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THE EAST ASIA CHRISTIAN CONFERENCE MEETS FORMAL APPROVAL GIVEN, NEW METHODS DISCUSSED

Representatives of forty-two Churches and councils from fourteen lands of East Asia formally approved the constitution of the East Asia Christian Conference at Kuala Lumpur on May 14.

What was established provisionally two years ago at Prapat, Indonesia, having received the approval of the Churches, has thus been realised.

The Reverend F. W. Coaldrake (Anglican); the Reverend C. F. Gribble (Methodist); the Reverend J. Stuckey (Presbyterian) and the Reverend F. F. Byatt (Inter-Church Aid) represented the Australian Churches at the conference from May 14 to 24.

Bishop Enrique Sobrepna, of the Philippines, chairman of the E.A.C.C., stressed in his opening address living together in unity and adventuring together in mission.

"Here as we gather we find ourselves predominantly from East Asia, and yet from all the world, giving fuller expression of obedience to the call of our common Lord . . .

"The prayer of our Lord is first of all a prayer for unity . . . not for its own sake, but for the purpose of effective witness in the world . . .

"Witness-bearing involves not only faithfulness in obedience, but effectiveness in performance.

"While the seeds of discord planted on Asian soil had come from the so-called 'older' 'sending' Churches of the West, the grain of concord, which is the gift of the Holy Spirit, had also been germinating in their midst and manifesting vital growth in their outreach through many of their missionaries and mission leaders faithful to Jesus Christ and indwelt by the Holy Spirit.

"The Churches of Asia soon discovered the oneness of the Gospel, that there were not so many gospels to proclaim, although many 'foreign' preachers sought to make it appear that way; and that it was not the will of the Evangel that those who responded to the Gospel should be consigned to different competing camps, but rather should be brought together into one Body in the one Lord.

"Our coming together at this time is to carry forward within the regional context through the Lord's prodding and directing what has been taking place in our respective countries in inter-Church co-operation and union and united witness-bearing, and of enriching Christian fellowship through unity and mission.

"Two years ago in Prapat, we worked out some plans for regional co-operation, unity and life together. We are here on mandate of our Churches to accept the plan, and actually to put it into operation.

PROXIMITY

"We cannot help but feel the need for such a plan of co-operation, union and witness on the national level as we face national issues. Equally we need the world-wide fellowship of Christians as we become confronted with the global challenges.

"And, by the same token, we must get together those who have been made neighbours by God through geographical proximity and similar conditions to face together our common task."

Bishop Sobrepna will visit Australia in February next year for the National Conference of the Australian Churches, being

held in Melbourne, from February 2 to 11, under the auspices of the Australian Council for the World Council of Churches.

Rajah Manikam, regarded as the father of the movement together of the Churches of East Asia, said that the evangelisation of East Asia by Asians is the business of E.A.C.C. As a delegate of the Tamil Lutheran Church, he said:

"I rejoice to see that Asians are now coming and speaking together, and are taking active leadership in running their own affairs.

"Evangelisation of East Asia will not be following the old Western missionary pattern, but it will be a pooling together of the resources of Asian Churches irrespective of denominations."

NATIONALISM

"The Christian must participate in this nation-building," M. M. Thomas, a layman of the Mar Thoma Orthodox Church, said in an address on the second day of the conference.

"The development of new structures for the new nation-states involves difficult choices in terms of the political, social and economic patterns to be followed," he said.

"These choices involve cultural and religious issues, because the choices mean a re-interpretation of basic values. What is happening is a search for a religious understanding of the nature and destiny of man.

"In this formative period, Christians must help to fill the vacuum created by the breakdown of old patterns and to define the goals of life for that

which is at stake," Mr Thomas said.

Mr Thomas enlarged on the difficulties which Christians face in trying to define what the new patterns should be. "It is not a matter of adopting a particular ideology," he said.

(Continued on page 12)



Deaconess Dora Schlatter of Bern, Switzerland (centre) with Head Deaconess Kathleen Sheppard of Melbourne (left) and Deaconess Patricia Nelson of Sydney at the Combined Deaconesses' Conference at S. Catherine's School, Waverley, last week.

THREE SMALL CHURCHES JOIN IN SUPPORTING AGED REFUGEE

The generosity of three small Anglican churches in Victoria has enabled the World Council of Churches to bring an elderly, partly-paralysed White Russian refugee to this country from China.

The council had been trying for nearly three years to help the refugee, Miss Zinaida Potapova, to rejoin her sister and nephew in Melbourne.

The churches, S. John's, Flinders, S. Mark's, Balnarring, and S. George's, Red Hill, guaranteed to pay £2,10/- a week towards maintaining Miss Potapova for life.

The total membership of the three congregations is less than 200 families.

The Vicar of S. John's, the Reverend H. A. Hall, was on the wharf to meet Miss Potapova when she arrived in Melbourne in the *Anshun* last month.

Anshun brought nearly 300 White Russian refugees from China, all assisted by the World Council of Churches.

Miss Potapova's sister, Mrs. Bankowsky, came to Australia with her blind son, Sergei, three years ago.

They now live in a home for the blind at Hampton, a Melbourne bayside suburb, where Mrs. Bankowsky is a nurse.

In spite of his handicap Sergei succeeded in his desperate struggle to learn English, and found a job with the Royal Institute for the Blind.

He began to save for a series of corneal graft operations which may some day enable him to see again.

But he and his mother could not afford to support Miss Potapova, even if some way could be found to bring her to Australia. Neither was able to sign the maintenance guarantee to Commonwealth immigration authorities, demanded before granting her an entry visa.

Meanwhile, in Shanghai, Miss Potapova was in a Chinese home for the aged, under constant pressure to return to Russia. Her only food was crude porridge made from a coarse cereal.

