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FINE RESPONSE TO APPEAL FOR N.G. HIGHLANDS

A.B.M.'S DRIVE FOR £8,000 NEARLY DOUBLES ITS TARGET

The response to the appeal for the New Guinea Highlands Mission, launched by the Australian Board of Missions during 1958, has been magnificent. The special appeal for £8,000 for new missionary work in the Highlands has been over-subscribed by £7,119.

When the A.B.M. books closed on January 16, the amount received at the board's head office in Sydney was £15,119.

The Diocese of Brisbane, with contributions of nearly £3,000, stands at the head of the diocesan list, though the response from the whole Australian Church has been most encouraging.

The director of the appeal, the Reverend E. H. Wheatley, said that although there was no "fanfare of trumpets" there has been consistent evidence of interest, and a desire to help, throughout the whole Commonwealth.

The Diocese of Ballarat also deserves special mention among the country dioceses, having raised double its objective, with contributions amounting to over £1,000.

The Provincial Missionary Council of Western Australia has done remarkably well and should celebrate its first birthday with some pride. The P.M.C. has sent in £1,500 for the appeal.

The progress of the appeal is evidence of the awakening of the Australian Church to responsibility for the thousands of people in the New Guinea territory.

NOTABLE EFFORTS

Some of the efforts made deserve special mention:

- The parish of North Canberra worked during September for the Highlands. The Sunday school superintendent, Mr Howard Quinlan, produced special lessons with maps and quiz competitions for the Sunday school.

- Mr Quinlan had scale models of mountain villages and mission stations on display, with landing strips and a model of the S. Gabriel, the mission's Cessna plane. Through this effort the parish raised £307/13/-.

- The Women's Union at Cardiff, in the Diocese of Newcastle, with fetes and barbecues and parties of all kinds, contributed £112.

- An anonymous donor earned our gratitude by sending a bank cheque for £500.

- A retired priest, who wishes to remain anonymous, sent a cheque for £100 and later another for £25.

- The Papuan staff of S. Barnabas' Hospital, Dogura, sent a pound note.

- Four children from Bonalbo in the Diocese of Grafton sent £2 as their Christmas present for the Church of God.

- One rector sent a cheque for £49 with a note that it was sent on behalf of one of his parishioners who had given her savings to the appeal.

- The parish of Colac, Vic., gave £500, followed by Maryborough, Qld., with £500, and Hamilton, Qld., with £600.

- In Perth, the "Opportunity Shop" raised £800, the Needlework Guild £200, and Perth College £200.

The signal success of the appeal throws the challenge back on the Australian Church to supply quickly the necessary manpower to put the whole of this money to its best use.

The first of the new missionaries, the Reverend Gerald Taylor, has already arrived in the Aiom district to begin his work. The second is expected to leave Australia in a matter of weeks. However, there still remains the need for more priests.

NEW CHALLENGE

Letters from New Guinea indicate that the mission staff has been following the progress of the appeal with great interest, and the result was telegraphed to the two bishops immediately the appeal closed.

The news is expected to give new heart to missionaries who have so long struggled on in the Highlands with little assistance.

ENTHRONEMENT OF BISHOP

FROM OUR OWN CORRESPONDENT
Bathurst, January 20

The Reverend E. K. Leslie will be consecrated sixth Bishop of Bathurst on February 2, the Purification of the Blessed Virgin Mary, in S. Andrew's Cathedral, Sydney.

He will be enthroned in the Cathedral Church of All Saints', Bathurst, on Tuesday evening, February 3, at 7.30 p.m.

A welcome will be extended to Bishop Leslie and his family in the Cathedral Memorial Hall after the service.

Mr Leslie was chaplain of the Geelong Grammar School "Timbertop" project at Mansfield Victoria, when he was elected bishop last November.

He will succeed the late the Right Reverend A. L. Wylde.

The challenge to the Church in 1959 is to supply the prayers and the priests that this financial triumph may grow into a triumph of Christ over darkness and death.

NEW TESTAMENT TRANSLATED INTO CONTEMPORARY ENGLISH

FROM A CORRESPONDENT

London, January 13

The translation of the New Testament into current English, a project undertaken with the authority of all the major Churches in Britain, except the Roman Catholic, has been completed.

The Oxford and Cambridge University Presses, which are publishing jointly the new translation made this announcement last week.

The New Testament translation, which is a completely new one made from the original Greek texts, will now be finally revised and prepared for publication.

This work is expected to take about twelve months, and the completed manuscript will then be delivered to the printers. It is expected that copies will be ready for sale in the early part of 1961.

Completion of the New Testament translation is the first stage of the work of translating the whole Bible. Work is proceeding upon the translation of the Old Testament but because of its much greater length this cannot be published for several years to come. The Apocrypha is also being translated, and the version will be published in due course.

The purpose of the undertaking is to provide a Bible in the English of to-day, free from the

archaic language of the Authorised Version which, it is felt, encourages in many people the feeling that the scriptures have little relevance to our age.

Experimental translations of some passages were made a number of years ago by a group of scholars at the Universities of Oxford and Cambridge. Then the Church of Scotland made an approach to the other Churches on the subject with the result

that a representative conference was called.

The Churches accepted in 1947 a recommendation of the conference that a completely new translation from the original texts was required, and a joint committee was set up, and has held its meetings in the Jerusalem Chamber of Westminster Abbey, where the makers of the Revised Version met in 1870-1884.

The joint committee appointed four panels of scholars, one of which consists of literary advisers.

The translators were instructed to render the original texts into contemporary English, taking into account the native idiom and current usage of the English language and avoiding all archaic words and forms of expression, as well as transient modernisms.

The vice-chairman of the joint committee, and general director of the New Translation, is Dr C. H. Dodd, of Oxford, Emeritus Professor of Divinity at Cambridge, and internationally recognised as one of the most eminent New Testament scholars of to-day.

The joint committee consists of representatives of the Church of England, the Church of Scotland, the Methodist Church, the Congregational Union, the Baptist Union, the Presbyterian Church of England, the Churches in Wales, the Churches in Ireland, the Society of Friends, the British and Foreign Bible Society, and the National Bible Society of Scotland.

CHURCH CONSECRATED IN NORTH BORNEO

ANGLICAN NEWS SERVICE
Kuching, Borneo, January 16

The Bishop of Borneo, the Right Reverend N. E. Cornwall, consecrated the new Church of All Saints, Jesselton, on January 10.

The Bishop in the Philippines, the Right Reverend L. C. Ogilvie, took part in the service. He represented the Protestant Episcopal Church in America, which gave generously towards the building of the church.



The Reverend Peter Robin, who is stationed at Aiom in the New Guinea Highlands, on a trek to one of the remote parts of his parish.

AUSTRALIA'S CHANCE

OPPORTUNITY IN INDONESIA

ECUMENICAL PRESS SERVICE
Sydney, January 18

Indonesia's expulsion of all Dutch doctors has given Australia the "missionary opportunity of a generation," the superintendent of S. Andrew's mission hospital, Singapore, Dr G. Keys Smith, said last week.

Dr Keys Smith was speaking at a joint meeting of the National Missionary Council and the Missionary Council and the Australian Council for the World Council of Churches in Sydney.

He reported on the Asian Christian Medical Workers' Conference in Hong Kong, held from December 28 to January 2.

Two other Australians, Dr Ashton of Hong Kong and Nurse McKenzie of Korea, also attended the conference.

"Far more Christians are now engaged in medical work in government services or private practice than in Church institutions, and the proportion is increasing," Dr Keys Smith said.

VITAL AREA

Indonesia was the most important area in which the traditional Christian medical work could be carried on, he said.

"Forty Dutch doctors have to leave the country within two years. Most of these have been working in rural areas where local doctors are unwilling to go.

"Indonesian delegates to the conference made a Macedonian cry to Australia to help."

Dr Keys Smith said that rural areas provided the greatest missionary opportunities. In all countries except Japan 80% of the population lived in the villages, and the Australian Churches are being asked to maintain rural health centres.

Missions must be willing to allow their staff to be controlled by the Asian national church, not from the mission home base. Dr Keys Smith said they must also concentrate on areas which provide the opportunity for close personal care.

The conference decided to set up an Asian medical secretariat with a full-time secretary to co-ordinate the work of Christian medical associations in Asia.

The secretariat would be closely linked with the East Asia Christian Conference.

CHURCH MISSIONARY SOCIETY TRANSFERS PROPERTY WORTH £3,000,000 IN INDIA

ANGLICAN NEWS SERVICE

London, January 17

The Church Missionary Society has transferred to the Church of India, Pakistan, Burma and Ceylon, and to the Church of South India, assets worth £3,000,000, which it possessed in India.

Land and property of this value has been accumulated in India by the society since the beginning of the last century.

Other missionary societies are expected to follow the example of the C.M.S., the first Church body with its headquarters in England to transfer its assets to the religious organisations of the land.

The Government of India has constantly asked that this should be done now that India is independent.

The task of settling finances in India was given a solicitor, Mr J. B. Measures, who offered his services to the C.M.S. in whatever capacity they wished.

Five years ago he set sail for

India to untangle and set in order the vast and complicated records of the property owned by the society.

The original three years set for the task had to be extended for another two. Mr Measures had to travel the whole length of the sub-continent from Tibet to Ceylon.

CATALOGUE MADE

He had to examine all the diocesan records and compile a vast catalogue of property and stock.

This ranged from Kottayam Cathedral to a small bungalow in Travancore. The famous College of S. John, Agra, and a whole village in Lahore of 2,000 inhabitants were among the properties assessed.

The society owned all kinds of

properties from a post office to an olive grove.

The Church was not guilty of exploitation in land administration; strips of land were parcelled out often for four or five rupees an acre, of which the present value is nearer 10,000.

The transfer of property will make no difference to C.M.S. finances in London, as the society acted only as trustee for the properties in India.

The Society for the Propagation of the Gospel, which has a great deal of property in South India, is faced with a similar task.

One of its most important assets, Bishops' College, Calcutta, will be among the first properties to be transferred to a provincial board.

NEW CHURCH IN KENYA

COMPANY'S GIFT TO EMPLOYEES

ANGLICAN NEWS SERVICE

London, January 14
S. Thomas' Church, Magadi, Kenya, which has been built by the Magadi Soda Company, for the use of employees and their families, was consecrated last month by the Bishop of Mombasa, the Right Reverend L. J. Beecher.

A number of non-Christian communities made special requests to be invited to the service.

The bishop wore for the first time a cope and mitre presented to him by the managing director of the firm, Mr J. F. Perkins.

He was assisted by the Moderator of the Presbyterian Church of East Africa, the Right Reverend R. Macpherson; the Provost of All Saints' Cathedral, Nairobi, the Very Reverend G. Lester; and the priest-in-charge of the district, the Reverend D. Mokinyo.

S. Thomas' Church cost £12,000. It was built to a design prepared by the architectural section of Imperial Chemical Industries.

The altar is of white marble, surmounted by a white cross set against a background of natural grey stone.

After the service of consecration, the bishop celebrated the first Eucharist and then presided at a carol service, in which the singing was led by the choir of All Saints' Cathedral, Nairobi, and the organ was played by the medical officer to the Magadi Soda Company, Dr T. H. White.

ONE CHAPLAIN IN BRUSSELS

ANGLICAN NEWS SERVICE

London, January 16
The Bishop of Fulham, the Right Reverend R. N. Coote, preaching in Christ Church, the Embassy church in Brussels, on January 4, said that a combined Anglican chaplaincy is to replace the two chaplaincies now in Brussels.

The present chaplains, the Reverend F. L. Grant, and the Reverend Paul Collins, would leave the city and a new one would be appointed.

Christ Church would probably be renamed the Church of the Risen Christ, and the name of the chaplain will be announced probably in April.

It was necessary to appoint a new chaplain to answer criticism from English clergy that the closing of the older Church of the Resurrection was "an act of persecution of the Anglo-Catholic element."

The union of chaplaincies will require the signature of the Queen, and a decree of approbation by King Baudouin, whose Government pays a substantial part of the chaplain's stipend.

UNIVERSITIES JOIN IN WEEK OF PRAYER

ANGLICAN NEWS SERVICE

London, January 18
In connection with the "Week of Prayer," a public meeting will be held in the Town Hall, Oxford, England, on January 20, at which the speakers will be Father Hugh Bishop, C.R., Pere Yves Nolet of the Roman Catholic Church, Father Vladimir Rodzianko of the Orthodox Church, and J. M. Ross, Esquire, a Presbyterian.

The Bishop of Ely, the Right Reverend N. B. Hudson, will take the chair at a public meeting in Cambridge on January 19.

The Reverend E. Yohannan, O.I.C., of the Syrian Orthodox Church, India; the Reverend Kwesi Dickson, a Methodist from Ghana; and Miss Laura Jackson, an Anglican who has just returned from inspecting Christian colleges in India, Malaya and Singapore, will be among the speakers.

UNIVERSITY CHAPLAINS

CONFERENCE IN MANCHESTER

ANGLICAN NEWS SERVICE

London, January 14
The annual conference of Anglican societies in British universities was held early this month at Hulme Hall, Manchester.

Nineteen universities were represented and the principal speaker was the Bishop of Peterborough, the Right Reverend R. W. Stopford, who is responsible to the Church Assembly for the work of the Church through its chaplaincies in the English universities.

A report compiled by the students revealed that ten universities had full-time chaplains while six had only part-time chaplains.

The bishop said he thought each university should have a minimum of two priests and a woman adviser.

Overworked parish priests would be greatly helped by an organised graduate laity, he said.

Although the Church Assembly measure states that it "accepts responsibility for ensuring the future of the university chaplaincies," only £3,000 is available yearly for the work.

Resolutions, calling for more full-time chaplains and for chaplaincy centres were passed at the conference.

PLANNED SOCIETY OR CHAOS

ANGLICAN NEWS SERVICE

London, January 16
Professor M. V. Jeffreys of the Department of Education in the University of Birmingham spoke on "Personal Relations in the Planned Society" on January 2.

He was giving the presidential address at the Institute of Christian Education.

Professor Jeffreys said that chaos was the alternative to a planned society at this stage of our civilisation.

A worthwhile society was one which helped people to develop their true personality, and to maintain proper relations with one another.

The Grace of God, without which the Kingdom of Heaven on earth was impossible, came to men through personal relationships.

Isolated individuals were powerless. It was only when our love for one another came into touch with the love of God that it became Christ-like, the professor said.

"From one end of the world to the other, salvation was shown in a social light."

BRIBERY IN GHANA ATTACKED

ANGLICAN NEWS SERVICE

London, January 14
The Bishop of Accra, the Right Reverend R. R. Roseveare, made a bold attack on corruption in Ghana, when he was lecturing at the University of Ghana on New Year's Day.

Though some bribery and corruption sprang from "the bad old days of imperialism and colonialism," it was at least likely that Ghana's traditional social system was a cause or part cause, said the bishop.

He was convinced that bribes were demanded or taken by police from motorists guilty of technical offences and that there was truth in the allegation that Government contracts were awarded "after the acceptance by somebody of a consideration wholly inconsistent with the integrity of both parties concerned."

He urged the Government, by every means in its power, to fight against every form of bribery, and every citizen and group of citizens to carry on the campaign bravely and relentlessly until "this powerful enemy of the national health has been laid low once and for all."

JUVENILES IN COURT

BISHOP INDICTS PARENTS

ANGLICAN NEWS SERVICE

London, January 15
The Bishop of Coventry, the Right Reverend C. K. N. Bardsley, in the editorial of his current diocesan newspaper, "Shire and Spire," says that parents are partly to blame for the rise in crime among young people.

