

THE ANGLICAN

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TWO ECUMENICAL BODIES MAY AMALGAMATE THE INTERNATIONAL MISSIONARY COUNCIL'S IMPORTANT STEP

ANGLICAN NEWS SERVICE

Accra, Ghana, January 20

The International Missionary Council has approved in principle a recommendation that it integrate with the World Council of Churches.

This important decision was made at a plenary session of the I.M.C. meeting here last week.

Although the voting was clear-cut—fifty-eight for integration and seven against—the plan aroused strong criticism from Church Missionary Society and other sources.

The general secretary of the C.M.S., Canon M. A. C. Warren, told the session he regarded the procedure adopted and the plan itself, as mistaken.

The controversial plan was presented by the I.M.C. chairman, Dr. John Mackay, who outlined the source, the substance and the status of the plan.

The next assembly of the World Council of Churches is likely to be postponed until 1961 to give both bodies an opportunity to study the details of integration.

ASSOCIATION

Any merger cannot be carried into effect until each body has given its final approval.

An enlarged World Council of Churches would include the work of the I.M.C., within a special division for "world mission and evangelism."

The general secretary of the I.M.C., Dr. C. W. Ranson, would then become the director of the new division and an assistant general secretary of the W.C.C.

The proposal dates back to 1946.

Since then there has been an increasingly functional association between the two bodies. This period has also seen the development of churches and missionary societies—particularly in Asia—to a point where they feel themselves related to the churches of the West in a way more consonant with membership of the W.C.C. than with membership of the I.M.C.

A Church-to-Church relation is desired, rather than a mission-to-missionary society relation.

Canon Warren said, "I will vote for integration with regret. I do not believe the plan is right, but it has gone too far for reversal now. An adverse vote would mean the resignation of the I.M.C. officers."

Canon Warren criticised the theological arguments behind the scheme.

He also reminded the assembly that there were many missionary societies, particularly in the tropical belt, whose relations with the I.M.C. and the W.C.C. were "tenuous."

These had made tentative movements towards the I.M.C.—movements which would cease completely on integration.

Another result would be an almost inevitable formation of a world organisation to fulfil the traditional role of the I.M.C.

There was further criticism of the integration plan at another plenary session.

The criticism at this session came mainly from those who work lay in Africa.

But a pattern soon emerged. The majority of the member councils, including most of the Asian delegates, were in favour of the proposal to integrate.

The proposal was opposed by France, Mexico, the Belgian Congo, Norway and Sweden. Metropolitan James of Melita,

spoke for the Orthodox Churches.

The chairman of the joint committee which prepared the plan, President Van Dusen, said that no plan could ensure integration, but that this plan sought to outline the way forward.

"The assembly need only approve the plan in principle," he said.

"It will then go to member councils for study and re-examination during the next two years."

"If it is finally approved, it might begin to function at the next assembly of the International Missionary Council in 1962 or 1963."

Dr. Franklin C. Fry, speaking for the W.C.C., seemed to be in rather more of a hurry.

He emphasised the penalties arising from postponement, said they could not support the proposal if it meant an alteration in any radical sense of the constitution of the W.C.C.

The delegates to the assembly were welcomed to Ghana by Prime Minister Kwame Nkrumah, at a party arranged by the Ghana Christian Council.

Addressing the delegates, Mr. Nkrumah said: "Africans to-day are only at the beginning of the adventure."

"ARMAMENTS RACE"
"They need education, they need advancement, they need capital without which no progress to the higher opportunities of life is possible."

"Yet what education we Africans see when we look abroad!"

"We see powerful peoples engaged in a futile and destructive armaments race."

"Seen from the angle of Africa's needs and hopes the great powers' rivalry looks like one thing only—a senseless fratricidal struggle to destroy the very substance of humanity."

"So I would say that the unity you represent here and the further unity which you seek in these talks are symbols of the whole world's profoundest need. We salute your efforts."

More than 15,000 attended a public worship service in the municipal stadium of Accra.

Dr. Mackay was the opening speaker of the assembly, discussing the Christian mission at this hour.

Dr. Mackay told the delegates that "it is surely a time to probe deeply into the theology of mission, and not merely to raise questions regarding the policy of missions."

Christian mission, he said, "is mission that is dedicated to a truth, a cause or a person, which grows out of personal response to a call which sounds in the Christian Scriptures."

But, he said, "the full rich meaning of Christian mission is most luminously and adequately communicated by means of a classical but forgotten biblical image."

"I refer to the image of the servant. The servant image, I have no hesitation in saying, is the essential image of the Christian religion. This same image also provides a pattern and a norm whereby individual Christians, missionary societies and the Christian Church as a whole may learn how to fulfil their God-given mission."

"Let us never forget this," he said. "It is on the road of missionary obedience that the unity of the Church of Christ will be achieved and will prove most effective."

(Continued on page 11)

ENGLISH CHURCH MAKES "LITTLE IMPACT" ON PEOPLE

FROM OUR OWN CORRESPONDENT

Brisbane, January 20

"Whereas the Church in England is making considerable impact on the university cities, it is making little impression on the people as a whole," Canon Ivor F. Church, told THE ANGLICAN last Friday.

Canon Church, who is the principal of S. Francis' Theological College, Brisbane, returned to the college on January 16 after spending twelve months in England and on the Continent.

Canon Church spent most of his time in England.

He has been gathering material for a thesis on "The origin and the Formation of the New Testament" with a view to presenting it for a higher degree.

He told THE ANGLICAN that he was able to do a considerable amount of reading and research work at Oxford and at Heidelberg.

At Oxford, Canon Church was in touch with two outstanding scholars, Dr. Austin Farrer and Dr. J. N. D. K. Kelly.



Canon Ivor Church

He also met many New Testament and Patristic scholars at the Four Gospels Conference arranged by the Lady Margaret Professor at Oxford last September. Dr. Cross.

"No doubt the Church's influence in England upon thousands of present-day undergraduates

will have its effect in the next few years," Canon Church said.

The need to bridge the gap between the Church and the people as a whole was felt on every hand, he said. Here and there, particularly in London, the Church was breaking new ground.

GUILD CHURCHES

This is especially in the work of the guild churches and the new venture of S.P.C.K. in the conversion of Holy Trinity, Marylebone, into a propaganda centre for the Anglican Communion.

"The work of the village evangelists has also proved ex-

tremely effective in certain parishes," he said.

Canon Church said that, in contrast with the Church in England, the Church in Australia was much more in touch with the people of the community as a whole.

"For this reason, I think the Church in Australia is much more vigorous and effective in her witness."

"Probably the fact that the Church in Australia is self-supporting perforce, and not dependent upon past endowments, is one reason for the greater vigour of the Church in Australia," he said.

(Continued on page 11)

NEW QUARTERLY GIVES CHURCH'S APPROACH TO CURRENT PROBLEMS

FROM OUR OWN CORRESPONDENT

London, January 18

Much interest has been aroused by the appearance of the first edition of *Frontier*, the new quarterly which incorporates the *Christian Newsletter* and *World Dominion*.

The magazine aims to give news of current problems, together with details of the latest thought and action in everything that concerns the Church in her relations with the secular world.

Sir Kenneth Grubb, former Editor of "World Dominion," is Chairman of the Board of Management of "Frontier."

Sir Kenneth, who visited Australia two years ago as a churchman of world stature.

He is President of the Church Missionary Society and Chairman of the Commission of the Churches on International Affairs.

The Editor of *Frontier*, John Lawrence, formerly edited *Chris-*

tian News. He was British Press attaché in the Soviet Union during the war, where he circulated half a million copies of an uncensored British journal every week.

DISTINGUISHED LIST

Mr. Lawrence says "It is an unescapable Christian duty to think without panic about the problems raised by modern weapons."

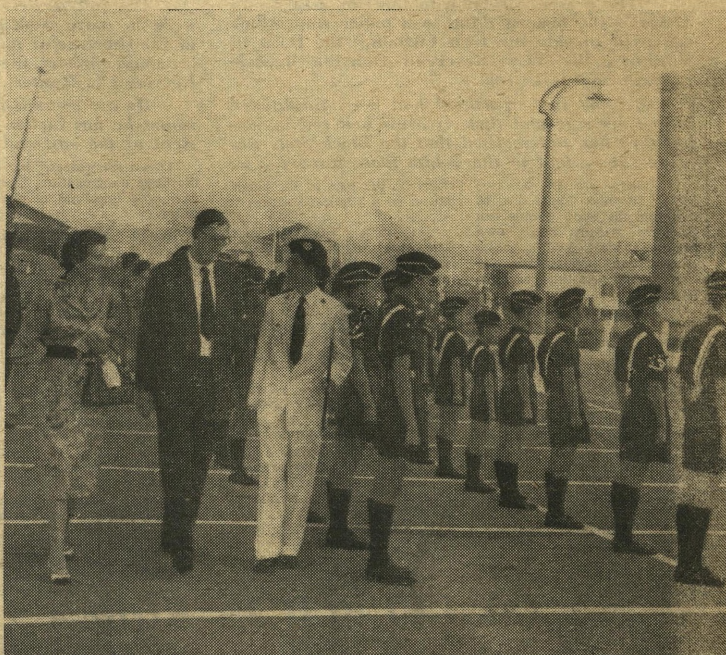
A most distinguished list of contributors have written articles

for the first edition of the new journal.

Rear-Admiral Sir Anthony Buzzard puts a forcible case for international morality in an article entitled "Limiting-War."

Dr. Winburn T. Thomas, who came to Australia two years ago for the World Council of Churches Executive meeting, contributes an article on Indonesia.

Other contributors include Hans-Ruedi Weber, Marc-Andre Ledoux and Norman Goodall.



The former Archdeacon of Singapore, the Venerable Robin Woods, and Mrs. Woods, inspect a guard of honour of members of S. Andrew's Cathedral, Singapore, company of the Boys' Brigade at the airport before their departure for England on January 7. With them is the captain of the company. Archdeacon Woods is a brother of the Archbishop of Melbourne.

LETTERS FOR CAPE TOWN

LIVING CHURCH SERVICE

New York, January 20

Two volumes of letters left the United States by air freight at Christmas for the Archbishop of Cape Town.

The letters attested to Episcopal Church participation in a day of prayer for the Church of South Africa and its people.

Taking part in the intercession were over 800 U.S. parishes, missions, cathedrals, religious orders, prayer groups, armed forces congregations, prison and hospital chapels, seminaries, and clergy conferences.

Prayers asked for strength for the Anglican Church of the Province of South Africa and offered thanks for that Church's witness in the face of the doctrine and practice of *apartheid*.

Prayers also asked for God's healing grace on all the people of fear-and-hate-ridden South Africa.

The day of prayer, held on November 3, 1957, was organised by the Episcopal churchmen for South Africa.

"POLICE STATE" IN SOUTH AFRICA

FEDERATION IS THE KEY SAYS DEAN OF SALISBURY

ANGLICAN NEWS SERVICE

Salisbury, Southern Rhodesia, January 20

"The present situation in the Union of South Africa is the nearest thing to a police state which can exist outside the Iron Curtain," the Dean of Salisbury, the Very Reverend Gonville French-Beytagh, said last week.

He said that apartheid had been formulated into a doctrine and that Africans believed in it—but they had not realised that the Black State was to be subservient to the White State forever.

"If there are to be two States," he said, "there are, of one, and the black people can progress within their own States, a black and a white course, many opportunities for them to advance their civilisation."

"But this situation does not exist."

"Bantu education has proved it. The Bantu people have been told they can learn only those things which will enable them to take their orders from others."

"I want to emphasise," he said, "that these people are being conditioned—conditioned by education and by the police."

"They are being conditioned life in a police State—a State where every policeman wears a loaded revolver and uses it without much compunction on an African."

"They are being conditioned to by these things into an existence which is almost that of slavery and is certainly to be one of subservience for all time."

The dean said that apartheid, in his opinion, could not possibly work, even though some form of apartheid might work temporarily.

THE BLACK STATES

"I am certain," he said, "without any shadow of doubt, that the ultimate end of apartheid must mean warfare of some kind."

"In the north, on the other hand, 'there lie the black States. Egypt and Ethiopia are the ancient examples, while Ghana is a modern example of black domination."

"In between these two lies the Federation of Central Africa, where a new idea is being tried—the idea of partnership. It is partnership between black and white."

"This, I should have thought, is the right blueprint for the future of Africa."

The dean said it was an experiment and that, like all experiments, it had many difficulties.

The most basic one was that by and large the ordinary man in the street in Central Africa, he said, did not want partnership.

"I am sorry to say that very many practising churchpeople do not want it," he said.

"LIP-SERVICE"

"They are prepared to allow lip-service to be given to equality, and Africans in Salisbury do worship with Europeans, and from time to time an African priest preaches in the cathedral."

"But there is nothing natural about this; it is rather a forced

effort on the part of the congregation as a whole to accept the African."

"Into such a situation—where federation exists, but neither black nor white people really want it—the Church comes in," he said "reminding both that they have no rights at all, but are simply children of God. They therefore have duties to each other and above all to God Himself."

Although the more vociferous Africans, particularly those in Northern Rhodesia and in Nyasaland, certainly did not want partnership but another Ghana, the dean said the opportunities for such a scheme to work—and ultimately to work smoothly—were "very great."

"So, for the Church there," he said, "I crave your prayers and all the support that you can give it."

CHURCH IN KOREA FACES BANKRUPTCY

THE "LIVING CHURCH" SERVICE

New York, January 20

The Diocese of Korea faces bankruptcy before the end of the year unless £17,000 can be found to cover the anticipated deficit.

The Bishop in Korea, the Right Reverend John Daly, said this last week.

The Church of England is unable to increase its support substantially for this diocese.

Living costs have skyrocketed and exchange rates have become more unfavourable.

The war-torn country is impoverished. Funds to build hospitals and care for orphans are needed desperately.

Attempts are being made to organise a theological college of Korean candidates for the ministry. The funds for this have been supplied by the Church in Canada.

U.S. INFLUENCE

Korea is very largely an American sphere of influence, and thousands of members of the U.S. armed forces are stationed there.

Hundreds of them are Episcopalians.

A number of men who served in Korea are planning to return there as missionaries while at least one American priest is serving American personnel at the cathedral at Seoul.

The first missionary from Australia, the Reverend David Cobbett, formerly rector of Kendall,

WOMEN LAY WORKERS COMMISSIONED

WILL WORK IN INDUSTRIAL SHEFFIELD PARISH

ANGLICAN NEWS SERVICE

London, January 20

The full services of trained, dedicated women were the more needed in the Church to-day because of the shortage of men offering themselves for the ordained ministry, the Bishop of Sheffield, the Right Reverend L. Hunter, said last week.

He was commissioning two women lay workers whom he has invited to help in the pastoral oversight of the east end Parish of Newhall, Sheffield.

"This arrangement," he told the large congregation, "might well raise questions of church order."

"But, in the present predicament of the world, the Church cannot afford to waste the services of any of its members."

"Its task everywhere has never been greater or more urgent than it is to-day, and you cannot hope to succeed unless you have the intelligence, the faith and the courage to deploy all your resources."

Dr. Hunter said that about a thousand families lived in the parish.

The main task was not so much to arrange weekly services for them, but rather to visit them in their homes and to make friends with them in the name of God.

That would be the principal duty of the two women he was commissioning.

The two workers will live on the first floor of the vicarage.

The bishop told them "You will both be responsible to me for arranging all services, the supervision of organisations, pastoral and teaching work, and in taking such services as you are authorised to take."

COMMENTS

Commenting on the new scheme, the vicar of Eccleshall, the Reverend G. J. Jordan, said "I think that the experiment is part of the modern movement to bring women as far as possible within the orbit of church work and to give them jobs for which they are suitable."

"But the time is not yet ripe for the ordination of women: church opinion is not yet ready for it."

The Reverend H. T. Hall said he was sure the right women could do an enormous amount of pastoral work through teaching, and in personal contact.

"If it were possible to employ more women of the right kind," he said, "it would free priests for more important work."

SINGAPORE INDUCTION

FROM OUR OWN CORRESPONDENT

Singapore, January 20

The first Asian Archdeacon of Singapore, Canon D. D. Chelliah, will be inducted on January 25.

A former vice-principal of S. Andrew's school, he is at present the Anglican Diocesan Secretary for Schools in Malaya.

The canon's administrative ability has been well proved many times in the life of the schools and in other departments of the diocese.

On his appointment he will assume the administrative responsibility for the Church, the supervision of schools, the maintenance of property and adviser to the clergy.