The poor food and continued mental strain undermined her health and she had a stroke which left her partly paralysed.

Then, last June, Mr Hall heard of her plight, and his three churches guaranteed to provide the extra £2,10/- a week needed to keep her in a Russian Orthodox Church home in Melbourne.

MANY HELP

With the maintenance guarantee signed, the council was able at last to begin the involved process of bringing Miss Potapova from China — enlisting the help of the Australian immigration department, the Inter-Governmental Committee for European Migration, the United Nations and British consular officials in Peking and Hong Kong.

The former minister for Immigration, Mr Arthur A. Callwell, took a great interest in Miss Potapova's plight, obtaining an anonymous gift of £100 which helped pay her fare from Shanghai to Melbourne.

For months anxious Resettlement Department officers in Melbourne heard nothing until suddenly the long silence was broken by the news that Miss Potapova had arrived in Hong Kong.

As the *Anshun* pulled into Melbourne's Victoria Dock, Miss Potapova peered anxiously over the railing. Then she sighted her sister and Sergei and her worn face relaxed into a laugh.

It was her first laugh for many long months.

GIFTS EXCHANGED BY CATHEDRALS

ECUMENICAL PRESS SERVICE

Geneva, May 20

Coventry Cathedral and the Cathedral of Stalingrad are exchanging gifts.

Coventry is sending a cross made of nails from the part of the cathedral destroyed by bombing in 1940.

The Russian cathedral has sent an icon with an inscription stressing the unity of all Christians.

DEACONESSES CONFER

SWISS SISTER WELCOMED

Deaconess Dora Schlatter of Bern, Switzerland, arrived in Sydney last week to confer with Anglican, Presbyterian and Methodist deaconesses.

The conference was held at S. Catherine's School, Waverley, from May 18 to 21.

At the opening meeting, the leaders of the Churches (or their representatives) were present to welcome Deaconess Dora.

The chairman was Deaconess J. McKinnon (Presbyterian), the vice-chairman, Deaconess D. Stark (Methodist) and the secretary, Deaconess G. Hall (Anglican).

The Bible Studies were led by Head Deaconess Kathleen Sheppard (Melbourne).

Deaconess Dora spoke several times; Head Deaconess Mary Andrews told of her impressions on deaconess work overseas; other addresses were given on local deaconess work.

The conference closed with a service of Holy Communion, the celebrant being Bishop R. C. Kerle.

Deaconess Dora, who is president of the Swiss Federation of Protestant Women, and the official representative of "Diakonia," the world Federation of Deaconesses, as well as being a Swiss representative of U.N.E.S.C.O., will be in Sydney for several weeks and will address women's gatherings.

The main meeting is to be held at the social hall, Bible House, 95 Bathurst Street, on Friday, May 29 at 1.45 p.m. All women are invited to come and meet this distinguished visitor.

ARCHBISHOP-ELECT'S ENTHRONEMENT

The Archbishop-elect of Sydney, the Right Reverend H. R. Gough, with his wife and daughter, is due to arrive in Sydney this morning.

The bishop will be enthroned Lord Archbishop of Sydney on 10.30 a.m. on Saturday, May 30.

He will be welcomed by the youth of the diocese in the Town Hall on Sunday at 3 p.m.

A diocesan welcome has also been arranged in the Town Hall at 7.45 p.m. on June 1.



The new headmistress of the New England Girls' School, Armidale, Miss Loyalty Howard (centre), with the Bishop of Armidale and the president of the Sydney branch of the Old Girls' Union, Mrs H. Nott, at a luncheon given in her honour on May 21. Miss Howard arrived from England two days previously.

CHRISTIANS IN BERLIN

CONSTANT PRAYER NEEDED

ANGLICAN NEWS SERVICE
London, May 22
The Bishop of Peterborough, the Right Reverend R. W. Stopford, who paid a flying visit to Berlin last week, speaks of his impressions of how Christians are facing the present situation.

Though he did not feel qualified to make pronouncements on the desperately difficult question of the future of Berlin and Germany, he got a feeling of the situation impossible to obtain without a visit there.

The bishop preached at two ecumenical services, one in the East and the other in the West.

The Immanuelkirche in East Berlin was completely filled with a congregation, which included a large number of young people.

He assured the people that they were much in the prayers and thoughts of the British people.

The service in West Berlin was held in Christ Church, Dahlem, and, in the congregation, were a number of British and American Service men and women.

STAFFING

Bishop Stopford said that the problem of staffing the churches in East Germany was extremely serious. No pastor from the West was allowed to settle in the East, nor could ordinands from the East be trained in the West. There were very few ordination candidates in the East.

Material conditions in East Berlin have improved, but the stream of refugees to the West continued. The people looked often sad and apprehensive, he said.

If the barbed wire went up at the Brandenburger Tor, there would be spiritual isolation for pastors and ministers; a virtual division of the Diocese of Berlin, renewed pressure on the younger generation, and complete division of families who already, living on different sides of the boundary, find it difficult safely to communicate with each other.

"Of their courage there can be no doubt. They need our prayers, and the assurance of the continued prayers and thoughts and interest of the British Christians," the bishop said.

STRANGLEHOLD OF THE STATE

CHRISTIANS WARNED IN E. GERMANY

ANGLICAN NEWS SERVICE
Geneva, May 20
Mr Klaus von Bismarck, in a broadcast, last month, on the West German radio, asks whether "The position of Christians in Eastern Germany today is that of a last desperate effort to throw off the stranglehold of the State".

Mr von Bismarck is the Director of Social Affairs of the Evangelical Church in Westphalia.

He said that the pressure exerted on Christians in the German Democratic Republic is "real and deadly".