Bishop Bardsley says the large number of juvenile delinquents brought up at the Assizes is the result of "lack of a settled home life, lack of parental love and discipline, combined with the outward and visible signs of moral laxity—divorce, sexy novels, low-quality films and plays, cheap and sexy magazines, newspapers and advertisements."

He speaks of the hundreds of small children who are in special homes because "men and women have indulged in promiscuous sexual relationship," and says these people should stand condemned by the whole of society.

The bishop says that we must realise we are all either on the side of corruption or of moral discipline.

It is our responsibility to choose what we read, what example we set and what discipline we impose on ourselves and on those in our care.

In this New Year, he says, we can resolve "to give up what we know to be morally weak and harmful, and to do all in our power to advance and increase what is healthy and good."

"Godless children too easily find their way to the Assizes, where, alongside them, should stand their irresponsible parents."

PROPOSED UNION OF CHURCHES

ANGLICAN NEWS SERVICE

London, January 18
Christmas and New Year messages, exchanged by Pope John XXIII and the Patriarch Athenagoras, have aroused keen interest in Church circles in Istanbul.

In his message, the Pope expressed the hope of seeing the Roman Catholic and Greek Orthodox Churches co-operate for the good of humanity.

Patriarch Athenagoras welcomed the idea of co-operation for the guidance of mankind in the present difficult times, and added that this proposal of the Church of Rome should take a practical form, inspired by a spirit of equality, justice, spiritual freedom and mutual respect.

From the reply it is evident that Patriarch Athenagoras expects practical proposals on this issue to come from the Pope, so that they may be examined by all Greek Orthodox churches, which are independent and have equal rights of opinion in this matter.

The unanimous consent of the four eastern patriarchs, Constantinople, Alexandria, Antioch, Jerusalem, and of the churches of Russia, Rumania, Yugoslavia, Bulgaria, Greece, Georgia and Cyprus, must be obtained before any step is taken towards re-union of the Roman Catholic and Greek Orthodox Churches.

BISHOP FALLS IN CATHEDRAL

ANGLICAN NEWS SERVICE

London, January 17
The Bishop of Salisbury, the Right Reverend W. L. Anderson, stumbled and fell when celebrating Holy Communion in the cathedral last Sunday.

Bishop Anderson was returning to the high altar with the paten in his hand when he stumbled on the step and fell on his shoulder, dislocating it.

Four canons helped him to the vestry and, on advice from a surgeon, he was taken to Salisbury Infirmary where his shoulder was set.

METHODISTS INVITED

JOINT SERVICE TO END TALKS

ANGLICAN NEWS SERVICE

London, January 14
Next Easter Day Anglicans and Methodists will take Holy Communion together in Clay Cross parish church, Derbyshire.

The Vicar of Clay Cross, the Reverend T. W. Phillips, has invited the local Methodists to the service as the culmination of a series of joint talks on the two confessions, arranged to take place in Holy Week.

Sheffield Methodist District Synod has been considering the interim report on relations between the Church of England and the Methodist Church.

The synod suggested that joint meetings should be held to discuss the report on circuit and parish level.

Among subjects which will be discussed at the Clay Cross meetings are "Early Methodism and the Church of England," "Our Common Ground" and the "Anglican and Methodist Inheritance."

Speakers will be the vicar and local Methodist ministers.

There has been close Anglican-Methodist co-operation for the last twenty years in the parish of Holy Trinity, Millhouses, Sheffield. The vicar, the Reverend A. H. Dammers, was a missionary in the Church of South India.

He will inaugurate the talks at Clay Cross in Holy Week.

"A SHILLING FOR YOUR CHURCH"

ANGLICAN NEWS SERVICE

London, January 16
An appeal is being launched in the parish of Bitterne Park, Southampton, England, to mark the diamond jubilee of its foundation.

Parishioners hope to furnish the chancel of the church with oak choir stalls and to erect the chancel screen planned by the architect, Sir Charles Nicholson.

Of the £2,250 needed for the work, the parish already has in hand, or promised, £1,200.

The parochial church council hopes to receive the balance from individuals and families by October 4, the date on which the first church at Bitterne Park was dedicated in 1899.

The slogan of the appeal is "a shilling a year for your church."

The present Church of the Ascension was built in 1926. The modern stained glass of its windows is widely known. In recent years the tower has been completed and the bells hung.

Opposite the church stands the Congregational Church, which is also celebrating the diamond jubilee this year.

REFUGEES—STILL A PROBLEM

ANGLICAN NEWS SERVICE

London, January 16
The Bishop of Sheffield, the Right Reverend L. S. Hunter, says in his current Diocesan Review that the problem of the refugees is still one of desperate social and political gravity.

The intention of those who originated the idea of a World Refugee Year was to put pressure on the governments of the United Nations to support more generously the work of the United Nations High Commissioner for Refugees, he says.

If the governments provided sufficient money, it would be possible to get rid of the camps in Europe and ease the position elsewhere.

The bishop hopes that the Refugee Year will not be a short-term effort weakening the long-term work of organisations now providing money and workers to help refugees to re-establish themselves as working citizens of the world.

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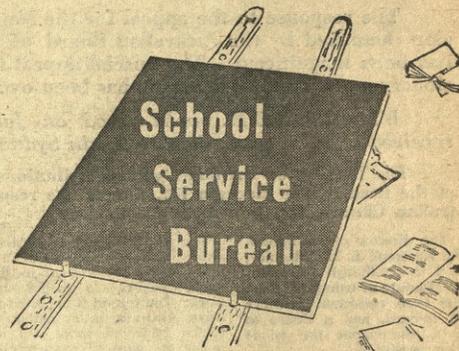
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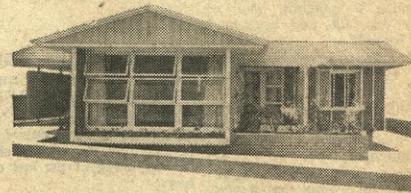


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THE HISTORY OF CHRISTIANITY IN JAPAN

By the Reverend Daniel N. Uemura

CHRISTIAN missionary work in Japan was started with the coming of S. Francis Xavier to Kagoshima, in Kyushu, in 1549. By his tremendous work of evangelisation and by that of the missionaries who followed him, the Roman Catholic Church gained a vast number of converts, including some of the prominent war lords. In fifty years the number of Christians in Japan amounted to a possible 200,000, one per cent. of the population of the entire country.

But this flourishing period of Christian missionary work was soon replaced by a horrible period of persecution which has no parallel in the history of Christianity, except the persecution of Christians under the Roman Emperors.

In 1587 a decree ordering the expulsion of all foreign missionaries was issued, and in 1614 came the great edict of annihilation of Christians. By 1622 martyrdom was at its height.

From 1638 onward, Christianity was driven underground for about three hundred years. In the face of arrest and execution, the remnant firmly kept the faith and handed it down from generation to generation. It is one of the amazing and glorious stories of Christian missions that when missionaries were permitted to re-enter Japan, they found several thousand people who called themselves Christians.

After the visit of Commodore Perry in 1853, Christianity was once more introduced into Japan. She turned from her policy of isolation and Christianity was no longer under a ban.

In 1859 the Episcopal Church in America sent Channing Moore Williams to Japan to start missionary work. He was the first non-Roman missionary to go to Japan—a great man of fervent evangelistic zeal and saintly character, who can be compared with S. Francis Xavier.

He was consecrated the first Bishop of China and Japan in 1866, and after 1874 he became the first Bishop of Tokyo. He laid the foundations of the Anglican Church in Japan, where he stayed for about fifty years.

In 1869, ten years later, the Church Missionary Society in England began missionary work in Japan. In 1873 another society in England, the Society for the Propagation of the Gospel, also entered the field.

THE present ten dioceses in Japan have developed from this early missionary work. The Episcopal Church in America founded and supported work in the dioceses of Tohoku, North Kanto and Kyoto. The Church of England established missions in those areas which now comprise the dioceses of Hokkaido, South Tokyo, Kobe and Kyushu. And the Anglican Church of Canada which, in 1888, started missionary work in Japan, was at work in the diocese of mid-Japan. Both the Episcopal Church in America and the Church of England helped the missions in the metropolitan dioceses of Tokyo and Osaka, which were regarded as being self-supporting and not as missionary districts of mother Churches.

Until 1887 there was no national and autonomous branch of the Anglican Communion. But in February of that year the Japanese Province of the Anglican Communion was formed with its constitution and canons. At that time, the official name of the Anglican Church in Japan, the Nippon Sei Ko Kai (the holy Catholic Church in Japan) was unanimously adopted at the first General Synod held in Osaka.

In 1910 the Church of England in Australia sends its first missionary, the Reverend E. R. Harrison.

In 1939, just prior to the outbreak of World War II, the Japanese Government enforced the Religious Bodies Law, declaring State control of religion, and banished all foreign missionaries. In 1940 the Nippon Sei Ko Kai declared its intention of becoming an independent self-supporting

body with each of its ten dioceses under its own Japanese bishop. By the autumn of 1941 all the foreign bishops and missionaries had left Japan, turning over their jurisdiction to a Japanese Episcopate. Then came the war.

The Government recognised only one Protestant group, the United Church in Japan (the Kyodan) in addition to the Roman Catholic Church, thus compelling all the Protestant denominations, including Anglicans, to merge with it. The Nippon Sei Ko Kai was most severely persecuted as it refused to join the Kyodan. Anglicans were under constant watch; many of them were arrested, suspected of disloyalty to the nation, and sent to gaol. The churches were put under police surveillance.

Then came the worst blow; the Presiding Bishop of the Nippon



The Reverend D. N. Uemura.

Sei Ko Kai, the Right Reverend S. Sasaki, and the Bishop of South Tokyo, the Right Reverend I. Sugai, were confined in the headquarters of the Military Police in Tokyo. Both died as a result of the privations of prison life.

Under Governmental pressure approximately one-third of its bishops, clergy and people left the Anglican Church and entered the Kyodan. The two-third majority, who remained faithful, was not recognised by the Government as a corporate body and came very near to losing its identity as a national church. When the tide of war turned against Japan in 1944, the Government organised the Japan War-time Religious Patriotic Association, unifying the Shintoists, the Buddhists and the Christians into one body. Thus the Nippon Sei Ko Kai came close to extinction.

Furthermore, air-raids on almost all the Japanese cities, where the Church's strength was largely centred, drove vast numbers of Anglicans into the rural areas, depleting or destroying parish groups. Many church-people were killed, many were driven from their homes and lost contact with the Church. Seventy-eight Anglican Churches were destroyed. Many of the clergy lost everything. Church-people were impoverished; membership was reduced by nearly one-half. It will be a long time before the Nippon Sei Ko Kai is wholly self-supporting.

IT is a paradox that the defeat of Japan saved the life of the Nippon Sei Ko Kai. With the abolition of the Religious Bodies Law by General MacArthur on November 4, 1945, the Nippon Sei Ko Kai revived. In 1948 ex-Anglicans in the Kyodan were welcomed back to the Church. The mother Churches in America, England and Canada gave their enthusiastic support to the bishops and clergy of the Church in Japan, and also to the rehabilitation of the war-damaged churches and schools.

Special mention must be made of the missionary work in Japan by the Australian Board of Missions, beginning with the coming of the Reverend F. W. Coal-drake in 1946. At present the Reverend H. D. Butler is working in the Izu Peninsula of the Diocese of South Tokyo.

At present the Nippon Sei Ko Kai consists of more than 350 parishes, missions and preaching stations, with a total membership of 39,754, of which 19,778 are communicants. Church

workers number some 300, and they are assisted by 75 foreign missionaries, mostly from America, a few from Canada and England, and one from Australia.

SINCE the end of the war many Christian denominations have sent missionaries to Japan, and missionaries fleeing from Communist China are also working there. Ninety per cent. of the 2,400 Protestant missionaries came to Japan after the war. The number of Roman Catholic foreign missionaries almost approximates to the number of non-Roman missionaries. Today in Japan there are 593,589 Christians—227,063 Roman Catholics, 34,391 Orthodox adherents, 39,754 Anglicans, and 292,381 Protestants. The total number of Christians is less than one per cent. of Japan's population.

The Nippon Sei Ko Kai is an extremely tiny group, not only compared with the vast population of Japan, but also with other Christian denominations. We also find 75 Anglican foreign missionaries, an amazingly low figure in the light of the fact that the Roman Catholic Church and Protestant denominations each have more than 2,000 foreign missionaries. It is true that the Nippon Sei Ko Kai is now an indigenous Church, having its own Japanese bishops and clergy, but in no part of the world does the Church face greater opportunity for Christian evangelisation than in Japan. The Nippon Sei Ko Kai needs more missionaries from overseas, especially from Australia, and a great increase in the number of native clergy.

Japan, since her surrender, has cast in her lot with the Western world. She is placed in the front line of the present division of the world, geographically and ideologically. She is a prime object of Communism, because of her exposed position, because of her strength as Asia's foremost industrial country and her weak-

ness for lack of an assured supply of raw material and dependable markets, and because of the number, energy and discipline of her people.

To-day, Japan is flooded with propaganda from Communists and from those which present Western culture at its worst. If Japan wishes to be identified with the West, and to survive as a free nation, she must find in Christianity the principles on which to build international relations of interdependence. False propaganda needs to be countered with Christian propaganda.

JAPAN needs Christianity desperately to strengthen a sense of national solidarity, to purify individual and national life, to avoid falling once more into totalitarianism, and to nurture democracy among the people. In such circumstances, it is the great task of Nippon Sei Ko Kai to evangelise the people.

Other Christian denominations have been giving the greatest possible assistance to their daughter Churches in Japan. We must not be satisfied with Anglican missionary work as it is. Measures must be taken to meet the present condition of affairs. If we take a negative attitude towards missionary work in Japan the Nippon Sei Ko Kai will remain an extremely tiny group.

At her centenary celebration this year the Nippon Sei Ko Kai appeals to all in the Church of England in Australia to give her every assistance possible.

Are you satisfied with having only one Australian Anglican missionary in Japan? There are many Australian Roman Catholic missionaries there. The Nippon Sei Ko Kai needs and would welcome many missionaries from the Church of England in Australia, who would co-operate in the glorious task of evangelising Japan. The Nippon Sei Ko Kai expects and hopes that many young Australians will volunteer for missionary work.

BROADCASTING THE INCOMPARABLE

By the Bishop of Kalgoorlie,
The Right Reverend C. E. B. Muschamp

THE bishops at Lambeth learnt afresh to appreciate what has been called "Our Incomparable Liturgy." We were obliged, however, to abandon the adjective, because it was our business to make certain comparisons. The alternative would have been to leave the various forms of our Anglican liturgies as they were, do nothing but admire them, and make no progress.

Few of us would want much change in our Divine Office, the daily services of Morning and Evening Prayer, though many churchfolk have "views" and ideas for improving the lectio-nary or arrangement and choice of Bible lessons that are appointed for use within the Office.

Those who are prone to criticise Church of England ways of worship may well pause to consider a French Roman Catholic theologian's opinion of our Morning and Evening Prayer.

In his book *Life and Liturgy*, the Reverend Louis Bouyer, of the French Oratory, says of the compilers of the Anglican liturgy:—

"What was admirable about their work, and what had such a measure of success that it has endured even until our days in the larger Anglican churches, and especially in the cathedrals, is a devotion of specialists but a truly public office of the whole Christian people. This office has some defects; an exaggerated brevity in the psalmody, a too easy acceptance of the contemporary fashion for elaborate polyphony which tended to make the Office once more something heard rather than sung by the people themselves; and finally, too lengthy prayers of intercession (along the lines of those *preces feriales* and litanies of all kinds which were a legacy from the medieval period).

