meet one another.

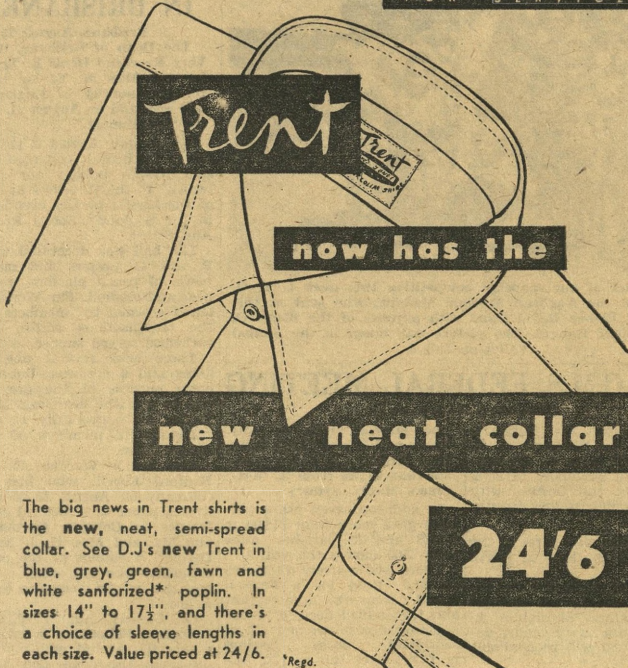
Every Wednesday evening women from local churches of five denominations—Anglican, Roman Catholic, Presbyterian, Methodist and Baptist—have come to meet the coloured women who come mostly from the West Indies.

The idea is to help immigrants to settle down in their new surroundings and also to combat "discrimination."

The William Temple Association was founded in 1954 to bring professional men and women together in order to help them to use their particular gifts in the service of the Church and to further responsible Christian action in society.

DAVID JONES'

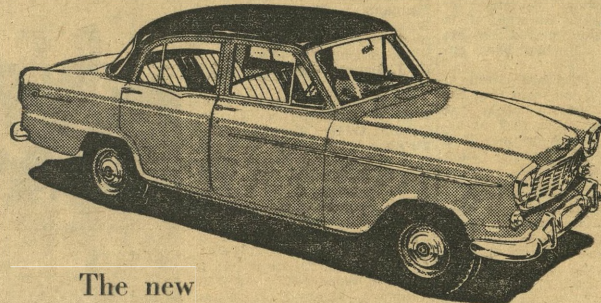
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is T. G. Watson of the Anglican Mission, Madang, who sent us this picture of Bishop David Hand with pygmies of the Bismarck and Schrader Ranges. The picture was taken in the Simbal Valley on July 8.

THE C.M.S. FEDERAL MEETING

(Continued from page 1)

In addition the Editorial Secretary, the Reverend G. B. Muston, will leave on September 3 to visit Singapore, Malaya, Hong Kong and Borneo, with a view to publicity and deputa-tion work.

He will also visit three of the four C.M.S. Stations in North Australia.

Important moves for the extension of C.M.S. work amongst the Australian Aborigines in Arnhem Land were made, details of which will be available shortly.

The council expressed its warm gratitude to the Minister for Territories, Mr. Paul Hasluck, for his co-operation.

The Regional Secretary for Aborigines, the Reverend J. B. Montgomerie, reported that Mr. Hasluck's help had been encouraging.

In a recent public statement Mr. Hasluck had said that the Australian nation could not compass the great task of assimilating the Aborigines if it were not for the work of Christian Missions.

ABORIGINES' WORK

The council was told that Aboriginal handicrafts from C.M.S. stations in North Australia were in great demand from retailers in Sydney and Melbourne. With the Olympic Games in view, orders from Melbourne retailers had exceeded expectations.

All profits from the handicrafts return to the Aborigines. This newly-developed aspect of the work is regarded as an important step in bringing the Aborigines towards self-support.

In the home base discussions each State was able to report a record year's income.

The largest given by any single parish was £1,443 from C.M.S. and 20 parishes more than £500 during the year.

There was a lively discussion on the need for a Federal C.M.S. women's organisation, and the council decided to call a conference of women representatives from various branches later this year to discuss the formation of a Women's Missionary Fellowship.