Singapore's new vicar and dean of the cathedral, Canon Edward O. Sheild, is expected to arrive in Singapore from London at the end of February.

In a short message to the *Courier* the cathedral's official monthly magazine, Canon Sheild writes: "I need hardly say how much I am looking forward to living and working among you. It will all be very new to us and we shall have a lot to learn, but I am sure you will be patient with us and help us to adapt ourselves to the life in Singapore."

"CO-EXISTENCE OR CO-EXTINCTION?"

DR. BELL MAKES DRAMATIC TV APPEAL

ANGLICAN NEWS SERVICE

London, January 20

The Bishop of Chichester, the Right Reverend G. K. A. Bell, who retires at the end of this month, made a dramatic appeal in a television broadcast to remove the screens dividing the West from communist countries.

Speaking from the pulpit of the new church in Crawley, Sussex, he drew the parable from the screen erected to divide the church from an adjacent hall where he had recently chaired a meeting called by trade unionists to discuss the H-bomb.

Bishop Bell, well-known for his outspoken and fearless "broadside," told the congregation "We in the West should show much more courage and imagination. It will be either co-existence or co-extinction."

"I hope that this year our western statesmen will say to the communists: 'We admire the genius which produced the sputniks, though we don't like the

way you treat your satellite states."

"Let our statesmen say to the communists: 'Let's pull down the screen of hatred and suspicion that divides us.'"

"ON RAZOR'S EDGE"

"With stocks of hydrogen bombs and atom bombs piling up in non-stop competition on both sides," he said, "we are all—yes,

all of us—walking on a razor's edge."

"We must tackle our various disarmament and political problems now, one by one."

"If necessary, let us call in an umpire, independent of both belligerents, to preside over our talks, and keep us at it till we do agree—in the name of justice, peace, and the good of the human race."

APOSTELLOMENOS



MARCH 24-31

SENT FORTH

MEMORIAL BIBLE HOUSE CANBERRA

(See special advertisement on page 9)



- Australia is a growing nation with an increasingly important part to play in world affairs, and especially in the Pacific.
- It is significant that, in this Federal Capital, there should be a House dedicated to the translation, production, display and distribution of Holy Scriptures.
- An excellent site, in the Civic Centre, has been made available for the proposed Bible House.
- The Bible House will bear witness to the place of the Bible in the British way of life.
- It will be a reminder of that Righteousness which exalts a Nation.

£40,000 will be required for this purpose. Of this amount £10,000 is already in hand or in sight. A further £30,000 is needed.

The Commonwealth Government has agreed to subsidise, pound for pound, additional subscriptions now received up to £15,000. That is, if the Bible Society can receive £15,000 from Parish and Individual Donations, the Commonwealth Government will also subscribe £15,000.

The Bible Society therefore seeks 150 Parishes, or Christian Stewards, who will make a gift of £100 for this purpose, and thus become a . . .

FOUNDER OF BIBLE HOUSE, CANBERRA

A plaque will be placed in the new Bible House setting out the names of such FOUNDERS.

It will be an honour for a Parish, or for a Christian Steward, or for a Church organisation, to be associated with this Bible House.

Correspondence is invited by:—

The Reverend Canon H. M. Arrowsmith
95 Bathurst Street
Sydney

CLERICAL CLOTH FROM NAZARETH

FROM A CORRESPONDENT

Acre, Israel, January 20

Cloth for ecclesiastical robes is one of the items to be produced in Nazareth for sale throughout the Christian world by a projected large textile factory.

Negotiations are in progress between a group of foreign investors and the Ministry of Trade and Industry concerning the construction of the plant.

The first stage, the construction of a large weaving mill, is expected to begin shortly in the town's industrial zone.

It will have 250 fully automatic looms, and will weave various kinds of cloth, including black cloth for Christian priests, ministers and nuns.

BRISBANE TEACHERS' CONFERENCE

PACKED PROGRAMME OF STUDY AND WORKSHOPS

FROM OUR OWN CORRESPONDENT

Brisbane, January 20

More than 50 applications for the 1957-58 annual summer conference of Sunday School teachers in the Diocese of Brisbane had to be rejected.

The conference held at the Glennie Memorial School, Toowoomba, has been unanimously voted "the best yet."

To cope with the increase in teachers wishing to attend, it has been decided to hold two summer schools at the end of this year.

This was announced by the conference chaplain, the Reverend A. Lupton (rector of Maryborough), on New Year's Eve.

He said that, at the special request of the Diocesan Board of Religious Education, the headmistress of Glennie School had agreed to let the D.B.R.E. use the school and its facilities for two weeks this year.

Details have not yet been finalised.

The 1957-58 conference attracted some of Brisbane's top youth leaders.

Chairman of the conference was the chairman of the D.B.R.E., Canon E. H. Smith. The vice-principal of S. Francis' Theological College, Milton, the Reverend John Hazlewood, led the senior group in Bible study.

Other Bible study leaders were the chaplain of the Slade School, Warwick, and the Reverend V. Cornish.

Lecturers in the various workshops included Miss Hilda Beaumont, who is Director of Religious Education in the diocese, and another member of the D.B.R.E. staff, Miss Phyllis Lusk.

WORKSHOPS

Miss Dorothy Chase, a student at S. Christopher's College, Melbourne, the Reverend Robert Waddington and Mr. James Murray of Melbourne also assisted.

The days were very full. They began with Mattins at 7 a.m., followed immediately by the Holy Communion.

After breakfast there was a period for Bible Study, with church singing following morning tea.

The various workshops, held before lunch, included church drama, prayer, youth leadership in Sunday Schools and other subjects helpful to Sunday School teachers.

With the afternoons free, the members flocked invariably to the school swimming pool.

At Evensong the chaplain gave an inspiring series under the title "Saints and Sinners."

Special programmes for the evenings included a missionary talk and film strip. One short sketch depicted "How not to show film strips to a Sunday School class."

One evening was given over to vocations. Special emphasis was placed on the religious life and the ministry of the Church.

This was followed by a lively and enlightening discussion group in the common room.

On the Sunday before New Year's Day the entire school attended the 9.30 a.m. Communion Service in S. Luke's Church, Toowoomba. Some members of the conference augmented the choir.

Mr. Murray at the invitation of S. Luke's organist, played.

On Sunday afternoon the annual saints versus sinners football match was held. This ended in a crushing defeat for the saints.

Monday night's programme consisted of a stimulating Brains Trust. Many "teasers" were dealt with by the panel consisting of Mr. Hazlewood, Mr. Lupton, the Reverend K. Rayner (visiting for that day only), the Reverend Robert Waddington and Mr. Murray. Mr. Cornish was chairman.

The annual summer school concert revealed a high standard of talent.

The two comperes this year

were Mr. Cornish and James Murray.

They supplied much of the comedy of the evening.

After Compline and supper, the New Year was welcomed, first on a sober note by the reciting of the Creed and by a prayer for the New Year. The chaplain pronounced the blessing, after which the school bell chimed the hour (a minute or two late). The assembly room rang with the strains of Auld Lang Syne and many New Year greetings as the conference ushered in the New Year.



Mr. Roy Starr sets the foundation stone for a new sanctuary and vestry at S. James', Waikerie, River Murray, South Australia. Mr. Starr's family is linked with the early days of the church at Waikerie. Picture shows on the scaffold platform, lay reader and people's warden, Mr. W. R. Denbow; the Rector of S. James', the Reverend Albert Klose; Mr. Starr; the contractor, Mr. A. V. Ballantine, a parishioner of the church, who worked on the original structure of S. James' in 1912; and the Rector of S. Augustine's, Renmark, the Reverend Wilfred Chittleborough, who preached at the stone-setting ceremony.

FIVE HUNDRED TO ATTEND Y.A.F. VICTORIAN RALLY

FROM A CORRESPONDENT

Melbourne, January 20

A record number of more than 500 young people from all parts of Victoria will gather in Melbourne this weekend for their twelfth provincial rally and conference.

The rally will be the first since the merger of Young Anglicans and the Church of England Fellowship last year, to form the Young Anglican Fellowship which has a Commonwealth-wide membership of 10,000.

Members from Armidale, Sydney and possibly other inter-State dioceses will attend the rally.

Nearly half the members will be coming from the country. They will be billeted in homes in city parishes for the week-end.

As in previous years, this help from city members and their parents will make a vital contribution to the success of the rally.

The week-end has been arranged to assist in the development of the four fundamental aspects of the parish programme: worship, study, recreation and service.

The opening service on Saturday morning at Christ Church, South Yarra, will be conducted by the provincial chairman, the Reverend P. Prentice, who is youth director of the Diocese of Wangaratta.

MANY ACTIVITIES

This will be followed by workshop groups, covering a wide range of activities including Drama, Lay Reading, Indoor and Outdoor Games, Publicity and Handicrafts.

The late afternoon and evening will be devoted mainly to a conference and brains trust session.

Sunday will begin with corporate Communion in more than fifty parish churches.

AUSTRALIA DAY OBSERVANCE

FROM A CORRESPONDENT

The churches are given a unique opportunity to establish a Christian observance of Australia Day this year, because it falls on a Sunday.

The Church Activity Sub-committee of the New South Wales Australia Day Council, formed during 1957, urges all churches to consider the moral obligations of Christian citizenship and the place of Australia in the world to-day.

The Australian Council for the World Council of Churches has supported the development of the Australia Day Council and is preparing a special order of service for use in subsequent years.

The New South Wales Australia Day Council also urges churches to peal bells or amplify recordings at 12 noon on Monday, January 27.

This will coincide with the firing of the artillery salute at Lady Macquarie's Point and the pealing of bells over radio stations.

In the afternoon, there will be tours to a Synagogue, Greek Orthodox Church, a mental hospital, and aspects of the social work of the Church.

ANNUAL TEA

Members will then gather for the annual tea which is being held this year at the Royale Ballroom, as the Chapter House—previously used for this function—has finally proved too small for the steadily increasing numbers.

The speaker will be the vicar of S. Mary's, Caulfield, Canon F. E. Cooper, who in 1930 formed one of the foundation branches of the Church of England Fellowship.

It is understood that the Archbishop of Melbourne, the Most Reverend Frank Woods, will be present at this Tea. This will be his first attendance at a Y.A.F. function.

The annual service will be held at S. Paul's Cathedral. The Bishop of Bendigo, the Right Reverend R. E. Richards, will give the address.

The day will close with a social hour and concert by members in the Chapter House, featuring Mr. Brian Hansford, a member who recently won the Sun Aria competition.

"GRUDGE" MATCH

On Monday an Australia Day ceremony will take place at Yarra Bend National Park. The senior R.A.A.F. Chaplain at Point Cook, the Reverend David Beyer, will address the young people.

The sports between city and country will include athletic and team events and a "grudge" cricket match.

In the evening, at a social and dance at the Royale Ballroom, the closing service will be held.

INSPIRING SUMMER SCHOOL OF C.M.S. IS HELD AT MOSS VALE

FROM OUR C.M.S. CORRESPONDENT

The summer school of the Church Missionary Society in New South Wales, held this year at Moss Vale, during January 3 to January 11, broke all records for attendance.

Marked by a high level of inspiration throughout, it drew two hundred and fifty people, including delegates from Queensland, Victoria and South Australia, and twenty missionaries.

Applications for the course were restricted to full-time residents.

Great benefit was derived from the continuity made possible in this way.

Apart from the accommodation provided at S.C.E.G.G.S., Moss Vale, fifty others were accommodated at the Bush Church Aid Hostel at Bowral and in the church hall at Moss Vale.

FINE SPEAKERS

The school was privileged to have two outstanding leaders for the Bible studies, the principal of Moore Theological College, Canon Marcus Loane, and Dr. Allan Cole of the China Inland Mission Overseas Missionary Fellowship.

Dr. Cole is on furlough from his work in Malaya.

The week began with studies from the Epistle to the Philippians and continued with a missionary Bible study of the call and ministry of S. Paul.

One of the most instructive features of the school was the morning missionary forum in

which over a dozen missionaries took part. Contributions came from Indian and Australian representatives on matters of great importance to the Church at home and overseas.

These sessions presented a very real challenge to greater endeavour on the part of all present to press the word of God into all the world and to every creature.

In the evenings a rather unique pattern was followed with great profit.

In the first address, Canon Loane traced the history of the influence of the Keswick Movement in England on the work of the C.M.S.

SPIRITUAL LIFE

It was clearly seen that the increase of activity and interest in the C.M.S. was directly related to a deepening of the spiritual life of its members and the Holy Spirit used the Keswick Movement to effect this blessing.

Following on this opening address, the succeeding speakers

took one of the steps of the Keswick message in turn. This proved to be a very moving and helpful spiritual exercise and many spoke afterwards of the blessing received from the evening addresses.

BOOK DISTRIBUTED

At the close of the final evening, a recently published booklet entitled "The Church Missionary Society and the Deepening of the Spiritual Life" was distributed to all who attended the meeting.

This booklet is a reprint of a chapter from a book by the Reverend Andrew Murray, entitled "The Key to the Missionary Problem."

The school was under the chairmanship of the Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, for the first few days. When it became necessary for him to return to the city the Venerable Neville Langford Smith very ably and helpfully took over.

All felt the school to be a great success.

PROMOTION

A NATIONAL CONFERENCE

FROM A CORRESPONDENT

The National Department of Promotion has organised a conference to be held at "Chalderco" Youth Centre, Port Hacking, Diocese of Sydney, during February 20 to 22.

This has been arranged at the request of representatives from many dioceses who received material benefit from the first conference at "Gilbulla" last March.

It is expected that the following addresses will be given:

"The Church of England Men's Society Approach to Post-Canvass Problems," by the Bishop of Armidale, the Right Reverend J. S. Moyes; "Public Relations and the Church," by Mr. V. C. Fairfax; "A National Budget," by the Bishop of North Queensland, the Right Reverend Ian Shevill; "The Spiritual Implications of Promotion," by the Bishop Coadjutor of Canberra and Goulburn, the Right Reverend R. G. Arthur.

Representatives from diocesan Promotion departments and organisations within the Church are invited to send delegates to the conference.

OLD CHURCH GIVEN TO SMALL NEWCASTLE PARISH

FROM A CORRESPONDENT

Newcastle, January 20

An old church at Heatherdale, outside Gloucester, has been given to the people of Stratford, seven miles away.

On January 12, the Bishop of Newcastle, the Right Reverend F. de Witt Batty, blessed, and Mr. F. G. Farley set, the foundation stone for the Stratford church.

Mr. Farley, a son of one of the original trustees, was instrumental in making this move.

The furnishings, including the organ, have been moved to Stratford, together with most of the old timber.

Bishop Batty, in his address,

paid tribute to all responsible for Stratford's new church.

He said the best "furnishings" of any church were its regular and faithful attendances of worshippers at the services held in it.

"I hope," he said, "this will feature Stratford's church."

A considerable amount has been raised by the Ladies' Guild over a period of years, mainly through annual sports.

After the ceremony Bishop Batty, the Venerable A. N. Williamson and representatives of the church at Gloucester were entertained at a lunch arranged by the Stratford Ladies' Guild.

HEADMISTRESS APPOINTED

FROM A CORRESPONDENT

The Council of Claremont Church of England Girls' School, Randwick, Sydney, has appointed Dr. O. Wilson, B.Sc., D.P.S., headmistress.

Dr. Wilson who is a graduate of Sydney University, received her training at Sydney Teachers' College, and spent some time teaching in departmental secondary schools.

She has also served on the staff of Korowa Church of England Girls' School, Melbourne, and Ivanhoe Church of England Girls' Grammar School, Melbourne.

Dr. Wilson was appointed headmistress of Tara Church of England Girls' School, Parramatta. She started the school and built it up from the primary to the secondary stage very successfully. She was then asked by the Council for the Promotion of Sydney Church of England Diocesan Schools to take charge of their Danebank Church of England Girls' School at Hurstville, under the same council.

This school, taken over from private ownership by the council, made rapid progress under her leadership.

Dr. Wilson has had extensive experience in secondary school work. She is responsible for the teaching of English to matriculation standard in Victoria and New South Wales.

A keen educationist, she is interested in Christian education. She believes that education must be education for living. To that end she has always put emphasis on character building.

Her teaching experience has given her a very wide knowledge of the general conduct of big schools.