But in spite of these defects, we must admit frankly that the Offices of Morning Prayer and of Evensong, as they are performed even to-day in S. Paul's, Westminster Abbey, York Minster, or Canterbury Cathedral, are not only one of the most impressive but also one of the purest forms of Christian common prayer to be found anywhere in the world.

It might be suggested that this kind critic refers to the music he heard in one of our English cathedrals, where the choir happened to be singing some polyphonic setting to the canticles, and is not criticising the Divine Office itself.

Father Bouyer suggests, perhaps unintentionally, that the Anglican Divine Office is "performed" only in the cathedrals and other great churches. He may not know that the Daily Office is ordered to be said every morning and every evening by all clergymen of the Anglican obedience. If the Office cannot be said or sung publicly, Anglican clerics are still under the same obligation to recite their Office privately, as are their Roman Catholic brethren.

THE Right Reverend J. W. C. Wand, formerly Bishop of London, has recently written a re-pecially on the book *Lambeth Speaks*, by Dewi Morgan, Editorial Secretary of the S.P.G. The bishop mentions another instance of Continental interest in the Church of England and its worship. He writes of "the increasing interest on the Continent and elsewhere in the specifically Anglican ecclesiastical culture. The B.B.C. says one reason for its high Continental listening figure is that so many European Christians want to share in Anglican worship."

No church services, either Protestant on the one hand or Roman Catholic on the other, are more suited to broadcasting than those of the Church of England, especially if there is someone who can give a good commentary or explanation of what is taking place, and why.

It is much to be hoped that those responsible for arranging our religious broadcasts will see that this is as true of the Holy Eucharist as it is of the Divine Office. Churchmen of all "schools of thought" are now ready to accept the fact that the Lord's Service is the central act of Anglican worship. A simple Sung Eucharist, with certain musical elaborations in some cases and a sparing use of hymns, accompanied by a good commentary can be of great use for instruction and evangelism. The commentator needs to be something of an expert, but the technique can easily be acquired, and is not beyond the capacity of anyone who is prepared to submit himself to a short course of training in this very important work.

He need not necessarily be a clergyman; indeed the best commentator known to the writer, and one whom he endeavours to imitate when the occasion demands, is a former churchwarden of S. Michael's, Christchurch, New Zealand. He is the Senior English Master at one of the great schools of that Dominion; a lay reader who is no mean theologian. But such qualifications, though desirable, are not necessary. Any clergyman or trained layman can do this duty well if only he will take the trouble to learn the technique.

AMERICAN PRIEST IN MOSCOW

Geneva, January 17

ECUMENICAL PRESS SERVICE
Soviet authorities have granted an American Roman Catholic, Father Louis Dion, a visa for entry into the Union.

He is to work in Moscow at the American Embassy.

He will be the first Roman Catholic priest at the Embassy since Father Bissonette was ordered to leave Russia in 1955.

CENTENARY CELEBRATIONS AT ALL SAINTS' COLLECTOR

FROM A CORRESPONDENT

Gunning, N.S.W., January 16

The Parish of Gunning in the Diocese of Canberra and Goulburn will celebrate its centenary this year from November 1 to 8.

Celebrations will begin on All Saints' Day with a service and a picnic.

They are organised as part of the annual mission to the parish and really take the place of a loyalty dinner.

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, will be present on this occasion.

The Parish of Gunning is one of the oldest in the South Western portion of the diocese and has been termed the "mother" of many of the parishes in this area.

Within its boundaries is included the small village of Collector, which has much of the history of the early development of the colony centred about it.

In the year 1838 the Reverend Robert Cartwright retired from the incumbency of Liverpool and asked to be licensed to the entire County of Murray and the Western Division of the County of King.

He had previously visited these areas as early as 1812, and again in 1820, and he was deeply impressed with the spiritual needs of the area.

From 1838 he lived at Arkstone Forest, near Boorowa, but later he moved to Collector where he lived for 18 years, exercising an itinerant ministry over nearly four counties.

No date is mentioned when he built a little "school-church" on his own property at Collector, but it would appear to have been about 1842. This was the only church or school in the whole area.

Unfortunately nothing now

remains of this old building, which would have been an historical landmark in the life of the Church in this diocese.

However, in 1859 the Church of All Saints was built in Collector and consecrated on March 25, 1873.

The building, a stone one, is still in use and will be celebrating its centenary this year.

Already gifts of three stained glass windows and a credence cupboard have been given as memorials and others have been promised to mark this historic occasion.

The advice of an architect has been obtained, and whilst the early "Colonial" design of the interior of the church will be maintained, extensive repairs and renovations will shortly be begun.



All Saints', Collector.

THE ANGLICAN

FRIDAY JANUARY 23 1959

PAY FOR POLITICIANS . . . 1

THE PRIME MINISTER'S action in appointing a committee to enquire into and make recommendations concerning the stipends and allowances paid to Members of the Federal Parliament raises several basic questions which do not seem to have excited the attention they merit. Are the duties of a Member analogous to those of a company director? If so, precisely what are they? Is a member, "employed" and paid by the electorate for doing a specific job of work? If so, just what is that job? Is there a kind of contractual relation between a Member and the electorate which covers in any sense his rate of pay? If so, just what is the nature of his contract with his electors—or employers? How and by whom are adjustments in his pay to be made? What about "margins" for "skill"? Do Members seek office merely out of a sense of duty? Or do they seek it for the pay? Most basic question of all: should Members be paid in any case? Payment of Members is a comparatively recent practice: there is still much force in the arguments used against it. Ministers of the Crown, like other members of the Executive, and like the Judiciary, are in a different position. There are sound reasons, in addition to firm historical precedents, for remunerating them upon a substantial scale. The weight and cares of office tend to increase continually and to demand the exclusive concentration of him who holds it. It was Mr Gladstone who first insisted that members of his ministry should hold no private appointments or offices, but should concern themselves solely with the business of the departments which they administered. This salutary rule has applied ever since to Ministers of the Crown in British countries (save for its brief abrogation by Lord Salisbury in England, and despite its very occasional evasion by poorer types of Dominion and colonial politician). As far as Australia is concerned, it should in fairness be stated that the stipends and allowances paid at present to Federal Ministers are on the low side to-day. It may well be that there have been, and are, Ministers of such modest talent that, in ordinary life, they would be hard put to earn even the basic wage. It may even be that there have been some Ministers whose policies have cost their country so dear in terms of blood and treasure that their true services can be assessed only negatively. These possibilities are irrelevant. We get the Ministers we deserve. A Minister is charged with a set of clearly defined responsibilities; he has clearly defined powers (sometimes not so clearly defined as one might wish!) which it is his duty to exercise. His task is frequently onerous in the extreme, and his reward in terms of public esteem tends to vary inversely as he discharges his duty well. It is certain that both the Prime Minister and the Leader of the Opposition in the present Parliament are to-day poorer men than when they first took political office—unlike a very few other Ministers and ex-Ministers, and unlike a very great majority of private Members. Whatever criticisms (and they are neither few nor soft) this newspaper may have made at one time or another of DR EVATT or MR MENZIES, and however few points they have in common, they both have earned great credit for making no profit whatever from the offices of profit they hold or have held under the Crown.

Were private Members to be rewarded, not for the petty "wangling" which they have perforce to do for their constituents, but for doing their proper job, we should frankly put many of them forthwith on the basic wage and pay their travelling expenses. Not a penny more! The lamentable truth is that they have almost without exception completely forgotten what their proper job is—if they ever knew it. Their true first function was adequately outlined in the last century by the same Burke of whose very name most of them have probably never heard. Instead of retaining and developing any powers of independent judgement with which they may have been endowed, and instead of placing this at the service of the nation and the Parliament, private Members have tended to become only lickspittles and lackeys—of the Executive, their Parties and their constituents. Instead of the Parliament being a watch-dog, jealous of its rights and traditions, wary and innately suspicious of the Executive, it has allowed the Executive to whittle away its rights, and those of the citizen. Instead of resisting the encroachments of the Executive upon the rights and liberties of the subject, or its persistent tendency to abuse the forms of the House, private Members have helped the process forward. In sum, Parliament is no longer a bulwark of freedom. It is a rubber stamp for the government of the day. The number of private Members who, to their great honour, shew by their actions that they appreciate their true rôle and responsibility is so small as to make it an oddity on the political scene.



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

Special Treatment On Failure To Visit Politicians' Pay Criticised

Perhaps we shouldn't have been unduly surprised by the announcement this week that another review of Federal politicians' salaries has been authorised. After all, we were warned after the previous review in 1956 that it was proposed to examine these salaries regularly early in the life of each Parliament. The Leader of the House, Mr. Harold Holt, even assured us that any review later in the Parliament would be made only in abnormal circumstances!

This will be the third review in the past eight years. The two previous reviews resulted in substantial increases so that the public, in current enraged comments, indubitably fears that there will be another big hand-out. We must wait and see.

But one can understand the bitterness felt by at least two substantial sections in the community at the special treatment Federal politicians get—by pensioners and others on fixed incomes, and by workers covered by awards who find that protracted hearings and other delays often hold up for a year or more their applications to the courts for wage increases.

In this period of relatively stable costs an increase in politicians' salaries would set a very bad example. For senators in particular another increase would be shocking. The demands on them are so light that the £3,050, plus allowances, now paid to them seems to me to be far in excess of the value of the work they can do.

Can Bushfire Risks Be Reduced?

Once more parts of Australia are in the grip of bushfires, which cause much suffering and damage every summer. Victoria and South Australia have fared worst. New South Wales, where much destruction occurred last summer, has escaped more lightly this time because of timely rains at a crucial period.

Twin menaces of fire and flood almost regularly assail our nation of wide contrasts—and probably always will. But within some limits the threats can be reduced.

It is at such periods as this that the need to be untiring in such work is emphasised. But, of course, immediate anxious thoughts are for the people whose lives are endangered and whose property is being ravaged.

Australia's reputation for mateship has been substantially built on the way people rally to fight bushfires. But their strong arms and sturdy spirits deserve to be reinforced by all scientific and mechanical aids it is possible to bring to bear to control and confine the flames which sweep so destructively through bush and pastures, often with abrupt threats to lives and homes.

Our Governments, Federal and State, are, fortunately, always prompt to do all in their financial power to help those who suffer in these fires. But they must be unremitting also in encouraging the extension of all possible preventive measures.

CHURCH CALENDAR

January 25: Septuagesima.
January 26: Conversion of S. Paul (Transferred from January 25).
Polycarp, Bishop and Martyr.
January 27: John Chrysostom.
January 30: King Charles the Martyr.

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)
RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m. W.A.T.
January 25: S. John's College, Morpeth, N.S.W., Preacher: The Reverend H. R. Smythe.
DIVINE SERVICE: 11 a.m. A.E.T. (N.S.W. only).
January 25: S. Andrew's Cathedral, Sydney.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.
January 25: "Industrial Evangelism in Asia"—The Reverend Rees Thomas.
COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T.
January 25: Trinity Congregational Church, Perth.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T.
January 25: The Westminster Madrigal Singers, Melbourne.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.
January 25: The Reverend John Westerman.

THE EPILOGUE: 10.48 p.m. A.E.T. and S.A.T., 10.50 p.m. W.A.T.
January 25: Septuagesima. Broadcast from the B.B.C.
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.
January 26: Father Frank Flynn, M.S.C.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. W.A.T., 8.25 a.m. S.A.T., 8.10 a.m. W.A.T.
January 26-30: The Right Reverend Christopher Storrs.
PAUSE A MOMENT: 9.55 a.m. A.E.T., 9.25 a.m. W.A.T.
January 27-30: The Reverend Robert Dann.

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
January 26: Mrs Mary Johnson.
January 27: The Reverend C. T. Debenham.
January 28: The Reverend Lawrence White.
January 29: Father John Northey, M.S.C.
January 30: The Reverend Ralph Sutton.
January 31: The Reverend Rex Mathias.

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. January 31), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.
January 26-31: The Reverend W. R. Ray.
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.
January 28: "A Layman's View"—Rev. Crowley, Proof Reader.

EVENSONG: 4.30 p.m. A.E.T.
January 29: S. David's Cathedral, Hobart.
TALK: 5.20 p.m. A.E.T., 4.50 p.m. S.A.T.
January 31: "A. C. Coulson's 'Science and Christian Belief', reviewed by Dr. Lawrence N. Short."

TELEVISION, January 25:
ARNZ, Sydney: "Stories from the Bible"—"Paul and Agrippa"—Dr. Paul White.
*10 p.m.: "We Translated the Bible"—The Venerable A. J. Thompson of Papua.
ABVZ, Melbourne: "Stories from the Bible"—The Reverend Hugh Girvan.
10 p.m.: "Plants of the Bible"—Dr. R. Brasch.

effort to keep in touch with parishioners in their own homes is spiritually rewarding.

The original letter in "The Times" looks like sparking a lively correspondence. One writer has pointed out to the first one (who admitted he was "a rank-and-file member of a parochial church council") that it was the primary duty of such, according to a handbook instruction, "to co-operate with the minister in the development of Church work." Therefore, parish councillors should be helping their parsons to visit and to speak to the people.

Another writer, a parson in charge of three scattered parishes, said he "loved visiting". In the first year he travelled 11,000 miles on parish duty. That was paid for out of a stipend which had accumulated while there was no vicar. Since then, his wife had had to get a job "to pay for the expenses of my doing mine."

Certainly this vicar is an undaunted visitor because he said that, as baby sitters are hard to get in his area, he often takes his three young children round with him on visits.

No wonder he exclaims: "I ought to have a crew of curates."

Publicity Expert For British Labour

My advice to the Australian Labour Party last week to mend its publicity fences by hiring public relations experts can be supported by an item I have since spotted in the London Press.

Mr A. J. McWhinnie, news editor of the *Daily Herald*, a London Labour paper with a national circulation, has been lent to the British Labour Party for a limited period to take charge of the party's press and public relations division. His activities will be on a national scale.

A general election in Britain is tipped for May. The star of the Conservative Prime Minister, Mr. Harold Macmillan, is reported to be so much in the ascendant that Labour's chances of gaining office are not rated any more highly than were the A.L.P.'s chances under Dr. Evatt last year.

But the British Labour leader, Mr Hugh Gaitskill, at 53 is 12 years younger than Dr. Evatt, and so correspondingly fitter to make a bold challenge. He is just beginning what is called an "in action" campaign as a warming-up exercise and the appointment of Mr McWhinnie is designed to assist that effort.

Three Missionary Qualities

What makes a missionary "tick"? I expect we all have our ideas of the qualities needed.

But the Bishop of Melanesia, the Right Reverend A. T. Hill, in appealing in New Zealand the other day for "good men and women" for the mission named as the main essentials for those entering the mission field three diverse gifts—resourcefulness, a sense of humour, and the ability to swim—"that's very, very important."

Important, I assume, because so much of the diocese is comprised of Pacific Ocean, very wide and very deep.

Indeed, Bishop Hill said that one of the great needs in the Pacific Islands is for shipwrights to show the natives how to build ships and maintain them.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

CITY OF THE LIVING GOD

HEBREWS XII: 14-25

WHAT a sudden change! From faith to peace! And more than a mere desire for peace, an active travelling to secure it.

How often today Christians are taunted by others as those who talk peace but do nothing to attain it with those outside the Church as well as those within.