While it is true that there are many large congregations, especially in rural areas, in industrial towns "very few parents or boys and girls have the courage to attend Confirmation in face of the increased pressure against it," he said.

"Within the Churches the trends in the German Democratic Republic have created certain tensions, but the State has not succeeded in destroying the unity of the Protestant Church," Mr von Bismarck said.

FORTHRIGHT SERMON

ENTHRONEMENT OF BISHOP

ANGLICAN NEWS SERVICE
London, May 22
Those who expected the unusual in the ordering of the service and in the sermon at the enthronement of the Bishop of Southwark, the Right Reverend Mervyn Stockwood, on May 9, were not disappointed.

The bishop, wearing a cope presented to him by the University of Cambridge, walked with crucifer, taperers and diocesan dignitaries from the chapter house across Borough High Street, stopping the traffic as the procession crossed.

CIVIC HEADS

In the garden, members of youth organisations and children from schools in the diocese formed a guard of honour all the way to the south-west door.

The bishop delivered his sermon to a congregation, which included the civic heads of local authorities south of the Thames, and his old friends, Mr and Mrs Ancurin Bevan.

Bishop Stockwood said that the Church must be concerned with every aspect of the nation's life.

God had willed that His character and His purposes should be discernible in the conditions in which men lived as well as in their lives, for the spiritual could only be known through the material.

"If the Church is to be true to its Master it must be in the thick of the struggle until every inch of the field of life is brought under the sovereignty of God.

"If it is to be the instrument of the Kingdom it cannot ignore issues like racial segregation, atomic warfare, and the desires of the people of the Middle and Far East for a more equitable distribution of the earth's resources," he said.

IMPACT

The question he asked about a parish was: "What impact is it making on the locality?"

Though he was convinced that the parochial system had an important part to play in the evangelisation of the country, he would like to see cautious experiments with a new type of priesthood and a new type of organisation.

"Is it possible," he asked, "that a man who works in industry and is also ordained will be better able to understand the needs and outlooks of his associates than one who, because of his status as a parochial clergyman, is inevitably, to some extent, segregated?"

The bishop said he hoped that the Church would be adventurous in co-operation with other denominations.

DOGMA

In the relationship between dogma and truth he said he was aware of some of the difficulties which thoughtful people, brought up in other academic disciplines, experienced when they tried to relate Christian doctrine to scientific knowledge.

"While we accept without compromise the basic concepts of the Christian revelation, there are many things of which we are ignorant, and many things which seem to contradict our claims.

"Come what may, we will follow where truth leads and always be intellectually honest and spiritually humble.

"In the final analysis the strength of the Church depends upon the calibre of its members," the bishop said.

FAITHFUL WORKERS

CHURCH IN EGYPT STRONG

ANGLICAN NEWS SERVICE
London, May 22
The Archbishop in Jerusalem, the Most Reverend A. C. MacInnes, when he visits Egypt this month, will be given an account of a stewardship which has been carried out faithfully.

The cathedral has been lovingly looked after in the two years since Suez, when the bishop and provost had to leave.

The visitor will find that worship and prayer have been continuously offered in the House of God.

The Archdeacon of Cairo, the Venerable Adeb Shamma, has held regular services in both English and Arabic, though he is the incumbent of the Temple Gairdner memorial church in Old Cairo.

When the English priests had to leave Egypt, there were only four Egyptian priests left to carry on. This they have done, with the help of lay readers and others, and are even planning to start re-building the Church Missionary Society hospital in Old Cairo.

They are also ready to take over a hospital from a Christian mission which will not return to Egypt.

Numbers in the Episcopal Girls' School have increased to a thousand, and three hundred others attend night school.

They are also carrying out social welfare work in Egyptian slums.

The diocesan officials are asking for English clergy; one is needed immediately at the cathedral, where the English congregation is going to increase rapidly now that visas for Egypt are not so difficult to obtain.

They think others will be needed for Alexandria and the Canal Zone, and help is wanted in other sides of the work.

LAYMEN HOLD A RETREAT

ANGLICAN NEWS SERVICE
Geneva, May 20
Anglican, Protestant and Roman Catholic laymen, working in international organisations in Paris, held a retreat, from May 1 to May 3, at Villemerie, France, to consider their common problems and seek practical solutions.

Future plans call for monthly meetings and an annual retreat. The theme of this year's retreat was "The Christian vocation in international diplomacy".

Those taking part said they had two tasks—to make a personal witness to those who worked around them, and to place the humanitarian ideals of international organisations in a Christian dimension.

The executive officer of the Christian Frontiers Council in the United Kingdom, the Reverend Daniel Jenkins, was in the chair.

BISHOP CONDEMNS ATOMIC ARMS

ANGLICAN NEWS SERVICE
London, May 22
The Bishop of Bangor, the Right Reverend C. O. Williams, said at Machynlleth, on Tuesday, last week, that to possess nuclear weapons and be prepared to use them was incompatible with Christian morality.

Christians could give two conscientious answers to the problem—either to use nuclear weapons in the defence of responsibilities or to abdicate responsibility by telling Russia and the N.A.T.O. countries we are retiring from the field because the effects of nuclear warfare are so devastating.

MISSION TO JEWS

JUBILEE RALLY IN LONDON

ANGLICAN NEWS SERVICE
London, May 22
Canon H. R. A. Jones of Christ Church, Jerusalem, was the speaker at the Jubilee rally of the Church Mission to Jews, at Church House, Westminster, on Friday, May 8.

"Reconciliation must be upmost in the healing of torn relationships and the building up of something new in Israel," the canon said.

Jews, to the number of one and a half million, have been brought to Israel in the last eleven years; they are of every background, language and tradition, with practically nothing in common.

Widely scattered groups are being brought together, and made conscious that they could become a unified people, he said.