THE ANGLICAN

FRIDAY JANUARY 24 1958

TWO VOICES FROM AMERICA

The two sides of the American picture which is of such great and close concern to us Australians are well suggested by two items appearing elsewhere in this issue. One summarises the background and quality of the Chief of Staff of the U.S. Air Force. The other reviews a book on the attitudes of American 'teenage children. If the former—a portrait of an austere, sensitive, vastly knowledgeable American Anglican—reassures some who entertain grave doubts about the conduct of American affairs, then the latter—a thoroughly scientific work produced after careful investigation by two reputable American sociologists—will deepen the doubts of many others. For it appears on the basis of this wholly American document itself that, to quote its own words, "the dangers to our way of life from internal fascism seems to many observers much more deadly than the threat of communism."

Happily, as against this, there can be balanced the attitudes and views of an older group of American citizens, of whom GENERAL WHITE is a distinguished representative. By no means an effective majority in the counsels of the United States, and by no means distinguished for its courage in recent years in American academic life, particularly, there is still a sizable body of thoughtful and liberal American opinion which is more, not less, patriotic than the jingos of the DULLES kind because its members continue to see their country in her world context, in her proper place in the stream of human history. To this group belonged a well-loved former American Ambassador to Australia—and it is not without some significance that he, too, was an Anglican. A sufficient leavening of this group in, for example, Okinawa, and other areas of the Orient, might well have steered American policy clear of the shoals which it is now beginning to founder in the area, as it is beginning to founder in Europe.

Even during the isolationist period of the '30s this would have been an extraordinary statement. How much more so it is in 1958, when the American people have enjoyed nearly two decades of unparalleled contact with the rest of the world, and when there are actually more than three million American citizens regularly stationed around the globe with diplomatic, economic, military, information, scientific, technical and other missions, and when the United States appropriates for spending abroad greater sums of money than it appropriated for internal expenditure in pre-war years! Despite all this, the majority of American 'teenage children to-day believe that "foreign ideas and groups are . . . a danger," and that "large masses of people are incapable of determining what is and what is not good for them." This constitutes, as the authors of the survey concerned baldly state, "a massive and frightening rejection of the basic theory of democratic government."

To Australians, the tragedy is that there is little we can do to help the American people in what is, after all, a matter for themselves. We can, as Christians, however, pray for them; and we can as Anglicans cleave to and strengthen our bonds and associations with the Episcopal Church in America to whom, among very few bodies in the United States, we owe already so much.

However dangerous to the cause of democracy and the growth of Christ's Kingdom some current attitudes in America may be, the present position in South Africa, a part of the British Commonwealth, is infinitely worse. It is now more than two years ago that this newspaper said of the Bantu Education Act, in so many words, what the Dean of Salisbury is reported elsewhere in this issue as saying last week. The object of the Act, and the whole policy of apartheid from which it stemmed, was to reduce the great and populous Bantu people to a condition of permanent servitude as hewers of wood and drawers of water.

DEAN FRENCH-BETTACH spoke in the truest Anglican tradition when he pointed the hopes of the Federation of Central Africa, based upon Christian equality and partnership, as the right course for African development. Excess calls forth excess. What happens in the Cape Province directly causes what happens in Ghana. And the results are more useful for the powers of darkness than anything that comes out of Russia to-day.

Again, there is little directly that we in Australia can do in the matter, which is primarily one for South Africans themselves. Again, however, we can as Christians pray, and we can as Anglicans give every support to the efforts of South African Anglicans in their fight for Christian and democratic principle. We can also, perhaps, examine our own consciences here in Australia.



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

Saving People From Gao

Current newspaper hullabaloo about strengthening the security of our gaols to prevent a notorious escapee from making prison officials look foolish is rather obscuring another aspect of gaol life.

This is the holding in gaol, often for several months, of men on remand and men who have been committed for trial but have been unable to find bail.

It is distinctly wrong that anyone (particularly a person who has never been sentenced to imprisonment) should be tainted with a gaol atmosphere until he has been convicted of a crime.

Ministers and high prison officials may protest that persons on remand do not come in contact with any of the "regular" gaol inmates. Even if that is so (which is not always likely) a prison, with its grim routine is not the place to hold such people.

Remand centres, quite separate from gaols and preferably not even physically near them, should be provided in all big cities. Meals and lodging need not be elaborate, but they should not be squalid or crude.

Persons with previous criminal convictions could still logically be held in remand quarters in a gaol. Separate remand centres of the type envisaged could not be expected to have security tight enough to house men of desperate or violent character.

The whole idea is to give persons not yet proved guilty of a crime the sanctuary of a place within which reasonable freedom is possible until they are brought to trial.

It is as important to save people from becoming criminals as to punish and hold those who are (while endeavouring in the process to reform them).

The British Home Secretary, Mr. R. A. Butler, was reported last year to be experimenting with remand centres of this type. It would be useful if inquiries were made with a view to extending the system here.

Most Australian States are still backward in prison reform and mental hygiene. The Stoller report and the lead being given now in Victoria should result in more enlightened treatment of the mentally sick.

But our gaols, like our mental hospitals, are also badly overdue for reform—and along not dissimilar lines on such aspects of their problems as overcrowding of archaic institutions and the need for more specialised treatment.

The Federal Government might profitably consider encouraging the States to do better by inviting an eminent overseas penologist to visit our gaols and similar institutions, and then helping financially to carry out his recommendations for the reforms he would surely find desirable.

C.E.N.E.F. HUT APPEAL

The following donations have been received towards the renovation of the former C.E.N.E.F. Hut, Ingleburn Camp, which is now under reconstruction for use as a Military Chapel:

S. Paul's, Canterbury, £5; S. Alban's, Epping, £6/14/6; S. Peter's, Burwood East, £1/15/6; S. David's, Arncliffe, £3/18/-; S. Philip's, Church Hill, £4/6/9; S. Anne's, Ryde, £10/10/-; S. Andrew's, Roseville, £5; S. Luke's, Concord, £10; S. Luke's, Berry, £2/2/-; S. John's, Dee Why, £20; Soldiers' Memorial Church, Cabramatta, £1/18/-; S. Aidan's, Blackheath, £1/1/6; All Saints, Nowra, £1/1/-; S. Alban's, Five Dock, £5; S. James', Turramurra, £10.

Church treasurers who are holding amounts received for the above appeal are requested to forward such amounts to the Anglican Chaplain, 13 National Service Training Battalion, Ingleburn, by January 31, 1958.

The Best Use of Energy

The Scots, I believe, have a saying that a man should have "a guid conceit" of himself. That, I suppose is to offset any tendency to what is called in modern jargon an "inferiority complex."

Yet Paul adjoins in the Epistle to the Romans:—"Condescend to men of low estate. Be not wise in your own conceits."

Reconciling these two points of view, it may be thought preferable to let others, if they will, form their own good opinion of us rather than that we should set ourselves up as our own kindly judges. It is only human, I suppose, that we should like others to think well of us. Our responsibility is to deserve their golden opinions.

As with individuals, so with a nation. Not so long ago an editorial article in a New Zealand newspaper praised Australian zest and enterprise and then went on to comment:—"As the years roll by New Zealanders and Australians are growing more and more dissimilar. The Australian has become a keen, thrushful sort of fellow; the New Zealander tends more and more to be stolid and bucolic. The Australian is versatile; adaptable and daring, prepared to make mistakes and learn from them."

RELIGIOUS BROADCASTS

(Sessions conducted by Anglicans are marked with an asterisk.)

RADIO SERVICE: 9.30 a.m. A.E.T. January 26: To H. Re-dedication Service. From the Baptist Church, Collins Street, Melbourne. Preacher, the Reverend A. Fraser.

DIVINE SERVICE: 11 a.m. A.E.T. (N.S.W. only). January 26: S. Andrew's Cathedral, Sydney. Preacher, the Bishop of Armidale, the Right Reverend J. S. Moyes.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T. January 26: Women's Place in a Changing World—Her Children. Dr. Clair Hibster.

MAN BORN TO BE KING. A cycle of plays on the life of our Lord. 5.30 p.m. A.E.T. and W.A.T. January 26: Part 2: "The King's Herald."

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T. January 26: Central Baptist Church, Perth.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T. January 26: The Westminster Madrigal Singers, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T. January 26: The Reverend R. G. Davidson.

THE EPILOGUE: 10.48 p.m. A.E.T. January 26: The Third Sunday after Epiphany.

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 27: The Reverend Frank Borland.

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

January 26-31: The Reverend Brian Macdonald.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.50 a.m. W.A.T.

January 27-31: The Reverend Howell Witt.

DAILY DEVOTIONAL: 10 a.m. A.E.T.

January 27: Sister Philippa.

January 28: The Reverend B. Kennedy.

January 29: The Reverend J. Alexander.

January 30: The Reverend G. H. Codrington.

January 31: The Reverend S. Price.

February 1: The Reverend T. Horan.

EVENING MEDIATION: 11.20 p.m. A.E.T. (11.45 p.m. January 30-February 1).

January 27-February 1: The Reverend L. E. Dunn.

RELIGION IN LIFE: 10.15 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

January 29: "The World's Supreme Sermon—The Merciful." The Right Reverend K. Maclean.

EVENSONG: 4.30 p.m. A.E.T. January 30: S. David's Cathedral, Hobart.

SATURDAY AFTERNOON TALK: 5.15 p.m. A.E.T. February 1: "May I Help You?" The Reverend Frank Borland.

TELEVISION: January 26: A.B.N. Sydney.

5.20 p.m. "Stories of Jesus." The Reverend Hugh Girvan.

9 p.m. "Jesus of Nazareth." (Part 5, 10 p.m. "Watch and Pray." The Reverend Harvey Perkins.

ABV, Melbourne: 9.30 p.m. "Sing We Merrily." The Reverend J. McMahon and the Cecilia Singers of Sydney.

The New Zealander cautiously adheres to the set pattern."

So often we are regarded as a lazy people, with sport and sunshine as our main interests, that the picture of ourselves as thrushful, vigorous folk is distinctly flattering.

But are we always energetic in pursuit of worthwhile things? Money-grubbing spurs on many to great but selfish effort. Perhaps in the right exercise of our energy we can best turn again to Paul: "Brethren, be not weary in well doing."

More Scope for Our Actors

Is it narrowly nationalistic to be disappointed that American players such as James Cagney, Burt Lancaster and Rita Hayworth should be brought to Australia to portray the principal characters in the successful (if somewhat sordid) Australian play, "Summer of the Seventeenth Doll?"

It would be absurd, of course, to argue that a player should be of the same nationality as the character. That would hamstring many a Shakespearean play, both when played in England or in a foreign country.

And, of course, many American plays—Tennessee Williams, for example—have been presented here with Australians in typically American parts.

Nevertheless, in view of the reputation which "The Doll" has won as a play in England and the United States with an Australian cast, it is disappointing that "name players" are regarded as necessary in the film version.

Film-making is an expensive business, and close regard has to be paid to "box office," which doubtless accounts for the decision to import the main players for the film of "The Doll."

It is at least encouraging to note this week that prize money of £3,000 has been offered in a competition for television plays by Australians. The success of "The Doll" and "The Shifting Heart" is very encouraging, and the stimulation of this television competition may produce other Australian plays of comparable merit.

In that event there should gradually be built up also a school of Australian players who, having shown their capacity on the stage and before the television cameras, should be suitable, through talent and reputation, for selection in the wider field of films.

Jobs in a Federal Election Year

The rise in Australian unemployment figures last month, while expected to some degree because of the effects of the drought, was disturbingly high—an increase of 6,223 in a month to 26,005, which is the highest figure for five years.

More than a third of the unemployed (8,995) are in New South Wales. Even before the figures were released the Premier of that State, Mr. J. J. Cahill, had taken the initiative in requesting a meeting of the Loan Council to discuss the implications of growing unemployment.

In a Federal election year unemployment could be a dangerous political complication. But it must earnestly be hoped that the human and not the party political aspect of the problem will be kept to the forefront in propounding remedies.

Australia is still enjoying a high standard of prosperity, and there should be no need to resort to the barren policy of the "depressed thirties" in coping with a sharp but by no means unmanageable rise in unemployment.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

THE PENITENT THIEF

Luke 23:33, 39-43.

TO how many troubled souls has this man brought comfort. An evil doer! Yes! but more than likely a political criminal rather than an ordinary one. He no doubt belonged to the Band of Zealots (one of whom at least was among the twelve apostles).

They had set their hearts on freeing Israel from the Roman yoke and like revolutionaries in other ages they had felt the best method was the sword.

And now three of them have been taken. Barabbas has been set free to please the fickle crowd but his two associates hang on crosses, "on either side one, and Jesus in the midst."

How bitter they feel, and with reason, as Barabbas has escaped, how bitter against Jesus whom many of these friends and associates have expected to be the leader who would free the nation. And instead, He has been led like "a lamb to the slaughter," and has done nothing to withstand his adversaries. Is it any wonder that in their dreadful agony they rail against Him. And He answers nothing.

The Penitent Thief as we have learned to call him is suddenly impressed. This man is different. He is majestic, kingly. He is self-controlled.

His foes, priests and others seem small and petty and mean beside Him though they walk the earth and He is nailed to the Cross.

His attitude changes—he repents in true fashion and he finds himself rebuking his fellow Zealot who is crying "If thou be Christ save thyself and us."

"Dost not thou fear God," he asks, "seeing thou art in the same condemnation. And we indeed justly, for we receive the due reward of our deeds but this man hath done nothing amiss."

Then, in unforgettable words, he addresses our Lord—"Lord remember me when thou comest into thy Kingdom." A King! Yes, he has realised it. Jesus is King, nothing less, and he will come in His Kingdom.

The penitent dare not ask to share it, but if only a thought could be given him sometime! Remember me, Lord! And the answer came with the richest of promises—"To-day, thou shalt be with me in Paradise."

They are one in suffering. They will be one in peace. And does it not throw light on the life beyond. First that they will be conscious and alive or the promise would be vain, and again that they will know each other, or the promise would be empty.

What hope then for us if only we have repented and greeted Jesus as King and Saviour—we too shall know as we are known, and know each other in the fellowship in Christ.

CLERGY NEWS

CLARKE, The Reverend E. K., Rector of Nubia, Diocese of Newcastle, to be Rector of Springvale, Diocese of Rockhampton, as from February 1.

DEVONSHIRE, The Reverend W. W., Rector of St. Paul's, Maitland, Diocese of Newcastle, to be Rector of Payneham, Diocese of Adelaide.

ELLIOTT, The Reverend R. R., Curate at Merewether, Diocese of Newcastle, to be Priest-in-Charge of Nundle, Diocese of Armidale, as from January 1.

KIRBY, The Reverend H. B., Rector of St. John's Plains, Diocese of Newcastle, to be Rector of Lang Lang, Diocese of Gippsland, as from January 1.

ORMEROD, Canon E. T., Vicar of Moree, Diocese of Armidale, to be inducted as Vicar of Werri Creek in the same diocese, on February 8.

PETERSEN, The Reverend W. A. C., Rector of Weston, Diocese of Newcastle, has been appointed Priest-in-Charge of the Mission District of Swansea in the same diocese.

PRITCHARD, The Reverend W. J., Vicar of Werri Creek, Diocese of Armidale, to be inducted as Vicar of Guyra in the same diocese, on February 7.

RICHARDSON, The Reverend L. L., Rector of Bulahdelah, Diocese of Newcastle, to be Rector of St. Paul's, Maitland, in the same diocese as from February 16.

STOCKDALE, The Venerable R. I. H., Vicar of Gunnedah, to be inducted Vicar of Moree in the same diocese, on February 7.

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.

IMPORTANT STUDY

CONFERENCE ON EVANGELISM

TO THE EDITOR OF THE ANGLICAN
Sir.—From Tuesday, February 4, to Thursday, February 6, we are having a Conference on Evangelism at the Church Army Training College in Stockton.

The chairman of the conference will be the Dean of Newcastle, and the theme of the conference will be "This is Conversion."

This is the title of a recent book published by the present Archbishop of Cape Town.

Accommodation will be provided at the Church Army Training College in Stockton for those who require it and the charge for this will be £2, plus a cover charge of 10/-.

A very thorough study of the subjects will be undertaken and it has occurred to me that there will be others besides our own clergy who will be glad of the opportunity of profiting by it.

Should any of your readers desire to attend this conference, they should write, as soon as possible, to the Reverend A. W. Batley, Post Office Box 185, Newcastle, N.S.W.

Yours very sincerely,
FRANCIS NEWCASTLE.
Bishopscourt,
Newcastle.