But let us watch, lest we lose the honest goodness in living, for only the "pure in heart can see God."

Mean motives and impure will mean bitterness and dissension and not the way of peace.

Esau thought so lightly of spiritual issues that he set his bodily desires higher in the scale of values. (Is that not still a temptation as seen in Sunday sport?) There can be irreparable loss here as Esau found—for he lost his birthright though he sought it with tears. It does not say he sought repentance, only that he sought the blessing.

What of us? We do not draw near to worship at Mt. Sinai but to the real Holy Place in the heavens. We have to look carefully because of the greatness of our privileges. In Christ we have come to the innermost sanctuary of God. It is the final contrast of the inferiority of the Old Covenant to the New.

Are we worthy? Dare we approach? They were afraid to come near God!

It is not so much that the law on Sinai was too hard to be kept. It is rather that the utterances of the voice, because of the unapproachableness which they suggested, were too terrible to be borne.

But in Christ all is different, we can come to God; instead of the chaos and terror, there are the peace and confidence of Zion, the happiness of the New Jerusalem.

With what wonderful language does the author describe the new Jerusalem, the city of the Living God, with its myriads of angels, the festal assembly and the Church of the heirs of the faith, the God of all as Judge and the spirit of the righteous now with us made perfect (see 22, 23).

The process of their salvation as of ours has been completed. And above all Jesus who "negotiated" for us with God the New Covenant through His blood of which in its power and meaning he cannot speak.

"Oft as it is sprinkled on our guilty hearts,
Satan in confusion terror-struck departs.

Lift ye then your voices, swell the mighty flood,
Louder still and louder praise the precious blood."

CLERGY NEWS

BOOTH, the Reverend I. E. A., former Priest-in-Charge of Orrooro with Leigh Creek and Radium Hill in the Diocese of Willochra, has commenced duties as Rector of Peterborough in the same diocese.

CURNOW, the Reverend Kevin, Priest-in-Charge of S. Mary's, North Melbourne, Diocese of Melbourne, to be Home Secretary of the Church Missionary Society, in Victoria.

DERRETT, the Reverend Jack, Rector of Wallerawang, Diocese of Sydney, to be Curate-in-Charge of the provisional district of S. Philip's, Caringbah, with Iaren Point, in the same diocese.

GASON, the Reverend J. V., Vicar of Christ Church, Hawthorn, Diocese of Melbourne, to be Vicar of All Saints', Newtown, Geelong, in the same diocese.

POTTER, the Reverend R. M., Assistant Priest at Clarence, Diocese of Tasmania, to be Assistant Priest-in-Charge of Pointing (the new Hydro-Electric area) and to assist in the parish of Cress in the same diocese.

VYNNELL, the Reverend L. G., to be Curate-in-Charge of the provisional district of Harbord in the Diocese of Sydney.

WILLIAMS, the Reverend D. K., Priest-in-Charge of Mount Isa, Diocese of North Queensland, has been granted leave of absence this year to complete his study for a degree at the University of Sydney.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

JOHN KEBLE AND HAWAII

HISTORIC LETTER FROM DR PUSEY

TO THE EDITOR OF THE ANGLICAN

Sir,—Andrew Forest Muir's very interesting article in THE ANGLICAN, of January 9, reminds me that I have in my possession a letter from Dr E. B. Pusey to the Bishop of Christchurch, New Zealand, Dr H. J. C. Harper, showing his interest in at least two churchpeople of Hawaii.

The letter, which I found in a book given me shortly before his death by an old priest, who, although ordained in the Diocese of Adelaide in 1888, lived in the Diocese of Christchurch from the days of Bishop Harper until he died early in the Second World War.

It is written, not very legibly, on a folded piece of paper seven inches by four and a half inches, with the address, "Christ Church, Oxford," embossed. I do not know the year it was written, but I imagine it must have been about the time of one of the Lambeth Conferences (? 1878).

Perhaps some of your readers will suggest a use for the letter. I do not want to part with such a "relic" unless it will be a contribution to Tractarian archives.

Yours, etc.,

CECIL KALGOORLIE, KALGOORLIE, W.A.

Copy of a letter written by Dr. Pusey to the Bishop of Christchurch, New Zealand, Dr. Harper. It is in the possession of the Bishop of Kalgoorlie, who found it in a theological book given to him by the Reverend Stanley Hinson, about 15 years ago. Father Hinson, who died soon afterwards, was ordained in the Diocese of Adelaide, but served in Christchurch, New Zealand, from 1892 until his death.

The year it was written is not indicated, but it was probably before or after the Lambeth Conference of 1878.

Christ Church, Oxford, Ascot Hermitage, Bracknell.

September 12

My dear Lord,

I beg to thank your Lordship very truly for your kind letter, for your very kind readiness to take charge of my young Hawaiian friends had your route lain that way, and for taking the pains to enquire among American bishops. The morals and ways of American travellers in the route across America are reported to me to be so bad that I fear that I must wait until I hear of some, who can take (such?) charge of them the whole way. The Bishop of Honolulu must, in time, have some married pair going out to him.

The prejudice against colour is, I also hear, very great, and a bar almost to any one of the Northern States, taking charge of one coloured, even with the more delicate tinge of the Hawaiians.

My young charges are very content to wait; only such an opportunity of such an escort as your Lordship's seemed one in God's Providence, which I ought not to neglect. Now that God has ruled it otherwise, it . . . more . . . to think how to settle them there out of reach of the present bad king.

I beg to remain with sincere thanks and much respect, Your Lordship's faithful and obliged servant,

E. B. PUSEY.

On the back of the letter the Bishop of Christchurch has written: "Dr. Pusey in answer to mine."

A NEW NAME FOR THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—Undoubtedly the Church of England in Australia is a part of the Holy Catholic Church and is entitled to incorporate that in its official title if it so chooses.

But is not the name "The Holy Catholic Church of Australia" somewhat presumptuous, since other branches of the Catholic Church are active in our country? Could we not make the official name "The Holy Catholic Church in Australia (Anglican Communion)"? This would be strictly accurate and in accord with your news item of January 16 concerning "The Anglican Catholic Messenger" of Moorooka, Brisbane. Some church notice boards already are headed "The Holy Catholic Church" with the name of the local church underneath, followed by "C. of E." or "Anglican." This leaves no doubt where we stand.

I agree with your recent correspondents that no churchman should object to such a designation since it accords with the declaration of belief set forth in the Prayer Book and constantly used by us.

May I humbly suggest, however, that what we need most is more than emphasis in our name—we need the emphasis of character and life. It is little use calling ourselves Catholic unless we live and behave as Catholics, particularly in such matters as penitence, prayer, praise, and public worship.

Yours sincerely, (The Reverend) A. T. B. HAINES, Gordonvale, Qld

TO THE EDITOR OF THE ANGLICAN

Sir,—I am completely in accord with Mr J. R. Blair (THE ANGLICAN, January 2) concerning the new name for our Church. There is one name and one only—"The Holy Catholic Church in Australia"; here and wherever she may exist and people gather to worship in her churches in conformity with her teaching.

The word "Protestant" is completely out of place. A religion cannot exist in a protest, it must be affirmative. The word is not mentioned in our Prayer Book. Because Wycliffe and others did protest against certain errors that existed in the Church some six hundred years ago, is that any reason why the word should be applied to the Church for all time?

Is it not rather pathetic that so large a percentage of our people who recite our Credo each Sunday, on reaching the footpath, heatedly reject the idea of being a Catholic. They need educating.

Yours faithfully, F. B. McCULLAGH, Bellevue Hill, N.S.W.

DE MORTUIS NIL NISI BONUM

TO THE EDITOR OF THE ANGLICAN

Sir,—The gossip in church circles makes the not-so-regenerate layman prefer the purer atmosphere of the bar-room. A great leader dies and scarce have the panegyrics faded from the pulpit than scandal starts up in the vestry.

Many saw a dying man willing his failing body through a round of duties that he might well have been excused. It was clear he was meeting death on his feet, that he knew it, and was going forward with dignity and courage.

Now gossip makes free with an allegation of human frailty which would be dismissed with a shrug of sympathy by unbelievers but which titillates the self-righteous. The dead cannot deny or corroborate one who should remain silent. No kin are here to defend him. The goodly have it their own way. Any of Christian charity might reply: "The whole life and character of the man say this is not true of him."

Yours, etc., L. C. RODD, Hunter's Hill, N.S.W.

BEING STRICT

TO THE EDITOR OF THE ANGLICAN

Sir,—The letter of "Two Students" (THE ANGLICAN, January 9) opens up various avenues of thought, which I feel deserve an answer. Firstly,—referring to "Strict Evangelical"—a careful study of the word "strict" reveals that it means exact, precise and rigorous. I would say that a person referred to as "strict Evangelical" is a firm and conscientious believer in the principles and beliefs on which he has built and moulded his life.

Secondly, in this letter two men state that they have been proud to be Evangelicals since they were converted. To be "Evangelical" or "Catholic" in thought and belief is a good thing, but to be proud is, I would say, part of the sin of pride, and they should examine their lives very carefully to see that they are not found unfit in the Master's eyes for the service to which they are devoting their lives.

These young men were baptised and confirmed in the Anglican Church, and evidently profess to believe fully her teachings, and yet, in their letter, they reveal that they have not fully grasped the teaching of the Catechism, which clearly states that at their baptism they were made members of Christ, Children of God and inheritors of the Kingdom of Heaven; also that their heavenly Father called them to this state of salvation.

This was affirmed by them at their confirmation, yet it appears they set these truths aside and endeavour to follow other ideas quite contrary to the teaching of the One Holy, Catholic, Apostolic Church, of which they will one day be priests. I have no doubt about their sincerity and ideals.

Thirdly, they refer to Synod and its selection. This Synod was confronted by a very great and responsible decision, which it had to make. They were a body of consecrated and devoted men and they had to make a choice, guided by the Holy Spirit. By their selection they had to satisfy all the varying sections of our Anglican Church.

They had to be certain that the leadership and life of the person selected would not create a stumbling block over which some might fall in the future.

In their final statement, I read a tragic boast which can only serve as a terrible reflection (if it is true) on their College. I feel that this state of affairs will create great sorrow in the hearts of many sincere, loyal and devout Anglicans, not only in the Diocese of Sydney but throughout Australia.

The sooner this tragic position is abandoned and this trend of thought abolished, the sooner the Church will develop upon lines of true Christian faith and ideals.

In closing I would advise that these two "proud and boastful" young men study very carefully S. Matthew's Gospel, Chapter 12, verses 31 to 37.

Yours faithfully, E. KING, Marrickville, N.S.W.

EVENING PRAYER A PICTURE SHOW

TO THE EDITOR OF THE ANGLICAN

Sir,—In reply to "Depressed's" letter in your issue of January 16, I would like to say that once a month at Evensong we, at our church, have specially chosen films to replace the sermon.

It is not allowed to interfere in any way with our worship; the film is the sermon. Evening Prayer may be slightly shortened, according to the length of the film. The film is preceded by a prayer and followed by a special prayer before the Blessing.

The promise of the parish priest always to conduct Evening Prayer on Sunday is in no way broken. Our young people love it and come in great numbers, and I must admit the film is a change from a sermon!

Yours, etc., W.A.S., Roseville, N.S.W.

I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

What do I do with doubt?

A young lady has written to me expressing her doubt in a tenet of the Faith. Since she has been at the University the intellectual freedom and the stimulus of atheist lecturers has caused her to doubt where previously there had been only certainty. While she mentions the fact of belief which she finds difficult to believe, the prevailing tone is that of doubt. What should she do with her doubt?

Don't think for one moment that it is only the University student who doubts. Most of us, as we launch forth from the protection of school and home into the whirling momentum of adolescent life, find doubts appearing.

Up to this stage, one's faith has been accepted as placidly as one takes one's meals. It is a mass of facts learned from home or Sunday school, not necessarily formulated into any creed, or digested so that conviction begins to dawn. So, when doubt comes, as inevitably it does, it makes an effective inroad. What should I do with my doubts?

SPIRITUAL CARE OF THE AGED

TO THE EDITOR OF THE ANGLICAN

Sir,—This issue of THE ANGLICAN contains an advertisement for a Chaplain-Manager for the Carrum Downs Settlement for the Aged, Victoria.

In recent years, particularly with the help of Commonwealth subsidies, a great deal of money has been spent in housing the aged more comfortably.

At Carrum Downs, under the inspiration of the leadership of Father Tucker, old people have been encouraged in the belief that old age is not a retirement from activity but a transition to a new life of activity. In Victoria there are two Geriatric units specialising in the diseases of the aged. However, the Church as such has not yet tackled the importance of not merely teaching people how to go on living a full life, but how to be able to bid farewell to life so that death as transition can become a goal.

Carrum Downs presents an opportunity for someone to specialise in developing a ministry which need not only be related to Carrum Downs, but could be useful to the whole Church, a ministry on the spiritual care of the aged.

Yours, etc. (The Venerable), G. T. SAMBELL, Melbourne.

THE MESSAGE OF THE EPIPHANY

TO THE EDITOR OF THE ANGLICAN

Sir,—I have been wondering where the writer of the Leading Article, "The Epiphany Message," in your issue of January 9, got his authority for his statement, "It may seem surprising that Epiphany takes precedence over Christmas."

Blunt's Annotated Book of Common Prayer has the following note: "In its earliest origin, the Epiphany was observed as a phase of Christmas in the same way as the Circumcision is now to be so regarded. Hence the Epiphany was originally regarded as that part of the Christmas Festival on which was commemorated the Baptism of the Lord Jesus by the Baptist. It seems to have begun to be observed as the 'Manifestation of Christ to the Gentiles' about the fourth century."

Of course I may be a bit old fashioned, for Blunt's Annotated Book of Common Prayer was published in 1888. My copy was a school divinity prize!

Yours, etc., R.H.M., Scarborough, W.A.

Readers are invited to submit questions for answer in this weekly questions box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped, addressed envelope is enclosed.

Recognise that doubt must come—it comes to all in one shape or another. It is not peculiar to you or to me; for wherever faith is, there is doubt. If there is absolute certainty, absolute knowledge, there is no need for faith.

It is only where faith is that doubt can be. And this is a point to remember as you grow older; as faith increases, so naturally can doubt—although you might think that it does not.

Doubt is not the same as disbelief. When I was an adolescent I disbelieved my aunt's statement that her dinner spoons were 200 years old. I denied the truth of her statement, which was very bad manners. But doubt is not the same. Doubt is a suspension of judgement until one has a chance to test for truth.

Doubt is the highway to blessing. It can open the way to a richer discovery of the Christian faith, for your mind is wondering about, and being teased by, something it has not yet apprehended.

I often wish that people would doubt more. I often wish that people would question the truth of my statements, particularly when I take up the position of a devil's advocate. Then I would feel that they were moving forwards. The lack of doubt often spells only somnolence.

So don't let your doubts

C.M.S. DENIES BEING "BOGGED DOWN"

TO THE EDITOR OF THE ANGLICAN

Sir,—I have been most interested in your Leading Article on missionary strategy but there is one point that I notice in your issue of December 5 that I think is an unfortunate expression, when you state that "the Church Missionary Society has been bogged down in Central Tanganyika for thirty years."

In the first place, the C.M.S. has never been "bogged down" anywhere, and is certainly not "bogged down" in Central Tanganyika where there is an amazing life in the whole of the Church.

If time and space permitted I could give you in detail the evidence over the last thirty years to illustrate the amazing development and sense of life through the history of the association of the C.M.S. of Australia with this part of Africa.