German Christian pilgrims, who had been allowed into Israel in recent months, were healing the rift caused by Hitler's persecution of the Jews.

"It speaks much for the Jewish people," he said, "that they are prepared to open their gates to this first advance guard in the reconciliation between the Jewish and German people."

The Church Mission to the Jews was founded in 1809. In this third jubilee rally the Bishop of Chelmsford, the Right Reverend S. F. Allison, launched a £30,000 jubilee appeal fund to provide and endow a church fellowship centre somewhere in Israel.

CONFERENCE ON ARCHITECTURE

GREATER FREEDOM NEEDED

ANGLICAN NEWS SERVICE
Geneva, May 20
Architecture and the Church was the subject of a conference at the Ecumenical Institute of the World Council of Churches, near Geneva, from May 6 to May 12.

Twenty-eight architects, from European countries and the United States of America, attended the conference.

A statement, issued by the conference, appealed to the Churches to give greater freedom to church designers, and to use properly run architectural competitions in selecting builders of new churches. The statement declared that "formal membership of the Christian community and prior experience of the Church's problems" were not essential to architects.

"Since the Church must speak to the world as well as to itself, men who know the world as well as the Church are to be preferred to those who know only the Church," the declaration said. It advocated full mutual briefing between an architect and the church congregation he serves, but said "good churches are never built by committees".

The programme included discussions of modern churches shown by colour slides and a photographic exhibit. The members of the conference visited some modern churches in France and Switzerland.

CHAPLAIN APPOINTED TO W. AFRICANS

ANGLICAN NEWS SERVICE
London, May 20
Canon H. N. Hunter, till lately Vicar of All Saints', Yaba, Lagos, has been appointed by the bishops of the Province of West Africa as chaplain to their people in Britain.

Canon Hunter will spend May in London, and then visit university towns in the provinces.

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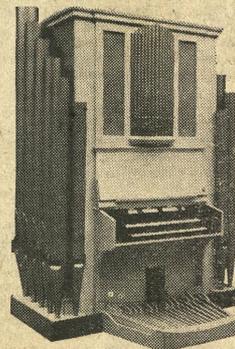
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The rebuilding of the organ in Hobart Cathedral has now been completed and our staff are now on with the rebuilding of the organs in St. George's Cathedral, Perth, and Geelong Church of England Grammar School. They will be in Australia for approximately another six months and will be pleased to receive enquiries for, and to advise on, schemes for new organs and restorations.

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BOYS HOLD CAMP AT DAYLESFORD

C.E.B.S. FROM THREE DIOCESES

Melbourne, May 25

Members of the Church of England Boys' Society from the dioceses of Melbourne, Wangaratta and Gippsland attended the May school vacation camp at Daylesford.

The Bishop of Bendigo, the Right Reverend R. E. Richards, visited the camp where boys from the Daylesford branch, in his diocese, assisted in the kitchen duties.

During the day, the activities of the campers were numerous, and included many hikes to mineral springs, for which the district is famous, and to mountains and old mines.

On the Sunday afternoon, the boys and leaders were entertained by Mrs Brooke, at her historic home "Wombat Park."

A boating expedition on Lake Jubilee was held one day combined with a hike and barbecue. On the Tuesday of the camp, all went to Ballarat for the day. On the last day of the camp, May 22, the campers played a football match against the Daylesford C.E.B.S., which was closely won by the campers.

In the evenings, the boys were catered for in many ways, with games nights, pictures, T.V. viewing in private homes, socials with the local C.E.B.S. and G.F.S.

On the Sunday in camp, the boys attended the parish church for the early celebration of the Holy Communion, and then again at night they attended the parish church for Evensong.

Each morning, there was a talk given by the chaplain, the Reverend J. F. Gibbins, who is Rector of the Parish of Daylesford; this talk was followed by prayers. Each evening, last thing, the camp said Compline together.

The commandant of the camp

ANNUAL COUNTRY VISIT

LAY READERS AT KAPUNDA

FROM A CORRESPONDENT
Adelaide, May 20

Members of the Adelaide Diocesan Lay Readers' Association visited Kapunda on May 9 and 10 for their annual country visit.

The visitors assisted at Sunday services, singing the service, reading the lessons, preaching and playing the organ.

They were officially welcomed to the parish by the rector, the Reverend L. P. G. Smith, at a social on Saturday night.

The association secretary, Mr W. J. A. Pryke, thanked the parishioners for the goodwill shown the visitors.

At a special Evensong in the beautiful historic Church of S. Matthew at Hamilton, Mr Smith outlined the history of the church.

The original Church of S. Matthew was first opened in 1857; it was the first Anglican church to be built in the area bounded by Burra in the north and Gawler in the south.



Members of the Adelaide Diocesan Lay Readers' Association outside the century-old Christ Church, Kapunda, South Australia.

was the Reverend T. Banfield, diocesan secretary of C.E.B.S. in the Diocese of Wangaratta, who, unfortunately, was laid low with influenza during the camp.

Mr Ron Edwards, of Daylesford Branch, was quartermaster, and Mr C. W. Killmister was the main leader of the camp.

All leaders did a wonderful job at the camp, and it is hoped that this camp will be the forerunner of many similar camps in the future, when the attendance will be even greater and more representative.

A "HERALDS OF THE KING" CAMP HELD AT BATHURST

FROM OUR A.B.M. CORRESPONDENT

Bathurst, May 25

More than 120 boys and girls from the dioceses of Sydney, Newcastle, Bathurst and Armidale attended the annual "Heralds of the King" camp here during the school holidays.

The chaplain was the Reverend N. J. Eley; the camp was organised by the N.S.W. office of the Australian Board of Missions.

Mt. Panorama, Bathurst's diocesan youth camp, was the site chosen and it proved to be an admirable choice.