MR. MACMILLAN'S INITIATIVE

TO THE EDITOR OF THE ANGLICAN
Sir.—I write to express agreement with your editorial of January 10 approving the initiative of the Prime Minister of the United Kingdom in proposing a non-aggression pact with the Soviet Union.

There could have been no doubt about Mr. Macmillan's meaning, but the proposal had been made without clearance by the "nerve centre of technological achievement." It was not long before technology got to work. On January 11, Mr. Trevor Smith reported in the Melbourne Herald that the "first reaction in Washington was something like consternation."

Then came President Eisenhower's State of the Union message: That there must be deeds from Russia before there could be any words (and a non-aggression pact would require words). Mr. Smith reported that what Mr. Macmillan had really done was not to propose a non-aggression pact at all (there had been great confusion resulting from the Thorneycroft resignation and the world tour), but that a non-aggression pact might help to complement agreements which could be proved by deeds. But the Melbourne Herald of January 17 reported that, in his answer to Marshal Bulganin, Mr. Macmillan had not proposed a non-aggression pact at all but that what he had intended to say was that no British Government would ever commit or agree to aggression against the Soviet.

This latter statement had been cleared not only by the "nerve centre of technological achievement" but by N.A.T.O. which "harmonises" the replies of all N.A.T.O. heads of Government. We have been "harmonised." Canberra, as you recognise is the "antipodean satellite" of Washington, but Mr. Macmillan and the British Conservative government have been "harmonised."

It seems to me that Walter Lippman (the Age of January 9) explains the position: "The days of our military supremacy were brief and they have ended . . . (We) are not a paramount power but only an equal power. (But) the official aims of our policy are

those of a paramount power. These aims can be achieved only by the unconditional surrender of China and Russia. We are struggling stubbornly for results that we cannot hope to achieve and this . . . especially when it is covered with moral preachments, is alienating the people we are trying to lead."

It is, of course, not alienating the "antipodean satellite," or the British Conservative Government. Our own Prime Minister, on October 21, recognised the full strength of Walter Lippman's argument, as an outcome of the Soviet satellite of October 4, and in what appears to have been an unguarded moment, or in a speech pre-written, proposed a policy of co-existence similar to that of the British Labour Party. But, within a few days he returned to his now traditional position as leader of the "Antipodean satellite."

Yours faithfully,
J. F. CAIRNS, M.P.
House of Representatives.

"PECULIAR" NEW CHURCHES

TO THE EDITOR OF THE ANGLICAN
Sir.—May I on the topic of modern Church architecture, begin with the question "Whither The Church?"

Do the architects, parish vestries, and parish priests imagine they are going to fill their often empty churches by inviting the people into the monstrosities that are being built to-day and dedicated to saints who, if they could, would, I am sure, take the matter to the celestial courts with a charge almost amounting to desecration of sacred names.

Who or what are we trying to copy? One sees drawings from time to time, that have been passed by various bodies, and these drawings are supposed to be plans of Houses of God in Australia.

Some are like flying saucers, others like the launching towers of future "spunkies" with interiors like operating theatres. One special one even makes me think of the local crematorium every time I pass by!

There are to be round buildings, square ones, half-round ones, and all sorts of horrors that, like the "Rock-and-Roll," would drive one to distraction were one to dwell upon it too much.

Every priest who is going to build a new church to-day must go into a huddle with his favourite architect to see what he can cook up to beat the man who is going to build a church nearest to his parish.

I know this has been done, with the result that what God might want is left out of all consideration.

Actually, of course, it is simply pride on the part of those in charge and cannot be condoned under any consideration.

When building new churches, we should keep in mind, surely, that we are building for posterity, not just for a present-day fad.

Our church buildings should not look like buildings in which our young people spend their leisure time. They should look like places of worship from the outside, so that there is a difference from the rest of the world.

As Christians, we are to be in the world but not of it, and the same applies to our churches.

A priest of the Church of England once said to another priest, "Every time I go into the pulpit I take Christ with me." To which the friend replied "Why don't you let Christ take you sometimes?"

This, I think, is the trouble. We are so busy trying to make our church "different" that we forget to ask Christ His opinion. We pray for money to build, but not for guidance in building.

No doubt the amateur church designers among the clergy will be after my blood after reading this letter, but for the sake of the new constitution surely someone had to take the plunge and start someone thinking, otherwise we shall have our own peculiar Constitution, our own peculiar Prayer Book, and certainly our own peculiar churches, and I do mean PECULIAR.

Yours sincerely,
(The Reverend)
WILLIAM PETERSEN.
The Rectory,
Swansea, N.S.W.

REVIEW OF 1957 REVIEWED

TO THE EDITOR OF THE ANGLICAN

Sir.—I read with interest the first instalment of THE ANGLICAN Summary and Review of 1957.

Unfortunately, it is marred by over-generalisation and by in-temperate language. I must take serious exception to two examples of the latter.

First, the University of Queensland, of which I and many others more distinguished than myself are graduates, is described in offensive terms as "a second-rate colonial institution" which has been degraded into "something less than universities in Malaya and Africa." (THE ANGLICAN of January 10, 1958, page 9.)

All will agree that the proposed University legislation was disastrous. All should know that the strongest opposition to this legislation came from within the university itself, the staff and students of which have ever been concerned to uphold liberty in every shape and form.

All should be told that this younger university has one of the finest sets of buildings in Australia.

"Visitors, world-wide, of distinction and standing in Government, University and Architectural circles have expressed views that the University of Queensland, in its lovely and spacious setting so conducive to academic study, will, when it is entirely completed, take a leading place, in the way of buildings and surroundings, amongst the Universities of the World." (The Vice-Chancellor T. D. Story, L.S.O., in the University of Queensland Gazette, December, 1957.)

Moreover, this small university has been the first in Australia to set up courses of study in Divinity which are an integral part of the university administration and curriculum.

The staff is distinguished and highly competent. The number of men and women serving Australia with honour who are alumni of this university is considerable.

However, behind this offensive description there appear to be certain assumptions which should be challenged:—

(i) That there are certain institutions of higher learning in England which are superior to all others.

(ii) That the word "colonial" is the appropriate adjective with which to designate anything non-English and *ipso facto* inferior.

(iii) That the standard of tertiary institutions in Africa and Malaya is, of necessity, the lowest imaginable.

Each of these apparent assumptions is, I assert, quite untenable.

Secondly, we are told in the matter of gambling that in the opinion of the Editor "the moral arguments against gambling . . . are irrefutable." No one, least of all an editor, can be denied the right to have opinions. But the opinions of an editor should be balanced in the light of the best expert knowledge.

It is a fact, often ignored, that the moral question raised here lies in the province of moral theology and, further, that there is hardly a moral theologian of weight who would agree with our Editor's views.

Surely, we must realise the danger of arguing against gambling on grounds which are philosophically and theologically untenable! All concerned men and women will readily support a campaign designed to awaken people to the dangers of excessive gambling and to the stupidity of a Government relying so heavily on the baser motives in human living for its financial support. The Churches' case is weakened, here as so often, when, however, it urges the right thing for the wrong reasons.

With my personal thanks for all THE ANGLICAN is, and all it has done for the Church in Australia, and with every best wish for 1958.

I am, my dear Sir,
Yours faithfully,
(The Reverend)
JOHN C. VOCKLER.
Singleton,
N.S.W.

THE BISHOP WHO GAVE A GREAT HERITAGE TO ADELAIDE

BY THE BISHOP OF ADELAIDE
THE RIGHT REVEREND T. T. REED

"The souls of the righteous are in the hand of God." (Eccles. 3:1.)

DURING the 110 years since the Bishopric of Adelaide was founded, through the beneficence of the Baroness Burdett-Coutts, two bishops have left by far the most enduring mark upon the Church of God in this State . . . Augustus Short, first Bishop of Adelaide and Founder of this cathedral church; and Arthur Nutter Thomas, fourth Bishop of Adelaide. Augustus Short was the pioneer founder; Arthur Nutter Thomas was the true consolidator of his work.

To establish a tradition which shall endure, time is required, and God of His great mercy granted to these two men that they should have ample time for the work to which they laid their hands.

The impress of the character of Augustus Short upon the diocese can never be effaced.

At every turn in the affairs of the diocese one feels the influence of his clear and capable mind, and sees the fruits of his master building. It is so also

This is the text of the sermon preached at the dedication of the memorial panel to Bishop A. Nutter Thomas, fourth Bishop of Adelaide, at St. Peter's Cathedral, Adelaide, on December 11.

with Arthur Nutter Thomas. He has gone to his rest, but his works survive his passing.

PRIVILEGE

I count it a very great privilege to have been able this night to dedicate the panel to his memory in this cathedral church which he loved so well. Nothing was more dear to his heart in this diocese than the enrichment of the ornaments and furnishings of this place, and the making beautiful of its services. It was during his episcopate, and with his enthusiastic guidance, that the character of the woodwork in this building was determined.

The great reredos was installed at the very beginning of his tenure of the See, and thereafter the canons' and choir stalls were erected and the panelling of the nave begun.

It is most fitting, therefore, that a beautiful addition to the panelling has been made in his memory by his son and daughters. I am glad also that the Standing Committee has agreed with me that the memorial which the diocese as a whole proposes to place here shall be the beginning of the re-seating of the nave in keeping with the rest of the ornaments of this church. Bishop Thomas was well known to many of us gathered here to-night. Some of us he confirmed. Some he ordained. To very many he was a dear friend.

To us all he is an honoured memory. For myself, there is not a time when I did not know him as my Father in God, for he came to this diocese when I was a small child. He confirmed me. He ordained me to the diaconate and I served as one of his clergy for some ten years. Every recollection I have of him is tinged with respectful affection.

He came to this diocese as a young man in his early thirties, and he died here honoured and beloved when he had passed beyond the three score years and ten which the Psalmist appears to consider the utmost limit of human life.

He never wavered in his devotion to the diocese of which he was for so many years the chief pastor. His dignity, uprightness and utter devotion to duty were marked by all, and his capacity as a leader was outstanding. His affectionate care for his clergy, both young and old, will long be remembered by those who live to bless him for it.

GREAT PROGRESS

During his episcopate the diocese made great progress in both its temporal and spiritual affairs, and that progress was due in large measure to his wisdom, initiative and zeal.

He was a chief founder of Woodlands Girls' School and of St. Mark's College, and during his chairmanship of its Council the roll of the Collegiate School of St. Peter increased from 275 boys to 700, and its mission at Moore Street was established.

Church building was continuous throughout his episcopate. Seventy-four churches, thirty-nine rectories and seventy halls were built in places situated all over the diocese. It is true to say that every department of our diocesan life flourished and increased.

He had a steadiness of purpose and an unyielding determination which overcame difficulties which to others seemed insurmountable. He was not easily daunted, and once he set his hand to a project, which he never did without mature consideration, weighing carefully the pros and cons, he could hardly be deflected from it.

He was a man of God, given to prayer, and of great reverence. He it was who began the retreats for the clergy which have become such a valuable part of the devotional life of the diocese, and he took a leading part with Stanley and Rhoda Webb in the founding of the Retreat House. It was soon after his arrival that he raised the money from friends in England to build the beautiful little chapel at Bishopscourt.

His life is being written by a priest of this diocese and I am glad that such a task has been undertaken, because the life of Arthur Nutter Thomas and the account of his episcopate cannot but be an incentive to all who shall serve this diocese; but above all, we would be ungrateful not to perpetuate in the minds of future generations the deeds of one to whom we owe so much.

God give us grace to be thankful for his life and work, and to seek to emulate his goodness and his deeds. May the good Lord grant us the power to hold forth upon the foundations he laid and to do all to the glory of God and the well-being of his people.

WOMEN FOR SYNOD MEMBERSHIP

TO THE EDITOR OF THE ANGLICAN

Sir.—I am sure that church people will join with me in hoping that during this year all dioceses in Australia will pass the necessary legislation to admit women as lay members of synods and vestries.

Since women were given equal educational opportunities as their men folk, they have been accepted and honoured by all professional groups in the community. Surely it is time that the Church also recognised that women have a definite contribution to make to the government of the Church.

I would challenge those who do not agree with the above statement to produce one good reason to support their objection.

Every Anglican should endeavour to influence the synod members of those dioceses which have not yet done so, to admit women as lay members of vestries and synods.

In this way will one of the last vestiges of the Dark Ages be removed from our midst in 1958.

Yours sincerely,
PATRICIA J. NELSON.
Turramurra,
N.S.W.

"MISHATCHED" EGGS

TO THE EDITOR OF THE ANGLICAN

Sir.—The Curate's Egg mishatched in your issue of January 10.

It was not Dean Inge who said "The Church of England strives to keep the mean between two extremes, between the meretricious gaudiness of the Church of Rome and the squalid slatterny (sic) of fanatic conventicles," but Simon Patrick (1626-1707) successively Dean of Peterborough and Bishop of Chichester and Ely.

The original quotation runs as follows: "As for the Rites and Ceremonies of Divine Worship, they do highly approve that virtuous mediocrity which our meretricious gaudiness of the Church of Rome, and the squalid slatterny of fanatic conventicles."

The words occur in a pamphlet written in 1662 entitled "An Account of the New Sect of Latitudinarians Together with some Reflections upon the New Philosophy."

For light reading, may I recommend to the Curate the detective stories of Katharine Farrar; can one ever grow tired of Jane Austen or of Trollope, or are their novels not considered light reading in these days?

Nevertheless, we hope Curate will enjoy his holiday and continue to delight us.

Yours, etc.,
(The Reverend)
F. R. ARNOTT.
St. Paul's College,
University of Sydney.

ADELAIDE CITY CHURCHES

TO THE EDITOR OF THE ANGLICAN

Sir.—S. Luke's, Whitmore Square, and Holy Trinity on North Terrace are still very much alive and fulfilling God's purpose.

During the depression days, S. Luke's fed two hundred children every day, administered to the needs of many and fed the whole of South Australia spiritually when the gloom of depression was entering into the soul of our State.

To-day, it still administers to the poor. It has sent out outstanding missionaries to India, Egypt and Africa. Many of its young people have become teachers and nurses. There is a deep sense of fellowship and a strong one of vocation.

Holy Trinity is the real centre of South Australia's spiritual life. It was the first church in Adelaide.

The university students are helped. The prison is visited. Holy Trinity has several mission-aries in the field and more offering. The congregation has promised £2,000 per annum for the Church Missionary Society.

It supports the Bush Church Aid Society and now it has accepted the challenge to care for the new housing area of Kidman Park.

Yours etc.,
AMALIA A. MARTIN.
Croydon,
S.A.

PREFACE WORDING

TO THE EDITOR OF THE ANGLICAN

Sir.—The Reverend P. R. Cooke has asked about the origin of the wording "O Lord, Holy Father, Almighty, Everlasting God." (Note that there is a comma after Almighty.)

His questioner, he said, felt this to be only an accumulation of words, whereas the Roman missal form "Holy Lord, Almighty Father, Everlasting God" seemed to "live."

This, of course, is a matter of opinion only, and to me both versions are full of life and charged with the glory of God as we see it.

In "Liturgy and Worship," the difference in wording is noted, and a 5th Century precedent is given for the Anglican Preface.

It is also suggested that the Prayer Book punctuation was deliberately chosen to secure a fine rhythm.

The expression "Holy Father" is not peculiar to our Preface (John xvii, 11), and, provided the comma after "Almighty" is noted, the words lack nothing in clarity and force.

Yours faithfully,
(The Reverend)
DOUGLAS S. KEMSLEY.
Canberra,
A.C.T.

(Continued on page 8.)

ANGLICAN OF THE WEEK



Our Anglican of the Week is a member of the Anglican Communion, but not of the Church of England. He is 56-year-old General Thomas Dresser White, Chief of Staff of the United States Air Force, who commands the most powerful instruments of destruction the world has ever known.

Executive control of this massive Air Force, equipped with devastating atomic weapons, could hardly be in safer or more balanced hands, to judge from General White's record.

The son of an Episcopalian bishop, who spent his boyhood in the quiet of American country Rectories, General White is an active member of the Protestant Episcopal Church of America, with which his family has been intimately connected, and to which it has given several leaders, for a century and a half past.

His maternal great-grandfather was the Episcopal priest who married Abraham Lincoln to Mary Todd.

General White was educated at a famous American Church school—S. John's Military Academy in Wisconsin. From there he became the sixth youngest cadet ever to enter the U.S. Military Academy at West Point, when he was only 17 years old.

His career after graduation was unusual.