As regards your next point, that "most people would feel that it would have been better strategy to support Australian influence in the East rather than Africa," I would remind you that in addition to our work in Africa, which of course means representation in Kenya, Uganda, the Upper Nile and the Sudan as well as Tanganyika, there are Australian C.M.S. missionaries at work in Persia, Pakistan, India, Malaya, Borneo and Hong Kong.

In addition to this is our considerable work in Arnhem Land where there are five mission stations and our set-up at Darwin. Rather than "the East" being neglected to the advantage of "Africa" the work of the Church in the former is receiving increasing support of men, women and money from the society in Australia.

I am confident you would like your readers to know the correct position.

Yours sincerely, (The Venerable), R. JOHN HEWETT, Federal Secretary of the C.M.S., Sydney.

appal, or even unnecessarily disturb you.

There is a helpful analogy in army experience which may help you even further. It is useless attacking where the army is strong; but where he is weak; where a pocket of weak resistance is detected, all your strength should be mustered, and an inroad made.

Isn't it like that with your doubts? Advance where the enemy's strength is weakest, and leave your doubts behind. Don't be troubled by difficult things—put them on one side, and advance with what you have. You will be surprised how your doubts will answer themselves as you have victory with what you believe.

It is sagacious advice—believe your beliefs, and doubt your doubts.

Is there any value in the Prayer Book service of the Churaching of Women? Hasn't the service rather lost any significance for this modern age?

It is true that this service is not taken as seriously as it might be by both clergy and people.

My correspondent has, however, been talking with people who have inferred that the service is not just out-of-fashion, but out-of-date: it is sub-Christian in fact.

The original idea behind the service might have been sub-Christian. I would use the stronger term un-Christian.

The service had its roots in the Jewish rites of purification (Leviticus 12:6 and Luke 2:22) where childbirth was considered as defiling, and a woman was prevented from going to worship until some sort of purification had been undertaken.

What was essentially a Jewish service was carried over into the medieval Church.

The mother, wearing a veil as is worn at Confirmation time, came to the porch of the church where a short service was held, which consisted of Psalms 21 and 28, the Kyrie, the Lord's Prayer, some versicles and a prayer. Having anointed her with holy water, the priest led her into the church.

Quite obviously the recitation of the service outside the church, the aspersion with holy water, and the formal introduction into the church, conveyed to her mind that she was being re-admitted into fellowship with the Church.

The present ceremony retains no trace of the Levitical idea of uncleanness, but is one of thanksgiving for the birth of the child, and prayer that the parents may lead their child in the right way.

The choice of Psalm 116 is a fitting one, while the closing rubric draws attention to the appropriateness of receiving Holy Communion at such a time, for one of the dominant notes of that service is that of thanksgiving.

It is interesting to note that the 1928 Prayer Book suggests that the husband may accompany his wife.

The American Prayer Book substitutes the concluding prayer for the whole service and, instead of the mother coming to church at a special time, suggests that it be used after the General Thanksgiving at any ordinary service.

The rubric read: "To be said when any woman, being present in church shall have desire to return thanks to Almighty God for her safe deliverance."

I would entirely agree with my correspondent that we might hear more teaching about these occasional services, and of the opportunities which the Church provides for the spiritual training and strengthening of her children.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a man who inspires others with his inexhaustible energy and enthusiasm.

He is the Reverend E. H. Wheatley, who directed the highly successful New Guinea Highlands Special Appeal which raised £15,119.

Born in Sydney and educated at Lithgow High School, Mr Wheatley worked as a wireless mechanic for some years after leaving school.

He read for Holy Orders as Assistant Curate at Port Macquarie in the Diocese of Grafton under the Venerable T. M. P. Gorry, being made deacon in 1949 and priested the following year.

For five years he worked in the Diocese of Grafton as a parish priest at Buningbar with Upper Tweed, the Upper Clarence and the Central Macleay with Smithtown.

At the beginning of 1955 Mr Wheatley went to Perth as State Secretary of the Australian Board of Missions. Before he took up his appointment he was sent on a fact-finding tour of the diocese of New Guinea and Melanesia to get first-hand in-

THE FAITH OF A SCHOLAR

THE WAY OF THE CROSS, William Manson, Hodder and Soughton, Pp. 91, 11s. 3d.

THIS little book of studies based on five Holy Week Addresses given by the author just twelve months before his death on Good Friday, 1958, is a fitting epitaph to a great New Testament scholar. Perhaps epitaph is not quite the right word, and yet here we have set out in all its simplicity but with deep theological conviction the faith of William Manson, the faith by which he lived and by which he enlivened in his earlier books what could otherwise have been but the "dry bones" of New Testament theology.

"The Way of the Cross," essentially theological, expresses the late Dr Manson's deepest personal convictions about the Nature and Person of Jesus of Nazareth. He catches, too, the "community" need of Christ with its emphasis for us to-day on fellowship, privilege and responsibility. The identity of God in Christ with the whole of life—the Social Gospel—is here: "God, just because He is God, is interested in all the multifarious life of the world..." But it is as a work of devotion that this small book will have its greatest appeal, speaking to our inner minds and lifting us up to the Christ Himself: "At a certain point in the course of the meal, Jesus took a loaf of bread and having blessed, He broke and gave it to them saying: 'Take, this is My Body.' The meaning is: 'This, the thing proffered, is I Myself, My Person, My Life, which is being given for you. Take Me to yourselves.'" —K.R.

formation of the A.B.M.'s main fields of work.

While he was in the West he was also secretary for the Forrest River Mission, and for a time was West Australian correspondent for THE ANGLICAN.

Mr Wheatley returned to Sydney in February last year when the Provincial Missionary Council began its work.

He is married and has four children.

Last Wednesday Mr Wheatley was inducted as Rector of Islington in the Diocese of Newcastle.

A PERFECT BEDSIDE BOOK FOR THOUGHTFUL READERS

RETREAT-HOUSE LETTERS, A. S. Homersham, Canterbury Book Depot, Adelaide. Pp. 94, 5s. 4d.

THERE is a wonderful depth of spiritual tranquillity and dedicated devotion about these seemingly simple letters written from the lovely Retreat House at Belair, near Adelaide.

Father Homersham, firstly a member of the Community of the Ascension at Goulburn, N.S.W., and now a Priest Associate of the Society of the Sacred Mission, was for many years in charge of the Retreat House.

Each quarterly "Retreat House Letter", which he wrote during his time there, is a valuable aid to the Christian facing the difficulties of living in an imperfect world.

Many are addressed to young people but are also suitable for the adult to read, ponder on, and read again.

The references for Bible reading are particularly helpful.

Canon F. E. Maynard's summing up, "a perfect bedside book," is very appropriate.

NEW EDITION OF HEBREW O.T.

ANGLICAN NEWS SERVICE
London, January 19

The text of the new edition of the Hebrew Old Testament published by the British and Foreign Bible Society in December, has been prepared by Dr Norman H. Snaith, who is Old Testament and Hebrew Tutor of Wesley College, Leeds, and Principal of the College.

The text of the edition is not a revision of the Letteris text; it is based on the first hands of the Spanish Hebrew manuscripts to be found in the British Museum. The Letteris Bible, which is replaced by the new text, has been a favourite among Jews and Christians; it was published by the British and Foreign Bible Society ninety-two years ago.

Reviews of Recent Books

A FRIEND TO CONVICTS IN THE EARLY DAYS

ALEXANDER MACONOCHE OF NORFOLK ISLAND. John Vincent Barry, Oxford University Press, Pp. 277, 50s.

IT has often been said, "He knows not England who only England knows." The same saying can be applied to the average Australian. To most of us our country was founded by convicts who had been cruelly treated by the laws of the time and whose sentence was made worse by sadistic overseers. In this book, by a Judge of the Supreme Court of Victoria, we learn many things about our country and its early period.

Alexander Maconochie was a Scots member of the Royal Navy during the Napoleonic Wars. He was trained as a scholar before entering this hard service, and during his naval career he would have seen savage punishments and much suffering endured by the ratings. He tried to introduce reforms and where he was able to do this his work was successful.

After a period during which he founded, and was first secretary of, the Royal Geographical Society, he came to Van Diemen's Land (Tasmania) as private secretary to the Lieut.-Governor, Sir John Franklin. Here he became interested in the treatment, reformation and rehabilitation of convicts.

Later he was in charge of the convict establishment on Norfolk Island. After he returned to England, he was for a time Governor of Birmingham Gaol.

All through his career he was fighting not only for better treatment of convicts, but the inertia

and hostility of the public servants of that time.

Mr Justice Barry has given us a work that is readable, fascinating and informative. To read in brief form the early history of Tasmania, the transportation system and the improvements suggested by Maconochie, is to realise that not all the officials in the colony of those days were sadists.

This book bears the marks of scholarly research and gives a picture of a man whose work, although not appreciated at the time, has formed the basis for nearly every reform in the correctional field of the treatment of convicted persons to this day.

This is a book that should be possessed by every person who wants to know more of the history and personalities of our beginnings.

The book itself is a good example of the printers' and binders' skill here in Australia, as it was produced in Sydney. —J.G.S.

AUSTRALIAN JINGLES

AUSTRALIAN VERSE. Brenda A. Walton, Arthur H. Stockwell Ltd. Pp. 31, English price 2s.

THE title of this little book is unfortunate, firstly because not all of the poems have a direct Australian theme and secondly because it might lead the casual reader to suppose that this was typical of Australian verse.

"Bushfire" is undoubtedly a fine descriptive poem and there is good personification of a tree in "The Skeleton Gum," but some of the poems, particularly those dealing with ships, scarcely rise above the level of jingles. Throughout, even in the better poems, the reader senses Mrs Walton's struggle with rhymes and metres, and all too often an artificial line produces an anticlimax in the atmosphere built up in previous lines.

Nevertheless, it is encouraging to see publishers giving recognition and encouragement to writers attempting to give poetry its proper place in our modern scientific culture. —A. de Q.R.

METHODS OF COMPOSITION EMPLOYED IN LUKE-ACTS

THE MAKING OF LUKE-ACTS. English price 18s. 6d.

H. J. Cadbury, S.P.C.K. Pp. 385.

IT is good that the Society for Promoting Christian Knowledge has seen fit to re-produce this important book. Although first published by Macmillan as long ago as 1927, and not altered in this edition, there is much of great value in it.

This is not a commentary. In his preface, the author writes that he seeks to recover some features of the character of the author of Luke-Acts, "to visualise the other factors which went into his noteworthy undertaking, to illustrate from his contemporaries the methods of composition that he employed, and so to give as clear, comprehensive and realistic a picture as possible of the whole literary process that produced Luke-Acts."

The result is a most useful review of the probable developments in the transmission of the Gospel material from the ministry of Jesus to the completion of Luke-Acts.

Professor Cadbury, after examining the contemporary canons of sophisticated writing, shows how strongly the author was influenced by the common language and thought forms of his day. In particular he places in perspective such problems as the so-called medical language of the author, and the "we" passages and speeches of Acts. The chapters dealing with

social, religious and theological attitudes, and the object of Luke-Acts are of permanent value to students.

Inevitably, with a book that is 30 years old, there are inadequacies. The chapter on S. Mark needs the corrective of R. H. Lightfoot; the section dealing with form criticism needs revision in the light of more recent work; and C. H. Dodd's "Apostolic Preaching" cannot be ignored on the Acts speeches. With those qualifications this is a valuable and welcome work. —C.A.W.

PEACE MESSAGE FROM RUSSIAN PATRIARCH

THE "LIVING CHURCH" SERVICE New York, January 18

His Holiness Alexei, Patriarch of Russia, in a message broadcast by Moscow Radio, said he hoped that 1959 and the succeeding years would "bring an era of general peace which will permit the people to contribute to the flourishing glory of their own homeland through useful labour."

The message, broadcast in connection with the Orthodox Christmas, Day on January 7, said it was the duty of all pastors and faithful members of the Church to pray for peace throughout the world.

AUSTRALIAN MUSIC EXAMINATIONS BOARD

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Closing date 4th March, 1959 for entries for April/May examination series. Full details available in current Manual. Application forms available at the Conservatorium of Music.

Full particulars and Manual obtainable from Organising Secretary, Telephone BU 4206.

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LIFE'S GREATEST TEST

Help me to walk so close to Thee
That those who know me best can see
I live as godly as I pray
And Christ is real from day to day.
I see some once a day, or year,
To them I blameless might appear;
'Tis easy to be kind and sweet
To people whom we seldom meet;
But in my home are those who see
Too many times the worst of me.
My hymns of praise were best unsung
If He does not control my tongue
When I am vexed and sorely tried
And my impatience cannot hide.
May no one stumble over me
Because Thy love he failed to see;
But give me, Lord, a life that sings,
And victory over little things.
Give me Thy calm for every fear,
Thy peace for every falling tear;
Make mine, O Lord, through calm and strife,
A gracious and unselfish life;
Help me with those who know me best,
For Jesus' sake, to stand the test.

—BARBARA C. RYBERG.

KEEPING THE RULES IN SUNDAY SCHOOL

The beginning of the year is a good time to review the way in which things are done in your class or Sunday School.

It is always easy to let yourself and your children "get into a rut," and just drift along without making the effort to do things in the right way.

Why not start with yourself? As Teacher (or even, perhaps, Superintendent), there are some things on which you should check up to see whether you are really setting the standard for your class or your school.

Ask yourself questions like these:

• Am I regular in coming to my class?

• Do I arrive on time—not just as the school assembles, but at least ten minutes before that time, so as to see that everything is in readiness for the children when they come?

• Do I prepare my lesson carefully—and prayerfully—so that I know just what to do when the class assembles?

• Do I put my Sunday School work before everything else, remembering that it is a responsibility given me by God, and that I shall have to render an account to Him for the way in which I carry it out?

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The Youth Page

TALKS WITH TEENAGERS

GOD'S AMAZING MERCY

No one has ever been so maligned, so misunderstood, so misinterpreted as God. In every age there have been those who have thought of Him as a capricious tyrant, or a vindictive judge.

It is not surprising, then, that men were amazed when Jesus came speaking of Him as a Father Who loved men, and Who rejoiced to show mercy to repentant sinners and wayward prodigals.

The dread of God, the feeling of fear at the thought of the judgement of God, is a natural consequence of sin.

When Adam did that which he was told not to do, he was afraid and ashamed, and went and hid himself (Genesis 3:10), and ever since that day any man or woman who has "missed the mark," who has failed to attain the standard set by God, who has sinned against God, is conscious of "a certain fearful expectation of judgement" (Hebrews 10:27, R.V.).

We may pretend to others that we do not worry about sin, but the fact remains that in ourselves we know that it has left its mark against us in the records of God, just as it has in our own souls.

The poet, Burns, knew what he was saying when he wrote: "I waive the quantum of the sin. The hazard of concealing; But oh! It hardens all within, And perishes the feeling."

The great problem, then, for every one of us, is how to get rid of sin, and how to remove that black mark against our names which sin has made.

TRANSGRESSIONS

It is told of Archbishop Frederick Temple that once he found one of his clergy writing a book on *How Sin Entered the World*.

He was a man of few words. "Toss it into the fire," he said; "We are not concerned with how sin got into the world, but how to get it out!"

And that is perfectly true. God knew that even better than we do, and so He sent His beloved Son, Jesus Christ, to save men from their sins (Matthew 1:21).

And not only the Bible, but many a page in the history of men and women in all ages and in all lands, relates how wonderfully He has done just that.