The Bishop of Bathurst, the Right Reverend E. K. Leslie, was camp visitor and enchanted everyone on the opening night with his talks round the campfire on the mountain top.

As well as the daily programme of morning and evening prayers, Bible "chats" were led by the Reverend A. Tipping and there were field talks conducted by various members of the staff including teachers and Moore College students.

Workshops in practical activities including bushcraft, singing, handwork, drama and P.T. were also part of the programme, the whole of which was under the direction of the Federal Youth Secretary of A.B.M., Miss Dorothy Hills.

Attendance at the cathedral Evensong was a new experience for many of the children especially those who came from

country districts.

There was a good deal of hearty singing and good-natured joking on the half-day picnic and much hilarity at the camp concert and fancy dress party.

There were some who said they had never walked so far before, others who said they had never learned so much or laughed so much in such a short time.

One hundred and twenty excited, informed, if slightly hoarse, boys and girls returned to their homes in Sydney and New South Wales country areas after experiencing what they claimed to be "the time of their lives."

Attendance at the cathedral Evensong was a new experience for many of the children especially those who came from

SUCCESSFUL STEWARDSHIP CAMPAIGN IN PARKES

FROM A CORRESPONDENT

Parkes, May 22

The "Family Action" Stewardship Campaign conducted by the Parish of S. George, Parkes, Diocese of Bathurst, has concluded its first stage successfully.

Canvassers visited 1,286 homes in a successful bid to provide adequate funds for the three year budget.

There is an atmosphere of renewed vigour in the Parish of S. George. Laymen who took part in the campaign as canvassers have found new fellowship in working together.

At the final report meeting, they expressed their determination to continue in their new found fellowship.

Thanking the men for their part in making the canvass a success spiritually, socially, and financially, the Rector of S. George, the Venerable W. Chas. Arnold, told them:

"This is not the end. This is only the beginning. A new era has started for this parish. The

achieving of our budget aim will enable us to fulfil our obligations as a parish in many ways. It is up to us all to continue the work of evangelism that has begun."

Mr Henry F. Hawkins of the Diocese of Sydney Department of Promotion, who directed the canvass, congratulated the canvassers on the number of homes visited, and the results achieved.

Chairmen of the various committees, speaking at the meeting, were unanimous in acknowledging that the campaign had brought inspiration to themselves and to those they visited. There is now a much fuller understanding of the activities and obligations of the parish family amongst its members.

The campaign now enters the second stage of consolidating the ground already gained, and establishing an adequate pastoral organisation to meet the requirements of this large parish.

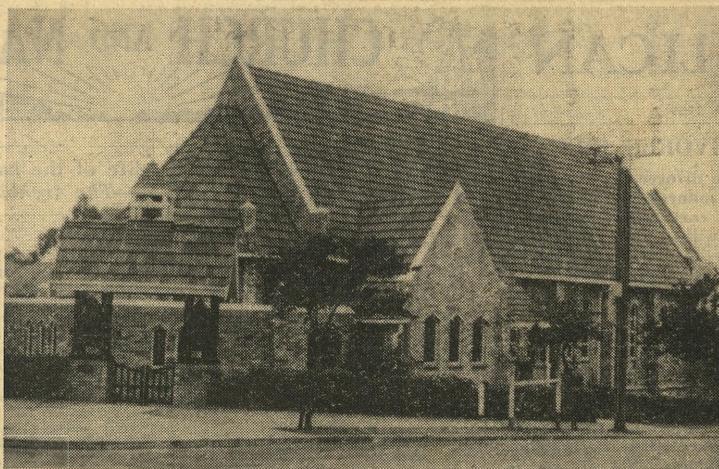
The parish looks forward with interest, then, to the visit, on Sunday, May 31, of the Director of Promotion in the Diocese of Sydney, the Reverend R. S. R. Meyer, who is to speak about post-canvass parish activities.

Mr Meyer will preach at services in S. George's, and address a meeting of the members of the Parkes Anglican Men's Movement and all canvassers.

CONSECRATION OF RUSSIAN BISHOP

The Reverend Archimandrite Dositheus was consecrated Russian Orthodox Bishop of New York on May 9.

Under the jurisdiction of Patriarch Alexei of Moscow, he will be in charge of the diocese.



S. Paul's Church, Ashgrove, Brisbane, showing the lych gates which are a memorial to the late King George VI.

THE ASHGROVE EXTENSIONS

DEDICATION ON WHITSUNDAY

FROM OUR OWN CORRESPONDENT
Brisbane, May 25

S. Paul's Church, Ashgrove, Brisbane, has had to be extended to cope with the growing congregations.

These extensions are in accordance with the original plans drawn up before the foundation stone was set by the Archbishop of Brisbane, the Most Reverend R. C. Halse, on July 1, 1951.

S. Paul's was the first brick church to be built in the city of Brisbane after the Second World War.

It has been built on a site acquired by a former rector, Canon D. J. Garland, during his incumbency of 19 years.

When he died, Canon Garland left the sum of £1,000 to start a building fund for the church.

Archbishop Halse dedicated the church less than a year after the setting of the foundation stone, on June 15, 1952.

At that time the sanctuary, the chancel, part of the nave, a columbarium and a crypt were built.

Later, an organ chamber was built and an organ installed and now the nave and crypt have been completed and yet to be added are a tower, a chapel and the western cloisters.

At the time of the building of the first part of this church in 1951, King George VI died and within a month lych gates were installed to his memory, and S. Paul's claims to have the first memorial within the Empire dedicated to the memory of a beloved King.

The Archbishop of Brisbane dedicated the extensions to the church at the 9 a.m. Sung Eucharist at S. Paul's on Whitsunday.