On the purely technical side, he showed a swift grasp of organisational problems of the kind which confront any junior officer, whether serving on the staff or with a unit. More than that, however, he earned notice for the rare kind of creativeness which marks the true military thinker and leader from others.

Alone of the Service chiefs of America and the Western democracies to-day, he knows and understands both Russia and China very well—and speaks Russian and Mandarin. As Military Attaché in Moscow from 1922 he got along so well with the Russians that he was issued, and still holds, a Russian military pilot's licence.

He probably knows more about Western Russia and the Caucasus from the air than any other Western pilot.

Some years earlier, he had served as an attaché in Peking, where he had been sent as a language officer during the Chinese upheavals of the '20s under the Kuomintang.

During the last war, he rose from the rank of Major to General, distinguishing himself in a series of "backroom" staff jobs which required complete professional mastery of techniques, massive judgement, and which kept him completely out of any of the limelight which was shed on commanders in the field whose work he made possible.

Strangely, he did not achieve a field command until 1945, when he was sent to the Seventh Air Force at Okinawa.

Brilliant, shy, reticent, with an extraordinarily retentive memory, he resembles in many aspects of character another great Anglican, his former opposite number as Chief of the Air Staff in England, Marshal of the Royal Air Force Lord Portal of Hungerford.

If a war were to break out, his duty as an American, a Christian and a patriot would be clear-cut. But until that moment arrives his common sense, his religious beliefs and his knowledge and understanding of the Chinese and Russians must inevitably, if indirectly, have a distinct influence in the shaping of American foreign policy.

BOOK REVIEWS

THE SERIOUS PROBLEM OF THE AMERICAN TEENAGER

THE AMERICAN TEENAGER. H. H. Remmers and D. H. Radler. The Bobbs-Merrill Co. Inc. U.S. Pp. 840. Australian price 34/6.

WITH the statement that the attitudes of the American teenager are to a great extent those of the American adult the authors of this book challenge the attention of many who feel that enough publicity has already been given to this age-group.

They have made a serious contribution to the subject, with a more than local application. Based on the Purdue scientific survey by poll carried on since 1941 largely by Dr. Remmers, the book is the first general report to the public on these years of research. The conclusions have been put in a most readable form by the journalist member of the team, Radler.

The method of the poll was to have boys and girls express their views in their own words. The selection given is striking in its simplicity and ring of truth.

The early part of the book deals with the personal difficulties of the teenager. Among them are the universal problems of the adolescent under the impact of sudden growth, such as ignorance of bodily functions, the craving for popularity and the conflict between what the crowd does and what parents and teachers say is right.

This is the age for doubt about religious beliefs, often leading to feelings of guilt. In the opinion of the writers it "should be a matter of pride rather than concern to parents." Their polls show that pondering religious problems lead teenagers towards

orthodoxy rather than towards heterodoxy.

When we reach the general attitudes and beliefs of these young people it becomes clear that they are based on the home and reflect strongly those of their parents. Social group pressures of various kinds are at work and are destroying that critical thinking which a democracy demands of all citizens.

Large sections of the teenagers questioned asserted their belief that there will always be strong groups and weak groups, and that it is best for the strong to dominate the weak.

Twenty-two per cent. say that whatever serves the interests of the government best is generally right. Foreign ideas and groups are held to be a danger.

The typical teenager believes that large masses of people are incapable of determining what is and what is not good for them. An overwhelming majority states that obedience and respect for authority are the most important habits for children to learn.

The authors' opinion is that "the dangers to our way of life from internal Fascism seem to many observers much more deadly than the threat of Communism." This trend among Americans has been noted by political commentators, and the findings of this poll bear them out.

"When nearly half of our teenagers feel that the people are incapable of making their own de-

THE CURATE'S EGG

SUNDAY. According to a young army officer, Bishop Taylor Smith, who was Chaplain General of the Forces in the first World War, never quite knew what he was going to say before he began to speak.

It's a facile judgement. He was such a man of prayer that he waited for the words God would have him speak.

On one occasion he was proposing the toast of a Guild of Carpenters. What should he say? "The individual is indebted to the carpenter from the cradle to the coffin with the festive board between."

"The community is indebted to the carpenter, for there is more formation in character in making these apprentices draw to scale and work to scale and do things absolutely true. Thus the community is indebted to the carpenter, just as the individual is indebted to the carpenter for truth and development and an upright character."

"When I come to think of it, not only the whole community, but the whole world is indebted to the Carpenter who spent 18 years in the carpenter shop making wooden collars for oxen, whose work was so perfect that no ox ever had a sore shoulder, and who when he became a preacher of righteousness, said, 'Take my yoke upon you and be linked with me, and you shall find rest not only to your shoulders but to your soul.'"

It was a perfect toast—and it was matched by tumultuous applause.

MONDAY. Smithies is a veritable tiger for work. He is an assiduous visitor, and a great worker for missions. As we have not seen much of his family lately, I called to-day to ask him when he was bringing the family down to us.

He said that he hadn't had a free Monday for months. "Why not take another day?" was my immediate query.

"No, if I can't take Monday, I don't take any day." I commend him for his zeal, but, believing that a man, in the interests of sheer efficiency alone, should have one day free in seven, I considered that his zeal was badly misplaced.

TUESDAY. From time to time I am asked to be the toastmaster at the wedding breakfast. If I am able to go, I accede to the request. On Saturday, however, there was a lay toastmaster. With the natural shyness of speaking in public went the novelty of the experience.

Even if some of his jokes be corny, even if his mind be sometimes on the clock, I am more than ever sure that the best person to ask to be the toastmaster is the one who has the procedure at his finger tips, who is able to speak in public and who is able to keep things going—the parson!

WEDNESDAY. The A.B.C. Religious Department provides many services for the listening Christian. One session I increasingly enjoy is the broadcast of cathedral Evensong. And when I hear the S. Andrew's choir I wonder why it is that the appeal for funds for their new choir school is so slow in coming. Their singing is magnificent.

THURSDAY. Not an unattractive country church was the one into which I slipped this morning. It was an overcast day, with intermittent showers. A local told me that they measure their rainfall in yards not inches. I could believe it, for, when last month they had three fine days running, they wondered when the drought was going to break.

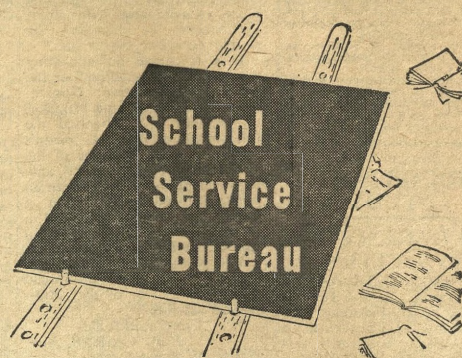
I left my umbrella at the door and went in. The sanctuary and chancel seemed to be ablaze with light. I thought the rector had left the lights on, or that the cleaner must be at work.

But I was wrong: dull the day might be, but the warm amber panes filtered the light so that it was quite golden with an imaginary summer sunshine. It was not difficult to say my prayers in that little church.

FRIDAY. One of my friends is a processor in the photographic department of our newspaper. He is a great lover of, and worker for, his church. Some weeks ago I telephoned him at work. The phone was answered by one of his assistants. His amusing reply was possibly literally true, but metaphorically was far from accurate: "Mr. . . . Oh yes, he's in the dark."

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CHOIR CONDUCTORS

The Strathfield Choral Society, a concert group devoting their energies to Church and charity, seeks a permanent conductor in an honorary capacity. Practices held Friday nights at Fernington. Applications are invited from interested parties. Particulars from Miss M. Champion, 6 Alton Avenue, Concord, UM 5704, or K. Russell, 11 Calliope Street, Guildford, YU 8715. Phone these numbers after business hours.

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SCRIPTURE AND HYMNS

BEGIN WITH A HYMN. Ida and Leslie Church. Epworth. Pp. 95. English price 8/6.

THIS book is divided into twenty-six weeks; for each week there is given a plan for a morning's devotions, based on a well-known hymn. For each day of the week there are passages of Scripture which elaborate the theme set by the hymn.

The plan is intended to help personal devotions but could in fact be adapted for corporate worship, particularly in schools.

The notes explaining the hymns are excellent and should help those of us who complain that, although we like the sound of the words, we are not very clear about the doctrine which lies behind them.

The daily Bible readings and the prayers complete our meditation on each aspect of Christian faith which the hymn introduces. The whole makes a very practical aid to meaningful worship.

—J.S.

BIBLE SOCIETY NOTES

THE HISTORY OF THE ENGLISH BIBLE

13—The Geneva Bible, 1560

When Mary Tudor, an ardent Roman Catholic, came to the throne, John Rogers of Matthew's Bible and Archbishop Cranmer, who had been connected with the Great Bible, were burned at the stake, while Miles Coverdale barely escaped.

Public use of the Bible was prohibited.

Other Protestant leaders fled to Geneva, Switzerland, a centre of Protestant activity. There were being prepared French, Spanish, and Italian Bible versions.

A group of English scholars set to work revising the Old Testament of the Great Bible and Tyndale's New Testament after a study of numerous Hebrew and Greek manuscripts.

This revision was published in 1560 as a small book for use by the people. It immediately became the most popular edition because, for the first time, the text was divided into verses, because it had easy type and good notes, and because it was "neither cumbersome nor costly, terse and vigorous in style, literal and yet boldly idiomatic."

It is sometimes called the "Breeches Bible" because the seventh verse in Genesis 3 reads here, as in Wyclif's version, "They sewed fig leaves together and made themselves breeches." This is the Bible that the earliest colonists took with them to America.

(To be continued)

PLAN FOR THE NEEDS OF THE SUNDAY SCHOOL

The Sunday School is a vital department of the work of the Church in every parish. There the children learn the basic truths of the Faith, and are given their early training in churchmanship.

It is essential that the best possible provision should be made for the housing and equipment of the Sunday School if it is to function effectively.

At present a building programme is going on in a good many Australian parishes, but the needs of the Sunday School are not always taken into consideration by those responsible for preparing the plans.

"Unfortunately," says the General Board of Religious Education, in a recent circular, "most of the building programmes plan for a church and hall — and that's that."

"The church is an obvious necessity, but the hall, as such, is not."

"Any building committee that is planning a hall that will 'let' well, and so raise money for the parish, is pursuing a very short-sighted policy."

"A parish-centre with a number of class-rooms, or space that can be satisfactorily divided into a number of class-rooms, may not raise funds for the parish, but will certainly help to raise parishioners — a much more worthy object."

SPACE

The Board's circular goes on to point out that sufficient space should be provided in the parish hall to allow plenty of room for normal Sunday School activities.

For children in the Beginners and Primary Grades the ideal amount of floor space is about 20 square feet per child. This may sound a lot, but tables, chairs, shelves, cupboards and space for singing games and

other activities are all necessary. For the older classes it is not necessary to allow so much space per child, but there should be more than merely "sitting room" for each.

In all rooms there should be wall space for display boards as well as windows. Colours should be clear and bright. In old buildings even more than in new buildings a special effort should be made to have the place clean and inviting.

Where new parish buildings are being erected, the needs of the Sunday School should be kept constantly before the building committee.

OLD BUILDINGS

Where teachers must make do with old buildings and less space than is needed, the needs of the Sunday School children should be kept constantly before the whole parish.

Suppose that the damage has been done and you have a large hall for school and must put up with it.

Large screens, approximately nine feet high and so made that they will not tip over, can be used to divide groups from one another. If at least part of each screen is of cane or some similar material, you will have a display board that will take drawing pins easily.

Pictures should not remain permanently in place or they will end by being completely disregarded. One or two appropriate ones should be put up each Sunday.

A cupboard with shallow, sliding drawers will keep pictures flat, or they may be hung from dowels arranged somewhat in the manner of a trouser rack.

It is not necessary to have a large table in a kindergarten room; often it only takes up an unnecessary amount of space. A small table with cloth, cross and flowers makes a focal point.

If you are short of space, let the children sit or kneel on the rug while they use the seats of their low chairs as tables.

A long shelf, hinged to the wall so that it can be let down when not needed, is a help in a small room.

The Youth Page

TALKS WITH TEENAGERS

GREAT ACHIEVEMENTS

One of the classics of an earlier generation was "Great Expectations." Most of us, however, would prefer great achievements to great expectations!

Viewed from any standpoint, the life of the Apostle Paul, whose conversion is commemorated by the Church on January 25, was a life of great achievements.

S. Paul has been described as "not only the greatest Christian, but probably the greatest man that ever lived—a great traveller, a great writer, a great philosopher, a great organiser of men, a great orator, and, best of all, a great follower of the Lord Jesus Christ."

When we first meet him in the Bible, he was, apparently, ring-leader of those who were opposing the teachings of the Infant Church.

It was at his feet that those who stoned Stephen laid their clothes (Acts 7:58), so, at any rate, he was (unofficially?) in charge of what happened.

PERSECUTOR

Though he had seen the martyrdom of Stephen—and to the end of his life he could not forget it, nor forgive himself for his share in the guilt—his first reaction was to oppose even more fiercely than ever the new teachings of the followers of Jesus.

"He made havoc of the church, entering into every house, and hailing men and women committed them to prison." (Acts 8:3).

In his own account of this time of persecution, he says that he was "exceedingly mad against the Christians" (Acts 26:11), while S. Luke describes his action as "breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9:1).

It seemed to him, with his strict Hebrew home-life and education, that these followers of Jesus were overthrowing the very foundations of religion, and so he "persecuted this Way unto the death" (Acts 22:4; 26:10-11).

During all this time, his conscience must have been troubling him.

When Stephen had spoken in the Sanhedrin, he had seen his face "as it had been the face of an angel" (Acts 6:15), and he had heard not only his defence (Acts 7:2-53), but also his dying prayer (Acts 7:59-60), and these things must have pricked his heart (cf. Acts 9:5).

But his fierce hatred drove him on, and when the Christians fled from Jerusalem he followed them to other cities (Acts 9:3; 26:11).

APPREHENDED

The journey to Damascus, slow and tedious as it must have been, would have given him ample time for thought. Was it possible that, as his teacher, Gamaliel, had suggested, this thing which he so violently opposed might be of God, and that he was actually "fighting against God?" (Acts 5:38-39).

As he drew near to the city, the man who came to apprehend the followers of Jesus, was himself apprehended by Christ (Acts 9:3-6).

It is a dramatic scene. The light from heaven, brighter than the noon-day sun (Acts 26:13), the arresting Voice, and the instant response, "Lord, what wilt Thou have me to do?" are the outward evidence of the breathtaking change which occurred in the heart and life and outlook of Saul the Persecutor.

We speak of his experience as his "conversion."

Strangely enough, many people are afraid of that word to-day, yet it describes an experience which is fundamental to the living of the Christian life.

Conversion, literally, means a turning around. Instead of neglecting or being indifferent to God, or, as in the case of Saul,

actually opposing God, there comes a change in heart and life which causes us to face about, to turn to God and to desire to do His will and to walk in His way.

Sometimes the experience is violent and cataclysmic, as with Saul; sometimes it is the result of quiet spiritual growth, a gradual reaching out to God until we find Him and are found by Him.

Whichever way it happens, life is never the same as before.

In later life, Paul (as he now became called) declared that he had been caught by Christ and made His own—that is the literal meaning of the word in Philippians 3:12 which is translated "apprehended" in the Authorised Version. He had been "laid hold of by Christ Jesus," and now his one desire was to please Him and be like Him.

APOSTLESHIP

The reality of Paul's conversion is seen in what followed.

Eager to undo the terrible harm he had done when he "persecuted the Church of God, and wasted it" (Galatians 1:13), he "straightway preached Christ in the synagogues, that He is the Son of God" (Acts 9:20).

The persecutor becomes the preacher of the Gospel, to the amazement of everyone who heard him (Acts 9:21). He who had denied and fought against the Son of God was now called to the Apostleship (read Acts 9:17-18, and compare carefully with Acts 22:12-16 and 26:16-18), though he later declared that he was "not fit to be called an Apostle" because of his persecution of the Church of God (1 Corinthians 15:9).

That such a man as he should be converted to faith in Christ and a life of energetic, self-denying service for Him, is one of the great proofs of the truth of Christianity.

The late Dean Farrar wrote, "It is impossible to exaggerate the importance of S. Paul's conversion as one of the evidences of Christianity. He could question, not ancient documents, but living men. He had thousands of means close at hand whereby to test the reality or unreality of the resurrection in which, up to this time, he had so passionately and contemptuously disbelieved."