Present at the meetings were the Primate; the Archbishop of Melbourne; the Bishop of Tasmania; Bishops Donald Baker, W. R. Barrett, D. B. Blackwood, B. C. Kerle, and P. W. Stephenson; Archdeacon R. J. Hewett and Archdeacon H. S. Kidner.

Other clergy were: G. Bennett; H. J. Butterley, G. A. Conolly, G. R. Delbridge, G. M. Fletcher, K. A. Kay, W. V. Lloyd, S. A. Mainstone, J. B. Montgomerie, G. B. Muston, L. L. Nash, A. G. Reynolds, C. W. T. Rogers, W. Spencer, S. S. Viney and K. C. Nancarrow.

Lay members were Messrs. H. M. Bragg, T. A. B. Dakin, F. L. D. Homan, A. T. Kerr, A. L. Short, E. W. Stockton and C. P. Tashman; Misses F. Biggs and I. Jefferys.

The council met from Tuesday to Friday. Devotional sessions each day were conducted by the Bishop of Tasmania, the Reverend G. R. Delbridge, and the Reverend G. M. Fletcher.

A celebration of Holy Communion in St Paul's Cathedral on Thursday morning was conducted by Bishop Donald Baker, assisted by the Reverend A. G. Reynolds.

FAREWELLS TO DEAN

LARGE PARTY IN BRISBANE

Brisbane, August 13
The Dean of Brisbane, the Very Reverend Denis E. Taylor and Miss M. Taylor sail for six months in England and Scotland on August 21, in the "Strathmore."

On Monday, August 6, the S. John's Cathedral congregation said "Happy holiday and safe return" to the travellers at one of the biggest parties ever held in the S. John's Social Room, Ann Street.

The hall was decorated with P. and O. posters and many bowls of peach blossom, sweet peas and gladioli. The Women's Guild assisted by members of the organisations within the cathedral served supper.

There were several musical items and a conjurer, but the main purpose of the evening was to give the dean and Miss Taylor an opportunity to say "farewell" to members of the congregation.

The Senior Warden, Dr. L. Bedford Elwell, who flies to Germany on August 13 to deliver a paper at a medical conference in Cologne, Germany, and Mr. and Mrs. C. J. MacDermott, members of the congregation who are going overseas this month were also farewelled.

On Sunday, August 19, the Cathedral Fellowship is having a special tea and will say *au revoir* to the dean and Miss Taylor. The dean founded the fellowship at the beginning of last year.

NEWCASTLE FESTIVAL

FROM OUR OWN CORRESPONDENT

Newcastle, August 13

The annual Diocesan Festival for Children's Homes was held in Newcastle City Hall on Tuesday, August 7.

Each year the festival is held under the patronage of the Bishop of Newcastle, the Right Reverend F. de Witt Batty, to help the Homes of the Diocese of Newcastle: S. Elizabeth's Homes for Girls, Singleton; S. Alban's Home for Boys, Mayfield; and S. Christopher's Home for Little Children at Tarce.

The festival took the form of a tea at 5 p.m. in the supper-room, and women from various parishes took charge of the 12 tables, each representing a suburban parish.

Official guests included Bishop and Mrs. Batty; the Lord Mayor and Mayoress; Alderman and Mrs. McDougall; the Warden of S. John's College, Morpeth, Bishop C. E. Storrs and Mrs. Storrs; the Archdeacon of Newcastle, the Very Rev. A. N. Williamson; Sister Parsons and Captain Fisk, of the Church Army.

Over 900 people were entertained at the tables. A programme of films arranged by the British and Foreign Bible Society was shown immediately following the tea.

The participating parishes included S. John's, Newcastle; Lambton and Jesmond; Wickham and Carrington; Hamilton, Islington, Charlestown, Merewether and Waratah.

MISSIONS TO SEAMEN

CENTENARY IN N.S.W.

FROM A SPECIAL CORRESPONDENT

To mark the centenary year of the Missions to Seamen the New South Wales stations at Sydney, Newcastle and Port Kembla have combined for a State-wide appeal, which was launched by the Lord Mayor of Sydney, Alderman P. D. Hills, in the Town Hall, Sydney, on August 3.

Consular representatives of the maritime nations, representatives of commerce, shipping, wool and industrial associations were also present.