"PROMOTION" FOR BATHURST

FROM OUR OWN CORRESPONDENT
Bathurst, May 25

The Synod of the Diocese of Bathurst this month approved the establishment of a Diocesan Department of Promotion.

They elected a Council of Promotion and set aside £3,000 in the budget to provide for the department.

The Director of Promotion in the Diocese of Newcastle, the Reverend Eric Barker, addressed the synod.

STEP FORWARD OF THE A.T.S.

The Anglican Truth Society announces that the Bishops of Adelaide, Newcastle and Riverina have accepted the office of Patron to the society.

This brings the number of diocesan bishops actively working with the A.T.S. to six, as the Bishops of North Queensland, Rockhampton and Kalgoolie are already members of the committee.

FACT & FANCY

S. Francis' College, Brisbane, has its Rugby League team ("The Anglican," May 15) and now Ridley College, Melbourne, reports that it has formed a football team ("Australian Rules, of course") writes the sports secretary! Ridley played its first match on May 16 against All Saints' parish, North Footscray, defeating them by 27 points.

Any popular after-dinner sneaker will sympathise with B.B.C. broadcaster, Wynford Vaughan Thomas, who confessed in a B.B.C. programme for Australia that he personally solved the problem of finding time to compose the after-dinner speeches constantly demanded from by giving the same one, provided he had not previously spoken within a radius of fifty miles of the town he was visiting. Only once, he said, had he run into disaster. "By some hideous mistake—I think the society had changed its name—I wasn't too certain where I was. I delivered my speech, but it didn't go down as well as I had expected. Then the chairman got up and in a solid northern voice said, 'I think we all enjoyed Mr Thomas's speech, and since he delivered it to us two years ago, I think we'll all agree that he's polished it up wonderfully!'"

"The Stewardship of Money" campaign has begun well in English churches. One correspondent reports that he was so carried away by the build-up that on the first Sunday he slipped a ten-shilling note into his pocket, ready for the collection, instead of his customary five shillings. But when he got home the treasury note was still with him. He had absent-mindedly put the third and final demand note for his telephone account into the bag!

At the dinner, given in honour of the retiring Bishop of Southern Ohio, the Right Reverend H. W. Hobson, the bishop's son delighted the whole assembly when he said: "Frankly, Kitty, Margery and I find it impossible to describe for you what it was like to grow up in a household in which the only hint you had as to whether the punishment for your misdeed would consist of a spanking or being prayed over was the way your father had his collar turned when he appeared at breakfast."

The Church Times reports that Southwark Cathedral, London, is unusual in that it has a woman churchwarden. Southwark is a parish church cathedral and, as a parish church, it has a parish council and two churchwardens. The Provost, the Very Reverend G. E. Reindorp, who is also the rector, nominated Miss Marion Stockdale, Senior Sister Tutor at Guy's Hospital. As Rector's Warden she has a stall in the choir of the church, and takes part in official processions, wearing the robe of her office.

Her Royal Highness Princess Alice received seven debutantes at a garden party at S. Andrew's Rectory, Longreach, Diocese of Rockhampton, on May 2. The next morning she was among the worshippers at the 7 a.m. Eucharist.

B.G.S. TO HAVE A LARGER STAFF

FROM OUR OWN CORRESPONDENT
Bathurst, May 25

The arrival of two new priests from England will shortly bring the strength of the Brotherhood of the Good Shepherd to fifteen priests and five probationers.

The brotherhood's work has expanded tremendously in the last six months, with Brother Aidan (Darwin) joining Brother Hamish and Brother Francis in the Northern Territory.

S. Stephen's House, a hostel for school children has been opened in Bourke.

In addition the brotherhood runs S. Faith's House, Dubbo, and in 1958, spent nearly £1,500 on clergy training.

THE ANGLICAN

FRIDAY, MAY 29 1959

THE FEDERAL DIVORCE BILL

The confused state of the divorce laws throughout Australia at present has produced much hardship and uncertainty, not a little corruption, and some injustice. Any move which will at least ensure the application of a uniform law in matrimonial causes to all citizens, irrespective of the State in which they live, is to be welcomed. For this reason alone, the Divorce Bill presently before the House of Representatives will have the general approval of Anglicans.

The teaching of the Church on the nature and significance of holy matrimony is clear and unequivocal. The Prayer Book service means what it says, and no efforts by "liberals," theological Trotskyites or others have succeeded in changing what the Church teaches, namely, that divorce is unknown to and unrecognised by the Church of England. The position is as simple as that, and until the Church takes order otherwise no true Anglican may flout her teachings—upon whatsoever grounds of apparent reasonableness—without incurring the charge of disloyalty.

At the same time, even were this not an age of secularism in which the teachings of the Church are generally disregarded, it would be contrary to the nature of the Church to attempt to enforce acceptance of her teachings upon non-believers. Most Australians are non-believers, schismatics or heretics. According to the lights of the first group, divorce is a proper solution to certain marital difficulties. These people are just as entitled to use the facilities afforded by the Courts as true Christians are entitled to refuse to use them.

From the viewpoint of most unbelievers, some schismatics and heretics, the Bill before the Parliament is eminently reasonable. There seems little in it to which Anglicans can seriously object, since its application does not concern us, since it appears merely to remove anomalies without unnecessarily widening the grounds for divorce, since its effect in some particulars will make suits in divorce more difficult, since it imposes condign restrictions upon publicity about divorce cases, and above all since it renders divorce impossible during the first three years after marriage, with all that this entails in the light of the statistics available.