"In accepting this half-crushed and wholly execrated faith he had everything in the world to lose, he had nothing conceivable to gain; and yet in spite of all—Saul the Pharisee became a witness of the resurrection, a preacher of the cross."

In his youth it was "Great Expectations"—pride of race, pride of learning, pride of his own personal standing were the characteristics of his life.

In his old age it was otherwise. Having "put on Christ" his whole ambition was to please and exalt His Master. And his new ambition led to Great Achievements, so that his conversion has been spoken of as ranking with "the call of Abraham, the Exodus from Egypt, the overthrow of Jerusalem, the discovery of America, and the reformation of the sixteenth century."

Well will it be for us here, at the end of our life if we on earth, we can say with him, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." (2 Timothy 4:7-8.)

HIGHER THINGS

Gum trees have frequently figured on our Australian stamps. Some are depicted on the first Australian "Air Mail" stamp issued in 1929, which has for its subject a typical pastoral scene. It has something to say to us.



It tells us that it is possible to rise above the level of every-day things—that we need not always be earth-bound.

This is what the Bible tells us again and again.

Who has not thrilled at the words of Isaiah 40:31, "They shall mount up with wings as eagles..."

This promise is made to those who "wait upon the Lord"—who spend time in reading His Book, who have learnt to pray and worship and who lean on His guidance. To them God gives strength to rise above the difficulties and problems of every day, to soar above the valleys and the lowlands and to reach the heights.

Some folk have never learnt this. To them life is a round of hum-drum, every-day affairs.

What a lift to the spirit comes from fellowship with Christ!

Life takes on a new aspect as we see it from the higher level of His love and fellowship and grace, just as the landscape becomes transformed as we view it from an aeroplane.

Let our stamp remind us that we were meant for higher things than this world offers. As God's children we may, indeed, enjoy "life with wings."

—H.E.S.D.

HOWEVER THE WIND BLOWS

A weather vane that once was placed

A farmer's barn above,
Bore on it by the owner's will
The sentence, "God is love."

A neighbour passing questioned him,

He deemed the legend strange—
"Now, dost thou think that, like the vane,

God's love can lightly change?"

The farmer smiling shook his head,
"Nay friend, 'tis meant to show
That God is love, whichever way
The wind may chance to blow."

—Author Unknown.

SECOND PLACE

Most of us are keen to "take the lead," to be "noticed," to attract attention and merit praise, and that is only natural.

But not all of us can be leaders; some have to take the second place.

The conductor of a famous symphony orchestra was once asked what he considered the most difficult instrument to play.

After a moment's thought he replied, "The second fiddle. I can get plenty of good first violinists. But to find one who can play second fiddle with enthusiasm—that's the problem! And if we have no second fiddle, we have no harmony."

That's true in more places than an orchestra. In the church, in the Sunday School, in the Youth Club there is often need for good "second fiddles"—folk who can be relied upon to support the lead given by the Rector or Superintendent, and so bring harmony among members.

Can YOU play "second fiddle" effectively?

FAITH AND LOVE

ALMIGHTY and everlasting God, Who dost enkindle the flame of Thy love in the hearts of Thy saints; Grant unto us, Thy humble servants, the same faith and power of love; that as we rejoice in their triumphs, we may profit by their examples and follow their steps; Through Jesus Christ our Lord. Amen. (American Book of Common Prayer).

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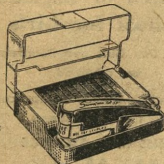
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LETTERS

(Continued from page 5.)

THE "FREE CHURCH OF ENGLAND"

TO THE EDITOR OF THE ANGLICAN Sir,—A proposal for a "Free Church of England" was made as early as 1849 by Singleton Rochfort, an eccentric schoolmaster. There was some controversy at this time about several of the actions of Bishop Broughton, but Rochfort's attempt to provoke a secession went unheeded.

The Free Church of England in New South Wales was founded in 1864 by the Anglican chaplain at Darlinghurst Gaol, the Reverend P. P. Agnew.

Agnew had vainly sought for preferment from the bishop and the extensive documents of the case make it clear that disappointed hopes and personal pique were his chief reasons for breaking with the Church.

He was soon joined by a second malcontent, the Reverend W. F. X. Bailey, and congregations were formed at Woolloomooloo, Watson's Bay and Banksia. Their membership rose to several hundreds.

It does not seem very likely that matters of doctrine or ceremony were much in dispute. Agnew rarely referred to them.

The liturgical changes of mid-nineteenth century England had scarcely made any impression on the Diocese of Sydney by 1864 and, in any case, Bishop Barker disapproved of them.

Yet Agnew, however personal the reasons for his action may have been, did gain some support. The Church was much concerned at the time with constitutional problems—and it was an age when people took ecclesiastical matters of all kinds very seriously.

For years, efforts had been made to set up a Synod and frame a constitution. These had failed. Much controversy and bitterness had developed over the temporal powers of the bishop, the rights of the laity, the connection between Church and State, the need for seeking Parliament's approval of Church self-government.

So there were some people who would follow Agnew's lead (however interested his own motives) when he called for "the establishment of an efficient ministry on the Voluntary principle throughout the Colony."

Perhaps the similar and earlier secession in the Church of Scotland—and secession had become almost a habit with Australian Presbyterians—gave them a model.

In 1866 a wise compromise established a Synod and stilled most complaints. It is not surprising, then, that, within a few years, the Free Church of England virtually ceased to exist in New South Wales.

The *Daily Telegraph* reported in 1889 that the Banksia church had for long been closed and its trustees were in a dilemma as to what to do with it.

In a Church so comprehensive and all-embracing as the Church of England, schism has never gained any success.

Yours faithfully,

KENNETH J. CABLE,

Lecturer in History,

The New South Wales University of Technology, Kensington.

SYDNEY CHURCHES CLOSED

TO THE EDITOR OF THE ANGLICAN

Sir,—It was distressing to read an advertisement in one of Sydney's leading newspapers about the selling of S. Philip's Church at Camperdown, a daughter church of S. Stephen's, Newtown.

The advertisement stated that this building was let as an engineering factory. On making investigations, I was told it is let on a lease for five years at a rental of £14 per week.

Is it true that the rent, as is rumoured, is to go towards the funds of S. Stephen's, Newtown, for their new parish hall?

If this is so, is it not a violation of a trust?

How can money derived from S. Philip's, Camperdown, be used for S. Stephen's, Newtown, when no service is given?

Is it not also a violation of a synod resolution relating to the selling or renting of consecrated church buildings?

Fraternalty yours,

SIDNEY SMITH.

Petersham, N.S.W.

MEMORIAL TO DR. GARBETT

ANGLICAN NEWS SERVICE

London, January 13

On December 31, exactly two years after the death of the Most Reverend Cyril Garbett, Archbishop of York, a memorial stone, covering the place where his ashes are interred, just south of the altar in the Lady chapel, was dedicated in York Minster by his successor, the Most Reverend A. M. Ramsey.

The service, which was quite short, took place after Evensong in the presence of diocesan officials and a few friends, including the staff at Bishopthorpe.

Miss Garbett was unable to be present, but domestic chaplains of the late Primate were represented by the Right Reverend Philip Wheelton (now Bishop of Whitby), and the Reverend J. A. P. Kent (vicar of Selby).

The Dean of York read the prayers. The simple ceremony ended with the unaccompanied singing by the Minster choir of the chorale "Jesus is this dark world's light," by Bach.

The memorial slab, which bears the arms both of the late archbishop and of the diocese, is the work of Mr. David Kindersley, of Cambridge.

NOMINATING MIGRANTS

TO THE EDITOR OF THE ANGLICAN

Sir,—In the leading article of the January 3 issue of THE ANGLICAN, headed "The New Year," it was stated: "the country appears as reluctant as ever to acknowledge, and even less prepared to grapple with the basic tasks upon which her continued existence as a Nation depends."

You cannot make bricks without straw. What we want is a better type of settler in the country. I refer particularly to British migrants. I wonder how many church people in Australia will nominate or help in some way new settlers from Britain in the New Year.

I understand that there are thousands of good church families in Britain waiting to be nominated. What is the Church doing about it? Every diocese should have a committee of responsible laymen to encourage people to nominate families from Britain, and people who have already settled here with the help of the church should be represented on such committees.

Not long ago a letter from the Primate was read in all our churches telling us that our balance of British stock is becoming steadily less.

Yours faithfully,

"WELCOME"

Devonport, Tas.

THE CHURCH IN SOCIETY

TO THE EDITOR OF THE ANGLICAN

Sir,—In THE ANGLICAN of January 17, three letters related to the Church's witness on moral questions.

The first concerned *apartheid*. Recently an Australian who returned from living in Johannesburg was quoted in one of our daily papers as saying that there was no "help" problem as a native girl did the biggest portion of the work.

Father Huddleston, in his book "Naught for Your Comfort," relates the attitude of the whites regarding this avenue of employment. He also has some stringent words to say about the attitude of the South African Christians and the Anglican Communion which can be applied equally as well to the Australian Church as she confronts the social evils of alcoholism and gambling. I refer to the chapter entitled "Christian Dilemma."

While we must be sympathetic to the needs of our brothers elsewhere, how easy it is to fail to see the "beam in our own eye." We are just as apathetic towards our problems as the South African Church is to hers. The bishops are always referring to the problem of gambling, yet what constructive effort is being made to educate our clergy and laity as to its effect in society.

A.F. asserts through your columns that, "for the sake of his own soul, and the souls in his charge, no priest can have divided loyalties."

Our witness is surely divided when nothing is done. John Collet, preaching to the Convocation of Canterbury, said, "Nothing has so much disfigured the face of the Church as the secular and worldly lives of the clerks and priests in it. If priests and bishops who should be the lights of the world run in dark ways, how great must the darkness of the common people be!"

Yours faithfully,

(MISS) WILLMA TERRY, Hawthorn, Qld.

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An example of modern art is this sculpture in porcelain, "Deposition from Cross," by Gleb Derujinsky.

MUSIC REVIEW

GREAT VIGOUR OF THE HYMNS OF CHARLES WESLEY

FIFTY HYMNS BY CHARLES WESLEY (1707-1788), with tunes. The Epworth Press, London. English price 7/6.

TO commemorate the two hundred and fiftieth anniversary of the birth of Charles Wesley, this selection of fifty hymns has been made from the 7,000 he composed.

The compiler, J. Alan Kay, states that it would be easier to select five hundred than fifty, for, in choosing the smaller number, so many favourites had to be omitted.

The book also contains a short account of the life of Charles Wesley. In it is mentioned the fact that, to the end of his life, Wesley opposed the Deed of Declaration and the ordinations, which marked the separation of the Methodists from the Church of England and that "he failed to appreciate the circumstances which made inevitable this action by John Wesley."

Our best hymns are those translated from the Latin. Theologians tell us that objective hymns are better than subjective ones (those which use the pronoun "I" continually).

The Latin hymns by the early Fathers meet the needs of every generation, and of all races of mankind. This is because they are the expression of the Church universal rather than the views of one person, as is often the case in subjective or "I" hymns.

Although many of Wesley's hymns are subjective, they are not cheap and sentimental as became the fashion in the century following his generation.

Wesley just missed the sentimental period which gave us the flowery type of hymn beloved of the nineteenth century, such as "Peace, Perfect Peace," and "Hark, Hark My Soul."

Hymns such as "Abide With Me" and "Beneath the Cross of Jesus" fall if heard frequently, though it must be admitted their very weak tunes assist in this process.

Good hymns such as "Now My Tongue the Mystery Telling" (Communion), "The Royal Banner Forward Go" (Passiontide), "O Christ Who Art the Light and Day" (Lenten) and

"O God our Help," never sicken because they express the feelings of Christian people of all ages.

Although J. M. Neale lived in the nineteenth century, he escaped the cheap sentimental touch, for, being a great scholar, he was so steeped in the works of the Latin Fathers that, when he wrote his own hymns, they were similar in style.

He has been responsible for the majority of our translations of the Latin hymns.

BOOK REVIEW

FRIENDSHIP WITH GOD

FRIENDSHIP WITH GOD. Amy E. Blake. S.P.C.K. London, 1957. Australian price 7/6.

THE theme of this book is, in the words of the writer, "the personal relationship with God through Christ and through His Holy Spirit."

It is a book that reflects the growing hopes of present-day Christians that the Spirit of God is stirring men and women into closer union with Himself and with one another.

The book is divided into eight short sections each dealing with an aspect of prayer, with a special emphasis on Christian cells. These last are nothing more (nor less) than the meeting of parishioners for prayer and Bible study in their own homes.

The final section consists of a selection of prayers and passages of Scripture to be committed to memory as part of the Christian's armoury.

Mrs. Blake writes in a pleasant uncluttered style, her reading is wide, her exposition most clear. Her book would be a valuable gift for any parish priest, an excellent group study book. It is the best book on prayer that I know of for the average layman. I have placed a copy in our own parish library.

—P.F.N.

[Our copy from Church Stores, Sydney.]

Wesley's position is that, although he lacked the scholarship of J. M. Neale and John Keble, and did write many subjective hymns, they reveal a healthy outlook, great strength of character, and are marked by an absence of extravagant expressions. His language has a nobility of style, and the grandeur of his phrases places him in the forefront of hymn writers of all times.

Poetry is not always suitable for hymn singing. The thoughts expressed in a hymn must be such that they can be quickly understood. Whereas the inner depths of a poem may take much pondering before the meaning becomes clear, a congregation cannot pause to fathom a line which has a difficult meaning. Just imagine Milton's sonnets set for congregational singing!

An attempt has been made to put Browning into song in "Songs of Praise" ("The Year at the Spring"), but it is not likely to work successfully.

Charles Wesley's verses measure up to all the requirements of good congregational singing, though they may not be poetry.

His fine sounding lines have become household words wherever English is spoken, and your reviewer has even seen some of them translated into French and published by French music publishers.

Even Dykes felt he had to write a good tune when he set Wesley's "Jesu, Lover of My Soul." This is probably his best tune—perhaps the only good one.

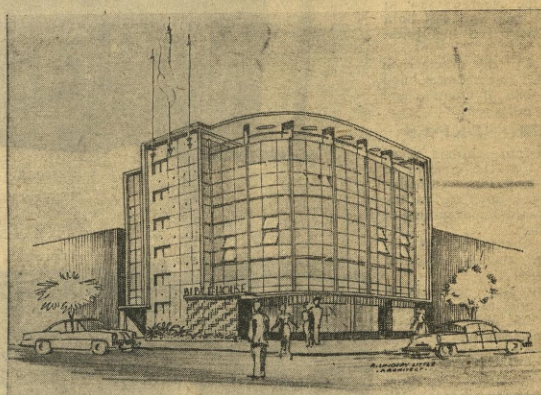
If our clergy would use hymns which have noble words, they would at the same time unconsciously reform our church music.

Fortunately, they allow us to sing Wesley's hymns fairly frequently, but all the while they reject the hymns of Latin origin, and concentrate on nineteenth century "prettiness" such as "Saviour Again to Thy Dear Name," we shall have poor music too.

—L.F.

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THE men of law look back to Moses and the Law God wrote upon the tablets of the decalogue. The preachers of the earth still listen for the prophets' voice to say, "All flesh is grass and all its goodliness as flowers of the field." The working man is thankful for the Saviour's voice to say, "The labourer is worthy of his hire." The children's hearts go out in gratitude for that blest word of His, "Let little children come to Me, and do not hinder them." The sad and sick are still cheered on as in the days of old, by His own word, "Be of good cheer; thy sins are all forgiven." The dying set their hope anew on Christ, the Everliving Word, when His own life becomes their fairest hope for heaven and He is truly Resurrection, Life and Peace eternally.

THE BIBLE is for all our world a window in the prison wall through which we look into the heart of God. It has its place "where cross the crowded ways of life"—it has a message for the hurrying throng. Beside the busy stream of ceaseless traffic, flowing night and day upon the endless course of pleasure and of commerce bent, we will dedicate a House that speaks of peace with God for man if he will only stop and read and heed the wisdom of the Lord in countless languages and tongues for rich and poor alike.

THE MESSIAH OF THE DEAD SEA SCROLLS AND THE CHRIST OF THE EARLY CHURCH

By THE LECTURER IN SEMITIC STUDIES AT THE UNIVERSITY OF SYDNEY, MR. E. C. B. MACLAURIN

THE Hebrew word Messiah is translated by the Greek, *Christos*, both of which are in use in their English forms as virtual synonyms.