There came a time in the life of John Bunyan when the consciousness of his past sins was a hideous torture to him.

In his distress, the only thing that brought peace to his troubled soul was the text, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins" (Isaiah 44:22). But the New Testament has an even better word for us than that. It tells us not just that God will draw a cloud over our sins to hide them from sight, but that they may be wiped out completely, so that no record of them remains.

Here is the most wonderful thing of all! "Repent ye," said S. Peter to the Jews, who "wondered" at the healing of the lame man at

AMAZING MERCY

"Blotting out the handwriting of ordinances that was against us, nailing it to His Cross"—Colossians 2:14.

Uncovenanted, full and free, The Love of God amazes me— That Love which once upon the Cross Nailed the dark record of my loss.

The record of my sinful past, The stain that o'er my soul was cast, Is wiped away, nor can be seen—

'Tis gone as though it ne'er had been.

Amazing mercy, boundless grace, No longer need I hide my face; 'Tis cancelled all, and I am free, My sins were cleansed on Calvary.

—H.E.S.D.

the gate of the Temple; "Repent ye, and be converted, that your sins may be blotted out . . ." (Acts 3:19).

EXPUNGED

That is just the word we need. It is the same word that is used in Revelations 7:17, and again in Revelations 21:4 to tell of God "wiping away" the tears from every eye.

Now, when tears are wiped away, they are promptly forgotten, and no trace of them remains.

And Peter says the same thing about sins that have been repented of; they are "blotted out," actually, they are "wiped out," the dark stain is forever expunged from the divine record, never to be seen again.

Here is the amazing mercy of God, something almost too wonderful for us to believe.

Far from being a capricious tyrant or a vindictive judge, He reveals Himself as a loving Father, providing a way of forgiveness and restoration for every sinner that repents and turns to Him for forgiveness.

We find this word (*exalliphein*) again in Colossians 2:14 where S. Paul speaks of God "blotting out the handwriting of ordinances that was against us."

The phrase is a little difficult to understand as it is given in the Authorised Version, but actually what Paul was saying is this: all down the ages men's sins had piled up like a great unpaid debt to God, a debt which they could not help acknowledging.

The "handwriting of ordinances" was, literally, an I.O.U. which the debtor had signed himself.

There it was—a self-confessed record of sin, an open acknowledgement of a debt which it was impossible to pay, and Paul says that God has forgiven it all, wiped out the record so that no trace of it remains, for the sake of Jesus Christ our Lord.

Actually, it is Jesus Himself who has wiped it out for us.

CANCELLED

In those days letters and other documents were written on papyrus (a primitive form of paper, made from bulrushes), or vellum, which was made from the skins of animals.

The ink with which they were written was simply soot mixed with a thin gum.

So long as the documents were kept dry, the writing remained intact, but it could be completely removed if it were wiped over with a wet cloth.

The commonest way of cancelling a record of debt was to draw a cross, like a capital X, over it—to "cross it out," as we would say—but, in that case, the record would still be there for all to see.

Now, what Paul says is that God, through Jesus, has "wiped out" the record that was against us; it is gone completely; not a trace of it remains.

Not only has He cancelled the great debt of sin which we were unable to pay; He has wiped it out so that it can never be brought against us again.

Like the father in the story which Jesus told, who received back his wayward son with joy, and restored him to every privilege which he had rightfully forfeited, so God restores the penitent sinner to sonship, and wraps him in the mantle of forgiveness and love.

YOUR CHURCH AND YOU

If you want to work in the kind of a church
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.

You'll only find what you left behind,
For there's nothing that's really new;
It's a knock at yourself when you knock your church!
It isn't your church, it's YOU.

Real churches aren't made by men afraid
Lest somebody else goes ahead;
When everyone works and nobody shirks,
You can raise a church from the dead.

And if while you make your personal stake;
Your neighbour can make one, too,
Your church will be what you want to see—
It isn't your church, it's YOU.

A THOUGHT FOR PARENTS

"Could I climb to the highest place in Athens, I would lift my voice and proclaim: 'Fellow-citizens, why do ye turn and scrape every stone to gather wealth, and take so little care of your children to whom one day ye must relinquish all?'" —Socrates

SLIGHTLY SOILED

In a shop window facing a busy street there hung a suit of clothes. On it was a card with the words: "Slightly soiled—greatly reduced in price."

Noticing this, a clergyman remarked to his friend, "What a splendid text for a sermon to young men!"

"Young people get soiled so slightly, just seeing a vulgar show in a theatre, just reading a coarse book, just allowing themselves a little indulgence in dishonest or lustful thought—just slightly soiled, and when the time comes for their manhood to be appraised, 'greatly reduced in price'."

TEST OF DISCIPLESHIP

When Peter speaks of Jesus having left us an "example," he chose for "example" the Greek word signifying "the headline of a copy-book."

Jesus is for our imitation; He is our copy. And a test of discipleship is the progress we make in the reproduction of the copy He has set.

IF GOD WEARIED

Which way can we turn to save our lives and the future of the world?

Mankind is placed in a situation both measureless and laden with doom.

I find it poignant to look at youth in all its activity and ardour and, most of all, to watch little children playing their merry games and wonder what would lie before them if God wearied of mankind.

—Sir Winston Churchill
(Final speech in the House of Commons).

MUCH FORGIVEN

GIVE US, O LORD, a humble spirit, that we may never presume upon Thy mercy, but live always as those who have been much forgiven. Make us tender and compassionate towards those who are overtaken by temptation, considering ourselves, how we have fallen in times past and may fall yet again. Make us watchful and sober-minded, looking ever unto Thee for grace to stand upright, and to persevere unto the end; Through Thy Son Jesus Christ our Lord. Amen.

—(Dean Vaughan)

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CAROLS FROM KING'S COLLEGE CHAPEL GO ROUND THE WORLD

THIRTY years ago the Festival of Nine Lessons and Carols was broadcast on Christmas Eve from King's College Chapel, Cambridge, for the first time.

In 1928 there was no intention of putting it on the air every year; indeed, difficulties with the acoustics militated against a complete radio success.

In 1930 it was dropped by the B.B.C. but next year the broadcasts were resumed—the awkward acoustics, which indeed give King's some of its special character, having been got under control—and since then it has become an annual and an increasingly popular event.

Nowadays, as well as being broadcast live in the Home Service the Festival goes round the world in the General Overseas Service.

The result of this has been twofold. In the first place, this type of service has now been taken up all over the country and in many other parts of the world.

Secondly, the overseas broadcasts cause application for tickets to start coming in as early as January from people, some in remote corners of the Commonwealth, who plan to visit Britain during the ensuing year and wish to try to be certain of getting into the Chapel on the following Christmas Eve. But unfortunately it is not possible to satisfy them.

The service is in the nature of a Christmas gift from the University to the town, and the townspeople, with friends of Fellows and of members of the Choir, fill the Chapel to overflowing.

"There can be no doubt", says Erik Routley in his new book on "The English Carol" just published, "that the most powerful force in bringing carols back into the worship of the church has been the Festival of Nine Lessons and Carols at King's College, Cambridge. This has done a hundred times more than Chope or Bramley and Stainer were able to do. For thirty

years that service has been attended, through the radio, by millions of listeners, and it has become a national occasion hardly less assiduously attended than the Queen's Speech on Christmas Day."

On the day itself queues now start to form in the court of King's College at breakfast time. What is it that draws people to this service in such great numbers and makes them willing to wait so many hours on a cold winter's day? It is not only the beauty of the music and the perfect ordering of the service.

It is partly the magic of the place, the atmosphere that is peculiar to King's, as anyone will acknowledge who has attended a service there—especially Evensong on a winter's afternoon, with the Chapel in pitch darkness except for the flickering candles at desk level. As Wordsworth wrote in his sonnet on the Chapel:

*Where light and shade repose,
where music dwells
Lingering—and wandering
on as loth to die;*

*Like thoughts which have
sweetness yieldeth proof
That they were born for
immortality.*

Dr A. H. Mann, organist of King's for fifty-two years until his death in the year following the first broadcast, at the age of seventy-nine, arranged the special harmonisation of "Once in royal David's city" which is so perfectly suited to the building.

Originally the first verse was sung at this service by a

semi-chorus of choristers; now it is always sung by one of them as an unaccompanied solo. But the boy chosen for this is not told until the morning of the service, though the boy who is to read the First Lesson does know and is carefully rehearsed.

Dr Boris Ord succeeded Dr Mann, his place being taken while he was away on war service by Dr Harold Darke, of S. Michael's Church in the City of London.

LAST year David Willcocks—who played at this service as Organ Scholar in 1946 and later became organist of Salisbury and then of Worcester Cathedral—was appointed organist and a Fellow of King's and, this term, Director of Music. He is also a Lecturer in Music in the University.

The present Vicar of Kingston-on-Thames, the Reverend P. O. Magee, has had a unique association with King's, ranging over seventeen years. He was first a chorister and sang in the opening semi-chorus at the first broadcast.

Later he returned as a Choral Scholar and, after the war, came back again as Chaplain of the College until 1952. Both as chorister and Choral Scholar he also read Lessons in this service. He still has in store his carefully marked service papers.

As outside broadcasts manager Frank Anderson has for 19 years been in charge of the broadcasting arrangements, while for the past six years the engineer responsible

has been Donald Eustace, who is himself an organist and therefore takes a special pride and pleasure in this job.

Rehearsal starts at 10 a.m., but long before that all the gear has to be installed.

Do the choristers and Choral Scholars regret having to spend part of their Christmas up at college? Quite the contrary: they would not miss this or the other Christmas services at King's for anything.

Outside the Chapel there is much festivity: the Choral Scholars are guests at the high table on Christmas Eve and Christmas Day, while the boys have parties and Christmas fare and fun.

And a special "playback party" is held at Broadcasting House in January for those who have taken part.

It was Dr E. A. Nilner-White, now Dean of York Minster, who introduced the service to King's when he came there as Dean in 1918. He drew it up on his own lines, but took the idea from Truro Cathedral, where it was instituted in 1880 by the then Bishop, E. W. Benson, who later became Archbishop of Canterbury.

The latter followed an ancient usage which might possibly, as Dr Routley points out in his new book, date back to a Byzantine Office of the sixth century.

This is what was stated in the preface to the first Order Paper of these services at King's:

This service was drawn up from sources ancient and modern by Archbishop Benson for Cathedral use, the Lessons, which tell us the whole story of our Redemption, being read in order by the Cathedral ministers from chorister to Bishop. In this Chapel it is adapted also to symbolise the loving bond between the two foundations of King Henry VI here and at Eton, the goodwill between University and town, and peace within the whole Church of the Lord Jesus, as well as the joy and worship of us all at the coming of our Christ.

The structure of the service has been unchanged since 1918. The hymns have remained the same—indeed, this service without its customary opening processional hymn, "Once in Royal David's City," would be unthinkable—but about three or four of the carols are changed every year.

As far as possible the carols are matched to the Lessons which precede them, so that a continuous narrative is unfolded.

Many sources, ancient and modern, are drawn upon, and included this year as a tribute to Ralph Vaughan Williams will be his work "The Blessed Son of God," conducted by him and given its first performance at Worcester in 1954.

LONDON FLOWER SELLERS VISIT S. CLEMENT DANES

ANGLICAN NEWS SERVICE

London, January 14

Thirty or forty flower sellers, most of them sixty years old or more, attended a service in S. Clement Danes on Monday, January 5.

The service was conducted by the Honorary Chaplain to the Queen, the Reverend G. W. N. Groves.

The Chaplain-in-Chief to the R.A.F., the Venerable A. S. Giles, said that in all the 900

years of the church's history "nothing has been happier than the association with the flower girls."

One flower girl, Mrs Rosie Noble, now aged 81, started selling flowers in The Strand when she was eight years old. She remembers giving flowers to the "old Queen," i.e., Queen Victoria.

The young Queen, Alexandra, used to have an honour guard of flower girls when she visited the church. Many of those present remembered her.

Their most vivid memories were of the late Mrs Louis Pennington-Bickford, whose connection with the church began in 1889, when her father became rector of the church, and continued through her husband's rectorship till 1941, when the church was bombed.

She founded the London Flower Girls' Club, which met every Monday. She financed a holiday home at Portsmouth for their children, and, in her will, left £100 a year for an eight-day holiday by the sea for "flower girls with strap and basket in S. Clement Danes, Clare Market and Drury Lane."



London flower sellers arriving at S. Clement Danes for their special service.

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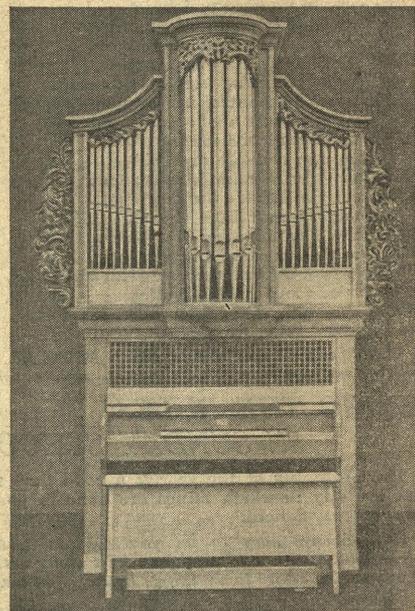
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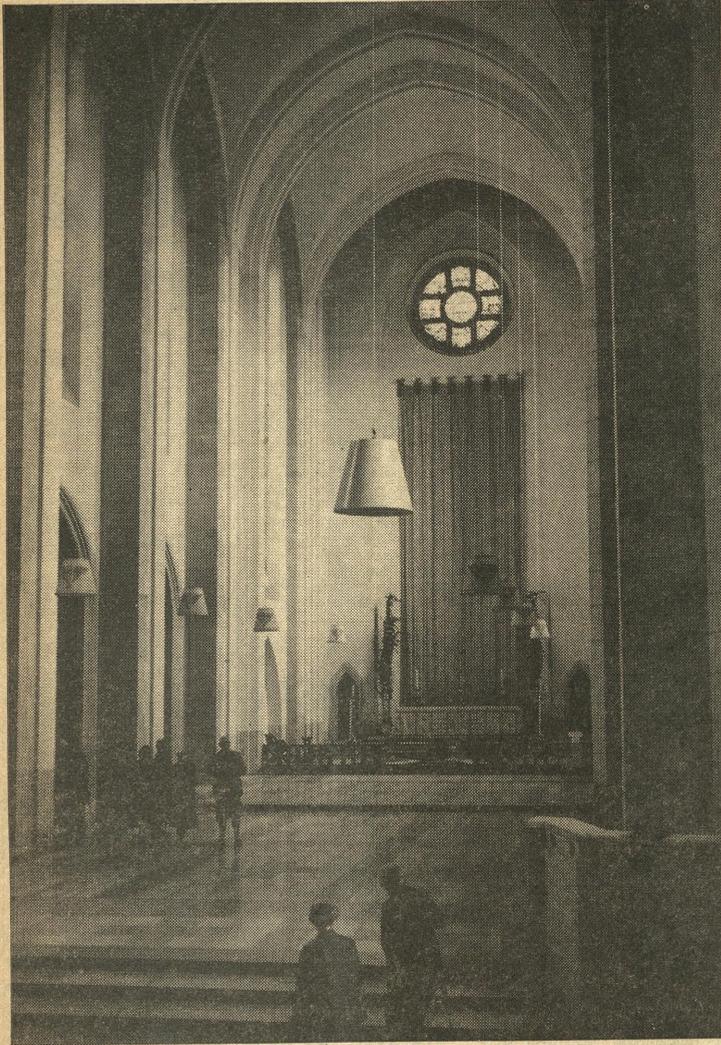
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BUILDING BRITAIN'S NEWEST CATHEDRAL

By DENNIS BARDENS



An interior view of the new cathedral at Guildford.