The Church can give positive approval to some provisions in the Bill. These include restrictions upon that former well-known racket, the New South Wales ground of non-compliance with an order for the restitution of conjugal rights, which had placed some divorce suits in that State almost on a par with proceedings in such enlightened areas as Reno. The provisions for effecting a reconciliation between estranged partners in marriage are potentially excellent: they are such that it is up to the Church to make the most of its chance of using them, with the help of public moneys, through marriage guidance bureaux. The provisions for the protection of the interests of children whose parents seek recourse to the Courts are excellent: they are such as to ensure that, in the ATTORNEY-GENERAL'S words, "no mutual consent and no disregard by the parents" can get around the assessment of the Courts of the needs of the children.

The Bill is a particularly lengthy and somewhat complicated one. It will no doubt be improved in detail following discussion in and outside the Parliament, however generally acceptable it may at first sight appear in principle. Here is one good example of the need for a Primate's secretariat in the Church, capable of serving up the kind of paper upon which an official view might be based. In the absence of such machinery, it is to be hoped that the bishops, or the Standing Committee of the General Synod, at least, will be able to examine the Bill and to express the mind of the Church upon it in detail before its second reading.

A MATTER OF "ETHICS"

The most blatant example of a restrictive practice which exploits the consuming public—particularly the wage-earning section of the public—to be made public in recent years was afforded in Sydney last week when a wicked and anti-social group of T.V. manufacturers succeeded under the pretext of imposing a code of "ethics" in inhibiting sales of their goods by retailers who sought in their advertising to give consumers information about interest rates which any man in his right mind would require to know. The managing director of one of the manufacturing firms concerned is that well-known Victorian Minister of the Crown, Sir Arthur Warner, to the impropriety of whose holding of dual offices reference has already been made in these columns.



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

He Was More Than A Dour Dulles

As a son of the manse with one of his own sons training for the Roman Catholic priesthood, John Foster Dulles, great American, who died this week, could be assumed to have had a catholic (with a small "c") interest in religion.

But, of course, it is well known that he had a particular interest in one Christian denomination, Presbyterianism, and had thought of becoming a minister in that Church.

We are inclined to marry adjectives to religions: "dour Presbyterian" and, lamentably, "nominal Anglican," are examples. John Foster Dulles, in appearance and in character, was probably most people's conception of a dour Presbyterian.

His was the mighty responsibility, from President Eisenhower's inauguration in 1953 until early this year, to formulate and administer the foreign policy of the United States. The leadership of the West in its contacts with the communist countries was in his hands.

At times the Western world shuddered for fear of the dangers along the ways he was leading, particularly in the policy which became known as "brinkmanship."

But it was the measure of Dulles' greatness, and of the grudging, but growing, affection which the man had won, that the news of his laying down of office early this year caused much anxiety in the West.

How a man, stricken with cancer, maintained for so long his strenuous round of travel to a seemingly never-ending series of conferences is amazing. And, when at last he had to resign his post and go into hospital, the calm spirit of Christian fortitude in which he faced death made a deep impression. It seemed then that "dour" was not the proper adjective for him after all. His spirit was finer and greater than that.

CENTENARY OF CHURCH UNION

5,000 PILGRIMS AT WALSINGHAM

ANGLICAN NEWS SERVICE

London, May 22

Some five thousand pilgrims went to the shrine of Walsingham, on Whit Monday, to celebrate and to give thanks for the centenary of the Church Union.

Walsingham pilgrimages began during the reign of Edward the Confessor.

In 1061, the Lady of the Manor of Walsingham Parva, Richeldis de Faverches, had a vision of the Virgin Mary three times.

She commanded her to build a replica of the house in Nazareth in which the Holy Family lived. Penitents visited the shrine until it was destroyed in 1838.

In 1921 the vicar, the Reverend A. H. Patten, set up in the parish church a statue of the Virgin, copied from the seal of Walsingham Priory, and ten years later moved it to a new shrine built on what is believed to be the site of the former one.

The main service on Monday was the Liturgy of the Church, celebrated by the Vicar of S. Martin's, Brighton, the Reverend Colin Gill.

The preacher was the administrator of the shrine, the Reverend Colin Stephenson.

The vast congregation stood and knelt on the lawns for the services and returned to the shrine singing a solemn Magnificat.

A Fatal Blow In New Guinea

If a New Guinea native had struck a white man, causing his death, it is inconceivable that the penalty on the assailant would have been merely a fine.

But last week a white farmer who hit a New Guinea native, who subsequently died, was fined £150. The judge said that, if the assailant had been gaoled, he would not have been able to return to New Guinea after serving his sentence in Australia.

That would certainly be a hardship to a man whose livelihood, presumably, depends on his New Guinea interests. But surely it is not an adequate reason for dealing comparatively lightly with a man whose action caused the death of another man.

It should not be impossible to alter the law (if that is the impediment) so provide that a gaol sentence served in Australia should be no bar to a man's return to his own country or, alternatively, to provide for the gaol sentence to be served in New Guinea.

RELIGIOUS BROADCASTS

(The sessions which are conducted by the Archbishop of Sydney are marked with an asterisk.)

RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m. W.A.T.

*May 31: The Enthronement of the Archbishop of Sydney, the Most Reverend H. R. Gough.

DIVINE SERVICE: 11 a.m. (N.S.W. only)

*May 31: S. Andrew's Cathedral, Sydney.

RELIGION SPEAKS: 3.45 p.m. A.E.T., 10.45 p.m. W.A.T.

May 31: "That the World may believe"—A series on Christian Unity—The Reverend Frank Hamblin.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6.00 p.m. W.A.T.

May 31: The Christian Business Men's Convention, Queensland.

PRIME TIME: 7.15 p.m. A.E.T. and W.A.T.

May 31: The A.B.C. Adelaide

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

May 31: The Reverend Rex Mathias.

THE EPISCOPAL: 10.45 p.m. A.E.T., and S.A.T., 10.50 p.m. W.A.T.

May 31: For the First Sunday after Trinity—Broadcast from the B.B.C.

FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

June 1: The Reverend S. J. Henshall.