The word means "the Anointed One" and refers to the symbolic act of anointing the candidate for some high office with special consecrating oil.

This act is regarded as the mark of divine approbation, the oil is probably considered the actual vehicle of supernatural power and grace.

Any anointed person who is set aside for a special mission is actually a Messiah—even the heathen Cyrus (Is. 45:1)—but the word is nearly always reserved among the Jews for a temporal ruler.

Although the high-priest was anointed on entering upon his office he is never referred to in Jewish expectation as the Messiah.

But among the Qumran Covenanters a priestly Messiah was hoped for in addition to (or perhaps identical with) a temporal Messiah, and the writer of the Epistle to the Hebrews saw in Jesus Christ one who was both scion of David and high-priest for ever.

The object of this article is to consider the resemblances and the divergencies of Qumran and Christian expectations.

THE PRIEST-KINGS

Some modern scholars reject the theory that the concept of the priest-king in Christian theology owes anything to the ancient Canaanite conceptions of the priest-king.

It is, nevertheless, well to consider briefly the functions of these worthies.

As priests they were in a special position to mediate between God and man—they were able, as representatives of God, to impart His commands directly to men and by virtue of the civil power they exercised were in a position to enforce His will whilst at the same time they could, through the priestly act of sacrifice, present the offerings of men to God.

They were thus the sole mediators between God and man.

As civil rulers they governed the territories under their sway and in time of war led their armies to victory. Consequently, in all times of difficulty or danger, their subjects must have looked to their anointed kings as the logical source of salvation from their enemies whether human or divine.

The desire, felt by oppressed peoples, for an effective Messiah must have been an extremely ancient one.

The priest-king conception even contained the seeds of the idea of a vicarious death.

The priest-king himself was not immortal but the office which he held was immortal, and a person whose powers were failing was not considered worthy to hold it.

He could only retain it so long as he was able to defeat the wiles of his would-be successors.

He knew that he was "the priest that slew the slayer and shall himself be slain."

When his ageing powers failed him before the onslaught of an adversary he must die and the kingship would be exercised by a younger and more vigorous man; "the king is dead, long live the king."

Israel demanded a king who could rule them and lead them in warfare just as their neighbouring nations were led by kings.

Samuel pointed out that such a demand in a theocracy implied a rejection of God, but, when his warning was ignored, he anointed Saul, who thus became "the Lord's Messiah" (2 Sam. 1:14-15). He was replaced by David ben Jesse, "a man after God's own heart," who subsequently became the ideal ruler in the estimation of the Hebrew peoples.

Through all the trials and tribulations of the bloodstained centuries they longed for the appearance of a descendant of Davidic stock, who could restore

the prosperity and success to which his ancestor had introduced them. Such a one would be their anointed king, their Messiah. The Hebrew Messiah was always considered a temporal ruler, never a priest, and, in fact, was at times subordinated to the high-priest.

THE QUMRAN MESSIAH

The community of Qumran looked for the coming of a prophet who would be followed by the Messiah of Aaron and Israel. This expectation of a prophet that should come is very common in Judaism and is reflected in the Gospels where Jesus was told that men thought He was Elijah or "that prophet," (Matt. 16:14).

As Elijah is regarded as a Levite, there may be in this Jewish expectation a trace of the expectation of a priestly Messiah.

The legends of the Jews narrate that, when the temple was

Aaron and Israel" is to take the words "Aaron and Israel" as containing one idea only.

Such a use would be perfectly grammatical. It would also be in accordance with Rabbinic tradition, which at times used this particular phrase "Aaron and Israel" to denote the nation as a whole. "Aaron" referring to the priests and "Israel" to the laity. This, then, seems to be the correct interpretation of this crux: only one Messiah was expected.

Considerable discussion has arisen (e.g., Gordis: *Vetus Testamentum*, VIII 2 p. 191) concerning the doubtful passage in the rule of the congregation which seems to read:

"When God begets the Messiah," Barthelemy and Milik say. "Après une étude par transparence aussi attentive que possible la lecture de ce mot apparaît pratiquement certaine," p. 177.

orthodox clergy whom they rightly regard as being in the vanguard of their opponents.

One's sympathies usually lie with the orthodox clergy. Both groups chose the same type of proof-texts in their expectation of the Messiah: thus the Covenanters used (Gaster: *The Scriptures of the Dead Sea Sect*) Gen. 49:10; 2 Sam. 7:11-14; Deut. 18:18-19; Num. 25:15-17; Is. 10:28-32; 11:1-4, etc.

But it must be remembered that both Church and Covenanters were relying on the same body of sacred scripture and the fact that both drew from it texts that suited their purpose is no evidence of interdependence.

"THE RIGHTEOUS ONE"

Jesus is described in the New Testament as "the Righteous One," and this is sometimes considered to resemble the D.S.S. phrase "Teacher of Righteousness" who, according to one view

Onias; Impious Priest—Mene-laous, etc.

J. L. Teicher, in the *Journal of Jewish Studies*, puts forward the interesting view that the Teacher of Righteousness is Jesus as the early Church of Jerusalem saw him, and that the views of that Church are preserved in the documents of the Qumran Sect. But it is hard to believe that changes so radical, and so different from the original teaching of Jesus himself as Teicher believes Paul initiated, could ever have met with the wide acceptance which they did in fact receive amongst Jewish Christians.

Such views would have been regarded as completely heathen and so unacceptable had their germ not been contained in the original teaching of Jesus.

DISTINCTIONS

There are certain distinctions between the Qumran Messiah and the Christ of the early Church.

The early Church believed that Christ had already come, lived on earth and in His death made a vicarious sacrifice.

The crucial fact was that of the resurrection without which the whole faith of Christians would have been in vain.

They believed that, evil having been finally defeated, Christ was now in heaven functioning as the eternal High-Priest. The Qumran view was directly the opposite of this—the Messiah had not yet come.

The early Church believed that Christ was a priest forever after the order of Melchizedek.

This is obviously an improvised theory, probably based on the superficial resemblance be-

tween the communion and the feast which the king of Salem offered to Abraham, which was intended to overcome the difficulty that Jesus was not of Aaronic stock.

On the other hand, the Qumran Messiah was Aaronic.

The early Church believed that the defeat of evil had already taken place through the death of Christ, and that when His victory was consummated by His faithful followers He would reappear in clouds of glory.

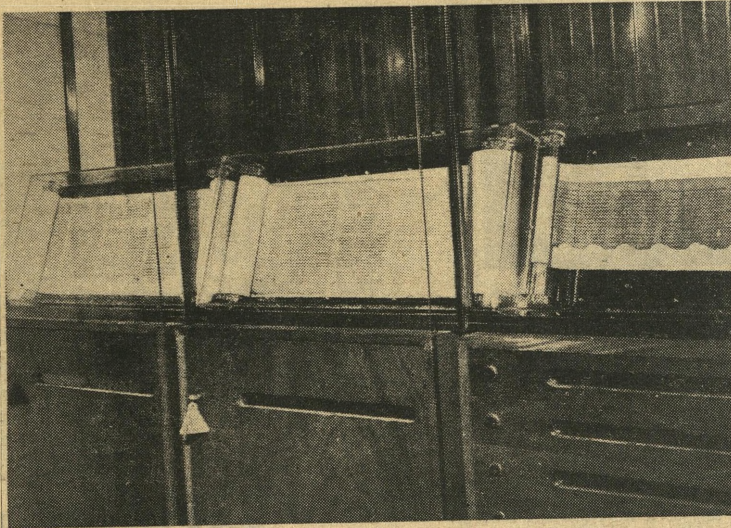
The Qumran Community believed that the defeat of evil lay in the future and would be effected through Messiah as the angel of God.

The early Church held to a belief in the doctrines of incarnation, original sin, redemption, etc., none of which were possible in the Qumran Community whose Christology was undeveloped along these lines.

The early Church inculcated a more merciful approach to nature than the Covenanters—Jesus' words about the ass falling into the pit on the Sabbath day seem almost a direct contradiction of the regulations laid down by the Sect to meet the same contingency (see Gaster, p. 87).

The final difference is perhaps the greatest—the early Church, with its mind possibly on the incident of Melchizedek proclaimed its Master as Prince of Peace the Qumran Covenanters looked for a warrior Messiah.

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Portion of the Dead Sea Scrolls in Israel's National Museum.

on the verge of destruction. Josiah hid the anointing oil, and that it had never been found again.

In consequence, it had not been possible to anoint the high-priest properly, and he in turn would not have been able to anoint a temporal ruler had one appeared.

The Jews expected the appearance of a prophet who would restore all things, and that he would find the anointing-oil without which no anointing could be correctly performed—a very significant feature since the act of anointing was the symbol, if not the vehicle, of the conferring of supernatural power.

THE COMING

The Qumran Community expected the Prophet to come, followed by the Messiah of Aaron and Israel (cf. Mtt. 17:10. Mk. 9:11). The phrase Messiah of Aaron and Israel is ambiguous—does it refer to one figure or to two?

Grammatically it is difficult to consider that it refers to two Messiahs; such a translation involves separating the construct "Messiah" from the second genitive "of Israel"—a use which, whilst found in late Hebrew, is not in the best style.

Such a theory involves the expectation of an Aaronic Messiah, who would be the final holder of the office "Teacher of Righteousness," accompanied by a Messiah as temporal ruler. This second Messiah would presumably be Davidic, although the point is not made clear in D.S.S.; in any case his position is inferior to that of the high-priest to whom he will at last yield place, as in Rabbinic and apocryphal literature.

The other possibility of translating the phrase "Messiah of

the lecturer has inspected a photographic reproduction of the scroll most carefully and has decided it is impossible to decide the question.

The character and work of the Qumran Messiah is shown clearly by some interesting alterations the sectaries made to the text of Isaiah 51:48. Here the first person possessive suffixes of the attributes of God are deliberately changed to third person singular, making them attributes of the Messiah. The passage then reads "Draw near to me, Oh my people, and, Oh, my law (Torah) shall go out from nation, to me give ear, for a me and I will make my judgement to rest for a light of the peoples; my righteousness is near, my salvation is gone forth and my arms (strength) shall judge the nations; the isles shall wait for Him, and on His arm shall they trust, etc."

Torah (law) was sometimes given a Messianic significance in Rabbinic Judaism, and it seems probable that this is the case here: the Messiah then is the judgement of God, a light to the peoples, the righteousness of God and His (agent of?) salvation. His arm (strength-agent) shall judge the nation, and on the Messiah will the nations wait and trust.

CHRIST OF EARLY CHURCH

We have already seen that there is no strong ground for asserting that the Qumran Messiah was God-begotten as the first generations of Christians believed Christ to be.

Both communities objected strongly to the Jewish priesthood on the grounds of their alleged obduracy engendered by conservatism and self-interest; most religious revolutionary movements make bitter attacks on

of the community's doctrine, died a shameful death but whose resurrection was expected when he would be seen to be the Messiah.

This view is open to question: certain words may be merely an example of the Hebrew use of two nouns in construct and genitive which enables the writer to overcome the great shortage of adjectives in that language.

Thus, instead of saying "my holy hill," the Hebrew author says "the hill of my holiness," "my soldiers" becomes "the men of my war," "a wealthy man" becomes "a master (Baal) of wealth," etc.

So "Teacher of Right (or Righteousness)" could be "the Right-Teacher" or the expounder of what is true.

On this theory, which seems probable, the "Teacher of Righteousness" becomes an office held by a succession of men, the first of whom met a terrible death and the last of whom will be the Messiah.

If, however, the "Teacher of Righteousness" be taken to mean some specific person, one is faced by two difficulties:

(a) He is never mentioned by name, and it is hard to explain this anonymity.

(b) Scholars cannot place him or those associated with him in history. Let us see the identifications proposed by certain scholars:

Dupont Sommer—"The Master of Justice (the Teacher of Righteousness)—Onias; Kittim—the Romans; Impious priest—Aristobolus and Hyrcanus. Teicher—Master of Justice—Jesus; Prophet of Wickedness—Paul.

R. Eisler—Master of Justice—John the Baptist; Wicked priest—Menahem.

Rowley—Master of Justice—

CHATEAU TANUNDA

Tales of the Golden Fifties No. 4



A typical "canasta" town—Emerald Hill, Victoria, 1854.

THE MAGIC OF GOLD

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Much of this expansion took place in Victoria, where goldfields of tremendous value—possibly the richest ever found in the world—were opened up in and near Ballarat. The population on these fields grew with amazing rapidity. In 1851, Victoria had only 77,346 people; in the next six years, the population soared to 410,760, far outstripping the rate of growth in N.S.W.

So great was the press of migration from Britain that ships were unable to cope with the demand for passages. Every vessel arriving in Sydney, Melbourne or Geelong was crammed with fortune-hungry migrants whose only thought was to reach the El Dorados of N.S.W. and Victoria, which were yielding gold worth an average of £11,500,000 yearly.

The shipping problem became particularly acute, because entire crews of these ships often deserted in Sydney and Port Phillip, leaving ghostly fleets to lie idle at their moorings until scratch crews could be found for the trip between Australia and Britain.

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DIOCESAN NEWS

ADELAIDE

YOUTH WEEK-END
There will be an Anglican Youth Week-end in Adelaide from May 2 to 4. The programme, details of which will be announced later, will include a youth ball, and the annual youth service in St. Peter's Cathedral.

MEMORIAL
A chalice and patten set have been presented to the Parish of St. Theodore's, Toorak Gardens, as a memorial to the late Percival George Spafford. They were given by his widow and family.

NEW ORGAN FOR CITY CHURCH
The Bishop of Adelaide, the Right Reverend T. T. Reed, will dedicate the new Grenfell Memorial Organ in Holy Trinity Church, North Terrace, City, on February 2.

The Venerable Graham Delbridge, the previous Rector of Holy Trinity, who is now Rector of St. Matthew's Manly, will come from Sydney with Mrs. Delbridge for the ceremony.

"WE OLDE ENGLISH FAYRE"
The parishioners of St. Chad's, Fullarton, are to hold a fete, to be known as "We Olde English Fayre," on Saturday, March 8, at the home of Mrs. H. W. Hughes, corner of Fisher Street and Fullarton Road. The organiser is Mr. Frank Cawthorne.

CANON SWAN
Canon and Mrs. C. W. E. Swan and Miss Shirley Swan are now living at 7 Stanley Street, Leabrook. Canon Swan retired recently after being Rector of St. Columba's, Hawthorn, since 1936.

PLEASE SEND PARISH PAPERS
Clergy are invited to send copies of their parish papers direct to the Adelaide correspondent of THE ANGLICAN at 36 Fuller Street, Walkerville.

PROPOSED FRANCES CHURCH
A committee of management has been elected to take steps for the erection of a church at Frances, in the South-East Parish of Naracoorte. The rector is the Reverend P. A. Day.

MEMORIAL TO REVEREND G. CORNISH
A silver chalice and patten have been bought by the Parish of St. Michael and All Angels, Henley Beach, and St. Richard of Chichester, Lockleys, in memory of the late rector, the Reverend G. Cornish.

NEW HEADMASTER
Mr. Allan Mahar has been appointed headmaster of the Christ Church Day School, North Adelaide. He comes to Christ Church from the staff of St. Peter's College, Hackney.

GIPPSLAND

BUNYIP CONFIRMATION
The bishop confirmed thirteen candidates in the Church of St. Thomas in Bunyip. The Confirmation service was incorporated within the Office of Holy Communion. Following the Laying on of Hands, Choral Eucharist was sung to the Merbecke setting. The various churches of the parish had been rehearsing for a few weeks and the result was a most inspiring act of worship.

The church was crowded, there being about 150 present, but only the newly confirmed, witnesses and families communicated. The service was marked by all the colour and pageantry of the Church and will long live in the memory of those who came and of the candidates.

25th JANUARY, 1958

THE CONVERSION OF S. PAUL IS COMMEMORATED YEAR BY YEAR

This year it holds special significance for the Church of God, for it is the Diamond Jubilee of the founding of the Diocese of New Guinea.

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ACCRA I.M.C. MEETING

(Continued from page 1)

"It is on the road of obedience that a pilgrim missionary church, which subordinates everything in its heritage to the fulfilment of its mission, will discover the structural form and appropriate organ which will best express its oneness in Christ and contribute most to its missionary service for Christ.

"It is on the road of missionary obedience that the Holy Spirit will reveal the form of ecumenical organisation which is most in harmony with the reality of the Church as a world missionary community."