HIGH up on Stag Hill, dominating the beautiful English countryside and making a landmark visible for miles, the new Guildford Cathedral in Surrey is rising rapidly.

It is unique in many respects. Its red brick exterior is not reminiscent of the cathedrals of the past. There are no soaring spires or flying buttresses. Nonetheless, the plan is based on the traditional cross, and the up-reaching lines characteristic of all cathedral architecture are reproduced in a tower, which, when finished, will be 175 feet high. On either side of the West End cloistered garths have been formed, giving a covered way into the cathedral.

The interior is remarkable for its effect of light. Its style is described as "modern Gothic" and seemed to me to be modern

idiom in modern materials, but with a Gothic motif. For example, the massive bronze doors, weighing two and a half tons altogether, by which I entered, suggest by their pointed design, the traditional Gothic. Yet on closer inspection they are quite startlingly — and satisfyingly — modern.

Moulded in the right-hand door are the "elemental occupations" — the things men have done for thousands of years, like hunting, wood-cutting, fishing, ploughing and sowing. The left door shows time-honoured occupations of women through the ages, such as spinning, teaching, nursing, and harvesting.

The idea is to show that all, whatever their job, are welcome, and to remind future generations that this cathedral was the creation of ordinary people. It is not being built with money from the Church of England. The money is being supplied by numberless individuals and organisations in the diocese, under the supervision of the New Cathedral Fund. When the building has been completed, it will be handed over to the Provost (or Dean) and Chapter of the Cathedral.

This church, built by communal co-operation, will bear witness that, despite the materialism and the social upheavals of the 20th century, there still existed the sort of faith and drive which gave Britain its legacy of beautiful cathedrals.

The Diocese of Guildford came into being in 1927, and the decision to build a cathedral was taken in that year. An open competition was held, and a design by the famous architect, Sir Edward Kaufe, was selected five years later. The then Archbishop of Canterbury, Dr Cosmo Lang, laid the foundation stone in 1936, and a year later tremendous concrete piles were driven into the clay to make a basis for the foundation.

THEN came World War II. Work ceased. After the end of the war there were further delays, for priority had to be given to building homes to replace those lost by bombing. Only the outside walls of the cathedral were built. By 1951, fifteen years after building commenced, Guildford Cathedral was still nothing but an empty shell. The £250,000 originally estimated as the cost of building was, by then, hopelessly inadequate. The cathedral will cost at least £1,000,000 to complete. How was it to be done?

A group of voluntary workers, headed by Miss E. Iredale, now the secretary of the New Cathedral Fund, formed the fund and a council. The council consists of laymen and women, with the exception of the Bishop of Guildford and certain ex officio members, and its sole job is to be responsible for the completion of the cathedral. When a

portion is completed, responsibility for it will fall to the Provoost and Chapter of the cathedral. What has been achieved so far is an amazing tribute to the voluntary resources of Guildford Diocese.

The finest craftsmanship has been employed, and many new crafts peculiar to our age have been called into service. Contemporary influence is evident also in the decorative detail. The Children's Window shows Christ and an angel surrounded by children, in modern dress, with modern toys. The lovely glass screens given by the British Legion have been engraved by John Hutton, who is also working on an enormous screen for Coventry Cathedral; his Guildford engravings show three angels, one with a trumpet, another with a psalter, another with a harp.

I went through a wrought-iron gateway, given by the Boy

Scouts, into the Children's Chapel, all the furnishings of which have been given by children's organisations. An altar of sea-green marble stands on the marble floor. The wrought-iron shows Saint Christopher's staff blossoming into flower.

AS in the past, nothing is considered too good for the Cathedral. A bishop's cope had been decorated with diamonds, the heirloom of an anonymous donor. The beautiful kneeling pads, each showing different callings, have been embroidered by volunteers; all skilled needlewomen. One shows beekeepers at work; another a gardener; another a tree being pruned. At every point in this cathedral I was reminded of two things — that it is close to the lives of people, and that people themselves care about it, pouring their best treasure into it. One method of raising money

has been to sell bricks. The donor signs each brick he buys and has the satisfaction of seeing it incorporated into the fabric of a building designed to stand for centuries. Queen Elizabeth II, Princess Margaret, a Lord Mayor of London, bishops who attended the 1958 Lambeth Conference from Australia, Canada and other countries, and many other notable people have bought bricks in this way.

Much still remains to be done. Another £100,000 must be found. Yet it will be done. Once people said that a cathedral stuck on top of a hill would attract nobody; that we were living in a pagan age, and that the great effort might prove a waste of money. Yet in 1955, at a pilgrimage service, 15,000 people flocked to Guildford Cathedral, thrilled and heartened by the thought that the spiritual impetus of the Middle Ages lives still in our midst.

RAPID GROWTH OF CHRIST CHURCH GRAMMAR SCHOOL IN WEST AUSTRALIA

FROM OUR OWN CORRESPONDENT

Perth, January 19

The headmaster of Christ Church Grammar School, Perth, Mr Peter Moyes, spoke of the phenomenal growth of the school in his report at the forty-ninth speech night last month.

In 1951 there were 259 boys at the school, whereas the enrolment figure for 1959 is above six hundred.

In the past seven years £87,000 has been spent on new buildings; of this sum £17,000 has been given by old boys, parents and friends of the school.

The memorial hall, the boatshed and three classrooms have been erected.

The school committee had foreseen this growth and had planned ahead.

In 1959 there will be two sub-leaving forms for the first time, and there will be approximately a hundred boys in the forms above the junior standard.

The senior boarding house will open next month with new dormitories, shower rooms, wash rooms, assistant housemasters' rooms, and an enlarged dining-room.

The kitchen and facilities for the housekeeper and domestic staff have been vastly improved. Cold storage rooms are being installed, and oil burning units for hot water and cooking.

In April this year, the two-storeyed wing of the memorial building will be completed, providing the school with four chemistry and physics laboratories and two lecture rooms.

Academically, the school has made sound progress attaining a pass rate of 70.8% while the State figure was 66.4%.

The outstanding achievement in sporting events was the winning of the Head of the River Regatta in the second year of entry, also the second eights, and third place in the third and fourth crews.

ACKNOWLEDGEMENTS

Mr Peter Moyes also acknowledged a number of gifts made to the school during the year.

Mrs Parry and her family have endowed a prize to be known as the Archdeacon L. W. Parry Memorial Language Prize in memory of her husband who was headmaster from 1923-31.

Some years ago the school received a bequest from Mr S. C. Noake, who was headmaster from 1916-21; with it a lectern was purchased.

More recently, the late Mr Alfred Sandover remembered the school in his will and with the legacy he left a prize will be endowed in his name, for he assisted Canon W. J. McClements in founding the school. The Archbishop of Perth, the

most Reverend R. W. H. Moline, presented the school with a picture of Sir Winston Churchill.

There have been gifts of books to the library, a bat and ball for outstanding cricketers, and a handsome cabinet, in which all the cups the school

has won can be placed, has been presented by Mr W. J. McConnell in memory of his wife.

Finally, Mr. Moyes acknowledges the gift of a boat which will be used by the rowing coaches.

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THE IMPORTANCE OF LITERATURE

BY THE VENERABLE O. T. CORDELL

DO all missionary societies in general realise the importance of Christian literature in carrying out the missionary task? When one looks at the books in the vernacular on the shelves of some of our Christian bookshops in the field, one is inclined to answer this question in the negative.

But there are others who have been quick to realise what a power there is in literature, and the figures for the distribution of Communist-produced books in India are etched into my mind—1955, 17,000; 1956, 79,000; 1957, 2,900,000 and in 1958 an expected total exceeding 4,000,000, under 200 different titles and in many important Indian languages. This information appeared in the *Sydney Morning Herald* in the middle of last

some 400,000 (with 40,000 adherents), can be numbered on the fingers of one hand.

Sir Charles deplors the small amount of money spent by the British Council on the production of books. "Is this enough?", he asks. "We must not of course forget the importance of the British books and printed matter distributed through well-established commercial channels in countries where sterling is not a problem, including British Colonial Territories. But, even after making this allowance, the answer to anyone who knows the facts of life, especially in the Middle and Far East, is clearly 'no'. Both the United States and Russia are acting on the assumption that where print goes influence and trade will follow." The Russians are great believers in reading, he says, and are spending on publications in English alone at least ten times, and probably twenty times as much as Great Britain.

Much of the Russian literature in English is not propaganda in the ordinary sense of the term, but shortened translations of Tolstoy, Turgenyev, Pushkin and other Russian authors.

Sir Charles says, "It is worth while remembering that most of us in England thirty years ago

got our impressions of Russian humanity through just such sources. That is the way, so the Russian have decided, to capture the imaginations of the poor, clever, up-and-coming young, who are going to run their various countries in twenty years." He goes on to say that Britain ought also to be capturing that imagination, and one of the best ways would be to get cheap editions of the best English books distributed all over the world.

ADMITTEDLY the foregoing report was written in respect of English literature in general, but it is surely a definite pointer to the importance and emphasis that the Christian Church should be putting on Christian literature, first in the vernaculars, then in the *Lingua Franca*, if there is one, and also in English.

Every missionary society should have a home department whose special task it is to inquire into the needs for literature in the various mission fields, and should also have facilities to do something to help in the production of what is needed.

By Christian literature I mean any work that is helpful in promoting the Christian way of life.

As a diocesan literature secretary and secretary for literature

for a territorial council for many years, I must testify to the difficulty of having the high place which Christian literature should hold, recognised by many missionaries and by the councils of the Church at home and abroad. The written word will remain long after the missionaries are needed or wanted.

When the Archbishop-elect of Sydney was visiting here, in his address in the chapter house, he remarked on the method, zeal and urgency of the Communist workers and commended their example to us in the Christian Church. This surely applies to supplying Christian literature.

That the African feels this lack is evident by some comments in a letter which I received from a highly educated African occupying a very important public post. A free translation is: "It is remarkable that Christian leaders in Australia do not realise how few books we have and how great is our need. Surely returning missionaries and those who have visited us and seen and understood our lack, have told the Church in Australia just how few books we have in our mother tongue."

There has been discussion and perhaps some planning, but action, resulting in production of literature in its many forms, will alone meet the need.

Viewpoint:

Fund-raising



Most churches can and indeed should, organize their own annual canvasses for general funds.

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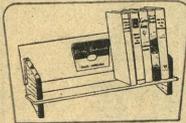
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The Venerable O. T. Cordell, who is on furlough in Sydney, is Archdeacon of Dodoma in Central Tanganyika, Africa. He is also diocesan secretary for Tanganyika, and was formerly Principal of the Teachers' Training School, Dodoma.

year under the title "Soviet Books Flood India," together with a photograph of a great flood-lit book-selling centre.

I was amazed how few people had taken note of this article, even among those who are engaged in work in our missionary societies. I, personally, am appalled at what must be the total production of Russian literature distributed throughout the whole world.

Further evidence of Russian activity in the spreading of English literature comes from the report of the British Council, written by Sir Charles Snow. He said, inter alia, "Britain is not the only supplier of the printed word in English—and in some countries we are nothing like the main suppliers."

We find from the report that Russia and America, with their greater resources, have rushed in to provide reading matter. Sir Charles also says, "Our teachers are providing the linguistic tool and others are using it. It is fair enough, but we are fools unless we realise what is happening and think out what more we can do ourselves."

Most of us know that Christian missions in Tanganyika Territory are carrying out extensive literacy campaigns, and yet little is done to give the people the much-needed literature in their own language. Apart from the books necessary for these courses, the vernacular books available, e.g. for the main tribe of the Central Province of Tanganyika, numbering

YOUTH CONFERENCE FOCUSES ON EVANGELISM IN ASIA

FROM A CORRESPONDENT

Canberra, January 21

The problem of fulfilling the eternal mission of Christ in a changing Asia was discussed at the third Australian conference of Christian youth, which ended in Canberra to-day.

The conference was attended by 180 youth leaders from eight Australian churches, the Y.M.C.A., the Y.W.C.A., and the Student Christian Movement.

Delegates also came from New Zealand, Malaya, Japan, Indonesia, Nauru, North Borneo, India, Tonga and Fiji.

The chief speaker was the Reverend Harry Daniel, a presbyter of the Church of South India, and general secretary of the Indian Student Christian Movement.

"The Church is often justly criticised for living in an artificial world," Mr. Daniel said.

"There is much truth, even today, in Marx's comment 'Religion is the opiate of the people.' Many Christians feel that the Church obscures Christianity's central figure."

"One of the Church's mistaken views about evangelism is that it means going out into the world, collecting a couple of scalps and rushing back to safety," Mr. Daniel said.

"To see the world as basically evil and the Church as a separated centre of holiness is a heresy and antagonises people outside the Church."

OMNIPRESENT

Mr Daniel said that Christians must recognise that Christ is involved in every situation in every nation.

"Even where Christians are not present in a community Jesus Christ is active," Mr Daniel said.

"The mission of the Church is to go out and participate in Christ's life in the world. There should be no situation in which the Christian is not at home, because Christ is already there."

At the opening service of the conference, the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, said the conference theme "The Lordship of Christ" was one easily understood by the early Christians who set out to make Christ Lord of all creation and the whole human race.

"We all have a special responsibility to our neighbours. We in Australia find them in the whole Asian World," Bishop Burgmann said.

"Geographically we are part of that world, and all our think-

ing must take this fact into account."

Bishop Burgmann said when the early Church claimed the Roman emperor's title of 'Lord and God' for Jesus of Nazareth they were stating in no uncertain way that they had a loyalty to one greater than any emperor.

"The King was regarded as the life-giver and had to be prepared to die for the people. But it was Christ's death which was the fundamental revolution in human history, completely changing men's values," Bishop Burgmann said.

"Just as local loyalties merged into national loyalties, so today our national loyalties must merge into a common loyalty to Christ."

"The super-national must become the super-natural. Nothing else will do."

COMMUNITY LIFE

A former official of the Department of External Affairs, Dr John Burton, told the conference that Christians must become involved in the whole life of the community, political as well as religious.

"Prayer and principles must be followed by action," Dr Burton said.

"In fact prayer, unless followed by action, is no better than a pagan rite."

"It requires no effort or social or economic risk to pray for peace and good government. It's harder to take an active part in politics."

"It's easier to pray for the sick than offer to look after the children of the sick. It's easier to pray for rain than to do something practical to help the farmer."

Dr Burton said Australians were afraid of partnership with Asia, and the Church had to lead the way.

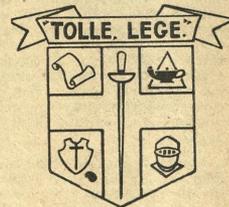
An increasing number of Australians were becoming disappointed and frustrated with the Church's lack of leadership in urgent problems such as New Guinea, he said.

Early on Sunday morning all the conference delegates took part in a Communion service according to the rite of the Church of South India. The Reverend Harry Daniel conducted the service in the small log-cabin chapel of the Canberra Grammar

School, where the conference was held.

Later, delegates attended various Canberra churches, and in the evening Mr Daniel preached at the official conference service in the Methodist National Memorial Church.

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141. Mr. Bauer, 51, wife, daughters 22, 17. Sausage skin maker, would take any work.