Lieutenant-General Sir John Northcott, Governor of New South Wales and temporarily Administrator of the Commonwealth, is the patron, and Captain G. A. Whitton, president of the Maritime Services Board, is the chairman of the centenary appeal committee.

NEW ASSISTANT CHAPLAIN

In the Marlborough Chapel of the Missions to Seamen at 100 George Street, Sydney, Archbishop of Sydney on August 6 unveiled a memorial plaque which was erected in memory of the late Captain F. H. Trouton, re-opened the old organ which has been out of service for many years, and commended the Reverend James Edward Whild as assistant chaplain.

PUBLIC SERVICE FELLOWSHIP

Archdeacon C. S. Robertson will speak on "Australian Churchmen and the Pacific" at the Commonwealth Public Service Anglican Fellowship lunch hour service at S. James', King Street, Sydney, on Tuesday, August 21, from 1.15 p.m. to 1.45 p.m.

The service will be conducted by Dr. W. J. Edwards. Members of all denominations are invited.

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

ORGANIST - CHOIRMASTER for Christ Church, Bexley. Two manual, 11 and 7.15 Services. Apply by letter to the Reverend W. Maltby, the Rectory, Dunmore Street, Bexley, N.S.W.

PULTENEY GRAMMAR School, Adelaide. Applications are invited for the following positions for 1957: (1) Intermediate Form Master. (2) Two assistant masters for general senior school work to Intermediate level. Applications and enquiries to be sent to The Acting Headmaster, Pulteney Grammar School, South Terrace, Adelaide, South Australia.

WANTED, FIELD Officer to assist A.B.M. Federal Youth Secretary in youth work. For salary and conditions apply to the Federal Youth Secretary, A.B.M., 14 Spring Street, Sydney, N.S.W.

Y.M.C.A. requires young men as secretaries and leaders in youth work. Should have experience and necessary qualifications. Contact National Y.M.C.A., corner Stuart Street and City Road, South Melbourne, S.C.A. Victoria.

APPLICATIONS INVITED for Headmistress of Stratford Girls' School, Lawson, Blue Mountains, N.S.W. A Diocesan Church School. Chairman, The Archbishop of Sydney. Apply to The Reverend R. E. Dillon, Honorary Secretary, 83 Anglo Road, Campsie, N.S.W.

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WANTED IN 1957, Matron for Riverina House Hostel for Girls, Hay. Applications with particulars of experience and qualifications and stating salary required, to Diocesan Secretary, who can supply details and information. P.O. Box 10, Narandera, N.S.W.

ASSISTANT PRIEST required for S. John's, Launceston, Tasmania. Great scope for pastoral and youth work. Stipend £800 plus accommodation. Apply Archdeacon L. N. Sutton, c/o THE ANGLICAN, till August 28.

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BIRTH

HARRISON. (Née McPherson). August 10, to Val, wife of Clem, at S. Margaret's, a daughter (Jannette Margaret). Deo Gratias.

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STATE AID TO SCHOOLS

(Continued from page 1)

announcement, Cabinet would probably have withdrawn the original proposal completely and substituted the present proposed increase of £25 for tax-rebatable educational expenses.

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

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

CELTIC SAINT IN SCILLY

ANGLICAN NEWS SERVICE

London, August 13

Recent excavations at St. Helen's Scilly Isles has revealed early structures probably associated with the Celtic S. Elidius, of the seventh or eighth century A.D.

Mr. Whild, who is joining the staff of the Sydney station, which consists of the Reverend Colin Craven-Sands and the Reverend Frederick Buchanan, recently came from the Parish of Wellington, Shropshire, where he served his curacy, and where, subsequently, he became locum tenens.

Mr. Whild is accompanied by his wife and son, aged 2 years. Mr. Whild was also temporarily on the staff in the port of Rotterdam before coming to Sydney.

Members of the committees and representatives of shipping companies and consular representatives of maritime nations were present.

The Very Reverend E. A. Pitt, Dean of Sydney, gave the address, in which he pointed out that the Missions to Seamen carry on the work of the Church among seafarers who come into the port as visitors and strangers from many lands.

Refreshments were served to the company by members of the ladies' committee.

DEATH OF BISHOP OF ELY

ANGLICAN NEWS SERVICE

London, August 13

The Bishop of Ely, Dr. H. E. Wynn, who had been in hospital following a coronary thrombosis, died on August 12.