At an early session, the two hundred delegates heard a report that a four million dollar fund for the advancement of theological education in Asia, Africa and Latin America is being made available to the I.M.C. as the result of a 2,000,000 dollar grant by the Sealantic Fund and pledges of an additional 2,000,000 dollars by eight foreign mission boards in the United States.

GRANTS

According to conditions stipulated by the Sealantic Fund and agreed to by the contributing boards, the I.M.C. will set up a Theological Education Committee of twenty-four members, charged with the responsibility of supervising the project.

Membership of the committee will include Anglican and Protestant leaders of various denominations in the United States, Europe, Asia, Africa and Latin America.

A full-time executive will be employed by the committee to administer the main phases of the project, making grants to a few key seminaries and carrying out a text book programme.

Grants will be made to approximately twenty seminaries on the basis of location, present work and plans for development. The text book programme will be designed to improve the condition of the libraries of theological schools in the areas named and to make possible the translation of suitable texts of major importance to the missionary enterprise into foreign languages.

U.S. CHAPLAINS REDUCED

LIVING CHURCH SERVICE
New York, January 20

The wisdom of a loss of 117 U.S. Air Force chaplains in the current defence budget cutback is questioned by the president of the National Council of Churches.

The Reverend Dr. Edwin T. Dahlberg has asked if this is "the wisest kind of retrenchment."

(The National Council of the Episcopal Church reports that two Episcopal chaplains will leave the Air Force, but the cutback does not lower the Church's quota.)

CHAPELS WANTED

Just back from a Christmas pastoral mission to military forces in Alaska, Dr. Dahlberg said, "There are at least six places that should have new chapel buildings at once."

As president of the N.C.C. I feel that the Council, in co-operation with Roman Catholics and Jews . . . should take vigorous action immediately to correct this situation.

"We must insist that economy should not begin at the point of character."

Dr. Dahlberg, however, praised the "remarkable development" of home and family life at major Alaskan Command bases, calling it a "completely new factor in military life today."

Taking a new approach to religion in the armed forces, Dr. Dahlberg suggested that "Rather than think of soldiers, sailors, marines, and airmen as a moral problem, we should think of them as a tremendous religious potential . . . In many ways the moral and spiritual insights of our military men are way ahead of the attitudes in our civilian life."

Dr. Dahlberg was elected N.C.C. president on December 5.

The pledges for an additional 2,000,000 dollars, a condition of the grant from the Sealantic Fund, came from mission boards of the Methodist Church, Presbyterian Church, U.S.A., American Baptist Convention, Congregational Church, Protestant Episcopal Church, the Disciples of Christ and the Evangelical and Reformed Church.

FUTURE OF MISSIONS

Looking at the future of the Christian world mission, delegates agreed that it is something very different from "spiritual imperialism, whereby one nation sends agents to another."

A Burmese delegate, U Kyaw Than, who is associate secretary of the newly-formed East Asia Christian Conference, pointed out that more than a change in the pattern of Christian missions was needed.

Asia has undergone a renaissance as well as a revolution, he said. Buddhism and Burmese culture were bound up together. "Christian missions have failed to make a real encounter," he said. He called for a study of Buddhist culture and Buddhist scripture in the original language.

"The cultured Buddhist or Hindu will wonder why he should give up a rich heritage and long-standing refinement for the sake of some other culture."

The professor of missions at the University of Hamburg, Dr. W. Freytag, warned Western representatives that the younger churches "have to find their own way. We cannot do it for them."

But the missions picture was complicated today, he said, by the younger churches' desire for material, not men.

They must realise, however, that "experts cannot be trained and stored for use."

Professor Freytag said that Western missionary forces are reacting to the new day in missions in three ways. They become passive and send fewer missionaries, thereby weakening Christian missions; they escape by finding new fields among primitive people and return to the good old days; or they are obedient and accept facts and "learn what God has to teach us" through this situation and the opportunities hidden in limitations.

NEW MEMBERS

Three national Christian councils were admitted to membership in the I.M.C. during the assembly, bringing to thirty-eight the number of member councils. They are the National Christian Council of Ghana, the National Christian Council of Hong Kong and the National Christian Council of Northern Rhodesia.

The assembly had to face some of its most difficult problems in the absence of its general secretary, Dr. Charles Ranson, whose wife was killed in a London automobile accident on December 31. Dr. Ranson flew to England for funeral services, which were held on January 6. Mrs. Ranson was a former missionary teacher in India at the Women's Christian College, Madras.

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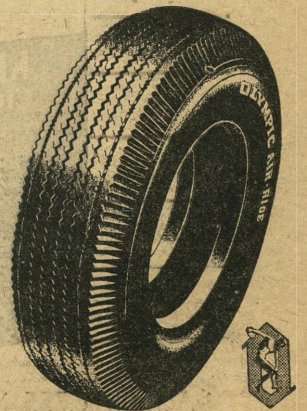
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THE C.E.M.S. ANNUAL MEETING

TO BE HELD AT MOORE COLLEGE

FROM OUR OWN CORRESPONDENT

Delegates from many parts of Australia will attend the annual meeting of the Council of the Church of England Men's Society at Moore Theological College, Newtown, this weekend.

Many important subjects are listed for discussion.

The programme has been arranged by the N.S.W. Provincial Council.

Included in these are: (i) Return of membership and report of activities, which should be in the hands of the national secretary in October each year. (ii) The composition of the national council, which consists of the national president, two vice-presidents, the national treasurer,

the national secretary, provincial secretaries and diocesan representatives. One representative for 100 to 300 members; two for more than 300 registered members. (iii) The Bishop of Coventry's visit.

There has been a ready response to a call to finance the visit. Money collected should be sent to the national secretary, Brother A. G. James, who stresses the need for widespread publicity for the visit if the full benefit of Bishop Bardsley's tour is to be gained.

REMEMBRANCE

The programme of activities associated with the annual meeting is:

At 2.15 p.m. on Sunday members will meet at the monument in Johnston Place on the corner of Hunter and Castlereagh Streets in remembrance of the Reverend Richard Johnston, chaplain of the First Fleet, then proceed to the service.

At 3 p.m. they will attend a service at St. Phillip's, Church Hill, in commemoration of the First Christian service held in Australia on February 3, 1788.

LIGHT VERSE COMPETITION

No entry attained the required standard to win the thirty-first topic in our competition for light verse, "Recreation and Re-Creation."

Entries for the thirty-second topic, which is a free choice topic, close on January 24; for the thirty-third, "What a Sermon should NOT Be," on January 31; and for the thirty-fourth, "The Road to Hell is Paved With Good Intentions," on February 7.

Readers are particularly requested to restrict their entries to twenty-four lines.

The prize is in each case 5/-.

GRIM STORY OF CHURCH'S BATTLE IN MANY AREAS

FROM A CORRESPONDENT

Melbourne, January 20

"After the eight years of Nazi occupation and civil war, one in three of our clergy was dead or missing, a hundred of our churches were totally or partially destroyed and there was not a single theological institution operating in Greece."

This was the grim story of the ravages of war and the disastrous blows to the Church in Greece, told by Athenian Professor H. Alivisatos.

In Munster it is the refugee problem.

"We had more than two million refugees flood into Westphalia alone, an area in which the ministry of the Church had to be again built up from the ground floor." Pastor Pouffert told a World Council of Churches representative.

Indonesia presents a different, but no less grim, problem:

"This was the scene of fighting less than five years ago. We now have two Christian schools occupying the one set of buildings, one morning and one afternoon, as well as 130 girls in our residential school hostel."

"Our first job is to train teachers and pastors for our indigenous Synods of the Church in Indonesia. We are so rich in ideas and so poor in resources," so spoke the Synod Secretary, the Reverend B. Probawinoto, in Salatiga, mid Java.

A quarter of the clergy and ministers of the churches in Korea have not been seen since the end of the hostilities and nearly a thousand churches lay in ruins, in addition to the destruction suffered by schools, hospitals and orphanages, and all these are so desperately needed to do effective relief work in areas of operations outside of Government resources or concern.

Inter-Church Aid may be a

novel and not very dazzling title for new Christian operations and many unsuccessful efforts have been made to better it. Research and reflection have established it as one of the outstanding practices of the New Testament Church, the concern of Asian and European Christians for the Jewish brethren in Jerusalem under persecution.

Inter-Church Aid can be a determining factor for world peace.

Inter-Church Aid depends for its success on one fundamental consideration. The late the Right Reverend Geoffrey Cranswick returned from Europe alarmed at the growth of paganism in the heart of centuries old Christendom.

The enjoyment of international and domestic peace is envisaged in our daily prayer "May Thy Kingdom come, may Thy Will be done on earth"—the rule of God.

Apart from the Church, where may we come to know the Will of God? Inter-Church Aid, more than any other Christian operation in the world to-day, makes us increasingly conscious of our unity in Christ which outspans and outreaches our disunity as churches and laughs at our old inhibitions.

The purpose of Inter-Church Aid is to undergird the Church and replenish her resources in areas of loss following natural disasters of flood and earthquake, or man's tragic inhumanity through political action and war, to enable the continuance of her normal ministry of the Word and Sacrament of the Gospel which is her evangel.

EVANGELISM

But evangelism is only a half-hearted presentation of the love of God when limited to its message expressed at meetings. It follows, then, that Inter-Church Aid is seen in the action of the Gospel made possible, after the renewal of the Church in areas of distress by the releasing of the love of God through the hearts and hands of Christians who themselves are suffering, serving the needs of the community, e.g. the homeless refugee of Europe, Middle East, Asia and Kikuyu resettlement in Africa.

The evangel is complete only when the action of the Gospel matches the message of the Gospel. Inter-Church Aid therefore does not depend for success on Government support or indeed approval. Governments in non-totalitarian areas live with an ear to the ground for public opinion.

Nor is Inter-Church Aid dependent on political action, for political action is altogether dependent on the political gain that would be forthcoming.

Nor indeed does Inter-Church Aid require United Nations approval.

After a magnificent record over four years when the International

Refugee Organisation, an instrument of the United Nations Organisation, moved a million homeless out of war-torn Europe to over thirty countries overseas, it was forced to close down when the U.S. withdrew her financial support.

It was Christian concern focused by the World Council of Churches on delegates of member nations at Lake Success and in terms of the United Nations Charter of Human Rights, that secured the appointment of the United Nations High Commissioner for Refugees in 1951.

UPHILL BATTLE

His has been a most uphill battle amongst member nation governments. What political action, what European—or other—government or public concern, was heard to plead for the 300,000 stateless, hopeless, forgotten people—the waiting people—who have been rotting for twelve years in the 200 refugee camps of Europe?

Why is it that not a single paragraph of Inter-Church Aid Press release concerning the 125,000 Egyptians rendered homeless by the attack on the Suez Canal appeared in the Press?

Is not the Christian Church in Egypt in as desperate need of our material aid and fellowship moral as that of Hungary?

Support for Inter-Church Aid must not end in a Christmas dinner table charitable appeal. It requires a continuing stewardship of all Christians and all churches. Literature and information may be obtained at, and your earnestly sought gifts may be sent to, the Australian Commission for Inter-Church Aid, Nicholas Buildings, 37 Swanston Street, Melbourne, or through the minister of your church.

MISSIONARY FOR POLYNESIA

FROM A CORRESPONDENT

Last Sunday night at St. Jude's, Randwick, the Reverend Colin Burgess, formerly Rector of Cobram in the Diocese of Wangaratta, was solemnly commissioned for service in Fiji by the Home Secretary of the Australian Board of Missions, the Reverend T. B. McCall.

Mr. McCall also preached. The rector, the Reverend R. A. Johnson, conducted the service.

After the sermon the missionary and his family knelt at the chancel steps where the service of commissioning was held, and a blessing given to the family.

After the service the new missionary and his wife and two children were met by a number of the parishioners.

Mr. Burgess leaves this week for Lautoka in Fiji to take the place of the Reverend C. Ellison, who was recently forced to return owing to ill-health.

TELEVISED SERVICES MAY HANDICAP RELIGION

ANGELICAN NEWS SERVICE

London, January 20

A warning was issued last week about the harmful effects of too much televising of public worship.

The head of the B.B.C.'s Religious Broadcasting Department, Canon R. McKay, said that over-much televising might do a disservice to churches and religion generally.

He said "I do not think there is much evidence that the televising or the sound broadcasting of an act of worship will bring someone who is outside the realm of committed Christians into that realm."

If people were not interested in worship as it now existed in churches and chapels, he said, they would not be interested in seeing it on the screen.

Canon McKay admitted that at present his department was only "fumbling" with how best to use television for religious programmes.

The number of people who watch Associated Television's Sunday programme, "About Religion," has risen in the past two years from 170,000 to nearly two million.

ADELAIDE G.F.S. CAMP

FROM OUR OWN CORRESPONDENT

Melbourne, January 20

For the first time in the long history of the Girls' Friendly Society in the Diocese of Adelaide, this year's annual camp will be held inter-State.

More than forty girls aged between twelve and sixteen will leave Adelaide by train this week for Ballarat.

The girls will stay for nine days at the Church of England Boys' Grammar School, Ballarat, and return to South Australia on January 27.

CLASSIFIED

ADVERTISEMENTS

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

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DIOCESAN BOOK DEPOT. Hobart, Tasmania. MANAGER or MANAGER-ASSISTANT. Applications are invited for the above position. The successful applicant must be a communicant member of the Church of England, and have had experience in bookshop management. Salary will be according to qualifications. Apply in writing with copies of references to the Diocesan Registrar, G.P.O. Box 155C, Hobart, Tasmania.

LAND WITH garage in excellent position, opposite school, near shop, station and only 30 minutes to Central. Deposit £375. Finance arranged. Box No. 37, THE ANGLICAN.

FREE SCHOOL KINDERGARTEN Director, Adelaide, South Australia. Applications addressed to The Headmaster, St. Augustine's Grammar School, Unley, South Australia, are invited for positions of Director or assistant in the School's pre-school and sub-primary kindergarten, a 25 children unit. Qualifications: K.T.C. Diploma, Certificate, or equivalent. Salary from £640 for first directorship. Work exceptionally interesting with opportunities for development.

ORGANIST-CHOIRMASTER required, St. Thomas', North Sydney, New South Wales. Apply by letter to the Rector.

BOOKSELLER: Lady required to take charge of the Sunday School and Juvenile Department. Applicant should be Anglican, have a good working knowledge of Sunday School methods and equipment, also experienced in the buying and selling of juvenile literature. Write or telephone for appointment with the Manager, Diocesan Book Society, 202 Flinders Lane, Melbourne, Victoria.

S. MARY'S SCHOOL, Herberton, Queensland, requires for 1958: (1) Secondary School Teacher, general subjects. (2) Music Mistress. Apply The Sister-in-Charge, S. Mary's School, C/- The Community House, Laprairie Street, Albion, N.Z., Queensland.

LAYMAN REQUIRED. Opportunity for theological student to study with G.B.R.E. correspondence course and earn sufficient money for living expenses. Full accommodation provided. Driving licence essential. Further particulars Archdeacon Sambell, Brotherhood of St. Laurence, 67 Brunswick Street, Fitzroy, Victoria.

PRIEST REQUIRED. Opportunity for hard and challenging work in industrial area. Full particulars from Archdeacon Sambell, Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, N.Z., Victoria.

OUTBACK HOSPITALS and **FLYING MEDICAL SERVICES** offer outlets for Christian Service to qualified Nurses, Wardsmaids, Cook-Housekeepers. Apply to Bush Church Aid Society, Church House, St. Andrew's Cathedral, George Street, Sydney.

ACCOMMODATION VACANT

CLARO Guest House, Lavender Bay, Business Board, single and double. 7 minutes city by train, tram, or ferry. Mrs. Wren, XB256 (Sydney Exchange).

BUTHAR-GRA CHURCH of England Hostel, Croydon Park, New South Wales, has vacancies for women guests until February 29. Reasonable tariff. Apply The Warden, UA 1291 (Sydney Exchange).

ACCOMMODATION WANTED

UNIVERSITY STUDENT, male, requires single room in quiet home. Simon, 13 Molloy Avenue, Cooma North, New South Wales.

FOR SALE

ECCLESIASTICAL AND ACADEMIC Outfitters can now supply R.S.C.M. blue rayon gabardine cassocks, boys' sizes from £6/16/6 each. We specialise in outfitting chorists. Also procurable are rayon surplices from 7 guineas. Also albs, vestments, frontals, banners, Church linen, etc. Price lists from Mrs. E. J. Cooper, S. John's Rectory, 14 St. John's Street, Adelaide, South Australia.

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