142. Mr. Tonks, 38, wife, sons 17, 10. Senior maintenance pipe fitter. All types welding.

143. Mr. Bernard, 48, wife, children 17, 15, 12, 8, 5. Dock worker 13 years. Previously trained lithographer.

144. Mr. Bramley, 46, wife, children 14, 11. Company secretary one year, previously Army Pay Corps, captain-paymaster.

145. Mr. Warton, 31, wife, children 7, 5, 3. Groundsman/gardener in Parks Department. Previously nurseryman.

146. Mr. Stanton, 34, wife, children 19, 8, 2 and mother-in-law, 66. Ambulance driver/attendant.

147. Mr. Allington, 38, wife, children 15, 13, 8, 2, 1. Tenant farmer.

148. Mr. Blavins, 34, wife, children 4, 2, 1. Overhead crane driver. Royal Navy electrician 12 years.

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ARCHBISHOP MACINNES

B.B.C. BROADCAST NEXT WEEK

B.B.C. PRESS SERVICE

London, January 16

The Archbishop in Jerusalem, the Most Reverend A. C. MacInnes, will speak in a series of interviews recorded during the Lambeth Conference, which will be broadcast by the B.B.C. during the week January 25 to 31.

The interviews, broadcast in the General Overseas Service, will be entitled "The Church's Mission to the World."

The Archbishop has great knowledge and experience of the Middle East. He is the son of a former Bishop in Jerusalem, worked in Jerusalem as a missionary of the Church Missionary Society, and was principal of the Bishop Gobat School from 1928 to 1944.

In 1944 he became Archdeacon of Palestine and Jordan, and later Archdeacon in Jerusalem.

He was wounded in the shelling of Jerusalem in 1948, and returned to England, where in 1953 he was consecrated Bishop suffragan of Bedford.

He was translated to Jerusalem in 1957, becoming its first archbishop.

SERVICE FOR OFFICE WORKERS

The sixth annual service of the accountancy and secretarial professions in New South Wales will be held on February 3 at 5.30 p.m. in the Cathedral Church of St. Andrew, Sydney.

The Dean of Sydney, the Very Reverend E. A. Pitt, will conduct the service.

OBITUARY

ADRIAN GEARING

We record with regret the death of the Reverend Adrian Gearing at his home at Ferntree Gully, Victoria, on December 26.

Mr. Gearing began his ministry in Gippsland in 1922. After serving as curate in the parishes of Maffra, Wonthaggi, Mirboo North and Leongatha, he became Rector of Rochester in 1932. Later he moved to Castlemaine.

He became Rector and Canon of Christchurch Cathedral, St. Arnaud, in 1941.

In 1945 he was appointed Rector and Archdeacon of Maryborough and became assistant secretary of the Australian Board of Missions in Victoria in 1950.

He is survived by a widow and a grown-up family.

G. H. RICHARDS

We record with regret the death of the Reverend George Henry Richards, Rector of Woolton Glanville in the Diocese of Sarum, England, in his sixty-seventh year.

Mr. Richards was a graduate of St. John's College, Armidale. He worked as a member of the Brotherhood of the Good Shepherd in the far west of New South Wales for some years.

Later he joined the Indian Ecclesiastical Establishment and was in India for twenty years.

He had been rector of Woolton Glanville since he retired in 1949. He also held the position of Commissioner for Lucknow.

DEANERY MAGAZINE 80 YEARS OLD

The Chipping Norton Deanery Magazine, in the Diocese of Oxford, entered its eightieth year with the current publication.

DIOCESAN NEWS

MELBOURNE

C.E.B.S. SERVICE
 About one hundred and fifty members of the Church of England Boys' Society attended Even song at St. Paul's Cathedral last Sunday.

The General Secretary of the society, the Reverend Andrew Schreuder, preached.

The service was sung by the choir of the Royal School of Church Music under the leadership of the organist of St. Andrew's, Brighton, Mr. John Barrett.

AUSTRALIAN CHURCH UNION

The annual meeting of the Melbourne Branch of the Australian Church Union will be held in the Chapter House, Melbourne, on February 2, preceded by solemn Evensong in St. Paul's Cathedral which will commence at 8 p.m.

This is the first time the Union has taken the step of securing the Cathedral and Chapter House for an annual meeting, and it is hoped that as many members and friends as possible will attend.

A programme for the coming year will be arranged and a large selection of tracts from the English Church Union will be on sale. Churchmen sympathetic to the aims and objects of the Union may obtain further information from the Secretary, St. Peter's Vicarage, Easton Hill, or the Treasurer, 71 Nicholson Street, East Brunswick.

PERTH

VISITOR TO ENGLAND

The Rector of St. Mary's, South Perth, Canon F. W. Guest, will leave for England on February 1 to speak on Promotion in Australia, to visit his folk, and to spend some time in his old college, St. Augustine's, Canterbury.

Canon Guest will return as chaplain on a migrant vessel.

LEADERS IN TRAINING

A C.E.G.S. leaders' training weekend will be held early in February. Deaconess Polson, who is organising this week-end, hopes that

about forty leaders from the Province will attend.

Leaders will be instructed in the subjects of the four-square programme, spiritual, educational, physical and social.

The course will be on more advanced lines for those leaders who obtained a diploma at a ten-week course which was held last year.

NEW DEAN OF PERTH

The Reverend T. B. MacDonal will be installed as Dean of Perth at a service in St. George's Cathedral which will begin at 8 p.m. on February 2.

NTH. QUEENSLAND

DATES TO REMEMBER

The prayers of church people are asked for the Brotherhood of St. Barnabas, which goes into retreat from January 20 to 23; for the ordinands, who will be in retreat from January 29 to 31; and for the national conference of Promotion which will be held from February 2 to 7.

On February 1, the bishop will ordain to the priesthood the Reverend W. Bingham, the Reverend John Bell and the Reverend C. Nunan. Mr. Donald Allan will be admitted to the diaconate.

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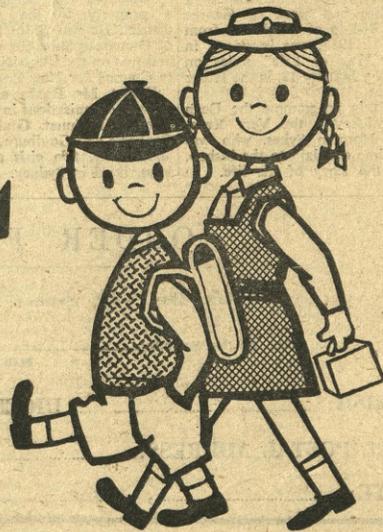
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MANY NEW SUBURBS IN PERTH

WESTERN AUSTRALIA STILL IN PIONEERING STAGE

FROM OUR OWN CORRESPONDENT

Perth, January 19

That Western Australia is still in the pioneering stage is borne out by the fact that new suburbs in Perth are coming into existence with resultant demands upon manpower and materials.

Sister Marjorie Hannan of the Church Army, who works under the direction of the Reverend J. H. Thompson, says that Nollamara will in time become a city with a main centre and four suburbs.

At the present stage of its development, Nollamara has one thousand six hundred homes.

When Sister Hannan began to work in the district there were no shops and there was no Post Office; in nine months she has seen these being built.

The first Anglican service was conducted by Sister Hannan in a room of the State school; this has continued regularly as a family service, and numbers have increased from twelve to an average of eighty.

She conducts services in people's houses, and the parish priest has celebrated an evening Eucharist on a week night in several homes.

A simple procedure is adopted. An Anglican family offers its home for a service, and all the Anglicans in the street or nearby are invited to attend.

House services sometimes are conducted by the laity themselves, and afterwards the members of the congregation are invited to remain behind for a cup of tea and a chat.

Committee meetings are also held in homes; people are encouraged to assist the Church financially, and to prepare to

take greater responsibility in the future.

These methods of evangelism have produced a nucleus of faithful men and women who, under the guidance of the parish priest, share together the plans for the future church in Nollamara.

Family services, religious instruction in school, house services, house committees, visiting, preparation for baptism are together, under God, producing living foundations for the Church, so that, when a parish hall is built, for which tenders have been called, there will be in existence "the Body of Christ."



The Right Reverend J. J. Booth, formerly Archbishop of Melbourne, reading the Act of Dedication at the opening ceremony last month of the new St. Peter's Church, Leongatha, in the Diocese of Gippsland. The picture shows (L. to R.)—the Rector, the Reverend H. A. Cairns; Bishop Booth; the Venerable H. H. Ham; the Venerable L. W. A. Benn.

DIRECTOR OF PROMOTION APPOINTED IN CANBERRA

FROM OUR OWN CORRESPONDENT

Canberra, January 17

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, has announced the appointment of Mr W. B. Fooks as Organising Secretary, Diocesan Commissioner and Director of Promotion in the diocese.

Mr Fooks, who took up his new duties on January 15, has served for some years with the Wells Organisations, conducting parochial and diocesan canvasses throughout Australia.

He succeeds the Reverend Frank Woodwell, who established the Department of Promotion in the Diocese of Canberra and Goulburn in 1957.

Mr Fooks was educated at All Souls' School, Charters Towers, and served for six years in the A.I.F., serving in the Middle East and in New Guinea.

After the war he settled on a property in the Armidale district. He was Shire President of Dumaresq Shire for six years, and was on the Electricity Community Council for New England.

Whilst Mr Fooks conducted canvass organisations in the Dioceses of Bathurst, Grafton and Canberra and Goulburn, his wife and family, two girls and twin boys, lived in Sydney.

They are looking forward to a full life in the Church in Canberra.



Mr W. B. Fooks

BROADCAST MEMOIR OF BISHOP BELL

B.B.C. PRESS SERVICE

London, January 19

Under the title "Modern Apostle and Prophet of Unity," a programme commemorating the life and work of George Bell, Bishop of Chichester from 1929 to 1957, was broadcast in "The Way of Life" series on Sunday, January 18, in the Home Service.

In this programme the Dean of Chichester, the Very Reverend Norman Sykes, who was one-time chaplain to the bishop, told the story of his life.

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NEW CHURCH PAPER

PARISH PAPERS SUPERSEDED

ANGLICAN NEWS SERVICE

London, January 18

A new paper, called the "Birmingham Christian News," is being published as a co-operative effort of a number of clergymen and professional journalists in Birmingham.

An outline of the new venture, which is unofficial, was given at a Press Conference in Birmingham on Tuesday.

The paper will incorporate the former magazines of parishes which have joined the scheme.

The paper is an eight-page production. Six pages comprise the news section, and are produced by a central editorial committee; the centre two pages are left blank and will be overprinted by each parish with its own parochial material.

The director of religious education for the diocese, the Reverend D. A. Tytler, and the domestic chaplain to the Bishop of Birmingham, the Reverend N. D. Stacey, are on the editorial committee.

So far twenty-two parishes have joined the scheme. Initially, there will be a circulation of thirty thousand, but it was hoped that it would reach one hundred thousand.

One of the paper's main purposes is to show that "Christianity is not just an antique survival, but a faith which has something to say now."

The paper describes itself in an editorial as "angry, but hopeful."

AMERICA GIVES TO THE NEEDY

THE "LIVING CHURCH" SERVICE

New York, January 14

During the financial year of 1958 contributions of American religious and voluntary organisations for the needy overseas amounted to \$128,769,000.

The United States Agriculture Department provided most of the food from surplus food stocks. The International Co-operation Administration helped by providing free transport for many of the supplies.

The Roman Catholic Relief services distributed \$79,400,000 worth of goods. The Church World Service, distributor of goods from the Episcopal Church provided \$17,700,000 worth of food, goods and medical supplies.

Italy received the greatest bulk of supplies; other recipient countries were Korea, India and Jugoslavia.

WOMEN UNITE IN PRAYER

A WORLD-WIDE FELLOWSHIP

FROM A CORRESPONDENT

Melbourne, January 16

The Women's World Day of Prayer will be held this year on February 13, the first Friday in Lent.

Since 1887 women have observed this day, uniting in prayer Christian women from every part of the world.

Australian women will take their place in the line running round the earth, joining in praise and thanksgiving, and making their offerings for the building and extension of Christ's kingdom.

This year the theme "Lord, I believe" has been suggested by a group of Christian women in Egypt, which has also prepared the service.

Offerings on the day will be given to the British and Foreign Bible Society, which desperately needs funds to print the Bible in new languages and to keep up the printing and distribution of older editions. Offerings will go also for the provision of Christian literature in Asia and the Pacific.

SUCCESSFUL STUDENT

FROM A CORRESPONDENT

Adelaide, January 16

An old boy of St. Peter's College, Adelaide, Douglas John Barlow, has taken the first place in the final year medical results announced this month by the University of Adelaide.

Dr Barlow is the son of Mrs D. L. Barlow, of Tumore, and the late Dr Barlow.

After a brilliant course at school, he went to the University with a Leaving Bursary and a Commonwealth Scholarship, to study Agricultural Science.

After a year he decided to study medicine, and was placed first in each of the five years of the course.

Dr Barlow has been recommended for four of the nine scholarships and prizes awarded for the final year examination.

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POSITIONS VACANT

HOME SECRETARY Australian Board of Missions. Position vacated by Bishop-elect of Rockhampton. Applications should be made in the first instance before February 15, 1959, to The Chairman, Australian Board of Missions, 14 Spring Street, Sydney, New South Wales. Particulars on request.

A SYDNEY professional woman with four young children requires an experienced housekeeper-mother's help to keep house and to supervise the children for four days each week and occasionally on an additional day. Three of the children are of school age; the other is aged eighteen months. Comfortable accommodation and a good salary are offered in a very pleasant Sydney suburb. Enquiries please to Box No. 93, THE ANGLICAN.

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MATRON REQUIRED, Carrum Downs Settlement for the Aged, Victoria. To take charge of small hospital and also general oversight of health of residents. Further particulars, The Director, Brotherhood of St. Laurence, 67 Brunswick Street, Fitzroy, Victoria.

MAINTENANCE OFFICER required for Carrum Downs Settlement for the Aged, Victoria. To be responsible for directing and carrying out maintenance of the Settlement. Other help available. House provided. Further particulars, The Director, Brotherhood of St. Laurence, 67 Brunswick Street, Fitzroy, Victoria.

CHAPLAIN-MANAGER required for Carrum Downs Settlement for the Aged, Victoria. Opportunity for person to think out and pioneer the Church's approach to the aged. Further particulars, The Director, Brotherhood of St. Laurence, 67 Brunswick Street, Fitzroy, Victoria.

APPLICATIONS are invited for the position of Assistant Priest for the Parish of Busseton, Western Australia. Unlimited scope for pastoral work in a most attractive sea-side and rural setting. Successful applicant, married or single, will receive liberal stipend and everything within reason to encourage a long-term engagement. Churchman's no extremes. Further information from Canon J. J. Tredwell, The Rectory, Busseton, Western Australia.

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ACCOMMODATION VACANT

BEAUTIFUL GERROA, on Seven Mile Beach, South Coast, New South Wales. Young Fellowship and Church Conventions specially catered for. Tennis court, ballroom, table tennis, etc. Three minutes beach. Good table. Brochure sent. F. Barr, telephone Geringong 182.

CLARO GUEST HOUSE, Lavender Bay, Business Board. Permanent accommodation. Single and double; 7 minutes city by train or ferry. Mrs. Wren, XB 2356 (Sydney Exchange).

MIDDLE-AGED Widow, waterfront home, Tuggerah Lakes, will take convalescents, short holidays. Prefer women and children. Accommodate two, share room if agreeable. Moderate charges. Further details, Mrs R. Ritchie, P.O. Charnham, Woyah, New South Wales.