READINGS FROM THE BIBLE: 7.00 a.m. A.E.T., 8.25 a.m. S.A.T., 8.10 a.m. W.A.T.

*June 1: The Very Reverend W. P. Baddley.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 9.25 a.m. W.A.T.

June 1: The Reverend Frank Boreham.

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

*June 1: Mrs Mary Johnson.

*June 2: The Venerable J. R. Bley.

June 3: School Service, "Stories from the Old Testament"—"God Tells Moses of His mercy."

June 4: The Reverend George Nash.

June 5: The Reverend Lawrence White.

June 6: Dr Grove Johnson.

EVENING MEDITATION: 11.15 p.m. A.E.T., 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

*June 1-6: Canon L. J. May.

RELIGION IN LIFE: 10.00 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

*June 3: "Man to Man"—The Reverend Godfrey Kircher and Mr George Mitchell discuss some of the trials of bereavement.

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

*June 4: S. Andrew's Cathedral, Sydney.

TALK: 5.20 p.m. A.E.T., 4.50 p.m. S.A.T.

June 6: "The Eternal Flame" by R. Brauch reviewed by the Reverend Ebon Newman.

TELEVISION:

May 31:

ABN2, SYDNEY:

3.45 p.m.: The Enthronement of the Archbishop of Sydney, the Most Reverend H. R. Gough.

4.45 p.m.: "Young Sunday"—Father John McMahon tells how the Bible speaks of shepherds.

9.30 p.m.: The Enthronement of the Archbishop of Sydney, the Most Reverend H. R. Gough.

9.45 p.m.: "The Holy Trinity"—The Very Reverend L. P. Moran.

ABV2, MELBOURNE:

4.45 p.m.: "Stories from the Bible"—"The Voyage to Rome" Dr Paul White.

10.00 p.m.: "Has any man seen God?" The Reverend Peter Newall and Mr Justin O'Brien discuss some difficulties in representing religion visually.

In a week when Australians have been particularly vocal about the inequities of South Africa's apartheid policy by criticising an ex-Cabinet Minister from that country, who includes an explanation of that policy in a lecture tour he is making in Australia, it is a shock to find that our practice of justice is also discriminatory against a native race.

The Minister for Territories, Mr Paul Hasluck, has said his department is considering whether it can appeal against the sentence.

As this comment is being written, no decision on that point had been announced. But to the lay mind the case cries out for re-opening.

When Clergy Write The Leaders

Australian newspaper editors, I believe, occasionally call in a clergyman to write a Leading Article on Christmas, Easter or some other religious subject on which they or their Leader writers consider themselves to be inadequately equipped to write authoritatively.

For instance, I understand that an editorial on the significance of Good Friday, which appeared in a city newspaper a year or two ago, and drew much favourable comment in the letters column, was written by a bishop.

But the *Melbourne Age* has just revealed that it relied regularly for many years on a minister of religion for its Saturday Leader (it runs only one on that day). He was the Reverend Dr F. W. Boreham, who was ordained into the Baptist ministry as long ago as 1895, and was 88 when he died last week.

Apparently the late David Syme had left instructions in his will that the Saturday Leader should always be of an uplifting, educational nature. It is remarkable that Dr Boreham had the energy and inspiration to continue this task to the end of his long life. Indeed, I believe he was well ahead of his task and left a considerable supply of Saturday Leaders in hand.

As a writer who cannot think off a typewriter (and, perhaps, very imperfectly then!), I was interested to read that Dr Boreham wrote all his Articles by hand (Lord Montgomery, you may recall, wrote his recent memoirs entirely in pencil).

But the real secret of Dr Boreham's writing was that he applied himself regularly to the task. He wrote nearly every day. He was methodical, too. He kept a notebook and pencil beside his bed and jotted down ideas even while he was trying to woo sleep.

I'm sure there's a moral there for those of us who cannot keep to a schedule, whether it is playing the violin, learning shorthand or keeping a large garden in order.

—THE MAN IN THE STREET.

CLERGY NEWS

DOYLE, the Reverend T. E., Rector of Cressy, in the Diocese of Tasmania, has been appointed Rector of the parish of Glenorchy, in the same diocese.

HARRINGTON, the Reverend P. A. S., Vicar of West Croydon, England, has joined the Brotherhood of the Good Shepherd. He is stationed at Breward.

INGOLDSBY, the Reverend F. S., Rector of Northumbria, in the Diocese of Sydney, has been appointed Rector of the parish of Swanswick, in the Diocese of Tasmania.

MCALISTER, the Reverend W. D., has been made a Canon of All Saints' Cathedral, Bathurst.

CLERGY ILLNESS

GLOVER, the Venerable W. P., who attended the diamond jubilee celebrations at S. John's College, Morpeth, this month, is in hospital in Bathurst. The archdeacon's condition is improving.

ONE MINUTE SERMON

SEALING OF THE FAITHFUL

REVELATION VII: 1-8.

AND NOW we'd expect the opening of the seventh seal. But no! Two happenings taking the whole of this chapter are introduced between, in order, to contrast the preparedness of the Church of God for the end and the panic we have seen in the unprepared world.

The earth has four corners in view of the four quarters from which the winds blow, and four angels hold in control the winds, for it was a Jewish belief that a terrific wind-storm would usher in the end. Anyone who has seen the trees on the coast by San Francisco will realise what wind can do to trees.

A fifth angel is pictured coming up from the sunrise having the signet ring of God. He will mark with the seal all those who are God's people, as a means of warding off forces of evil, and the angels of the winds must not let them loose till this task be complete. The final catastrophe will not happen till the Church of God is ready.

The seal does not witness the marking of God's people but he does hear the number announced and who they are. There are 12,000 each for the twelve tribes of Israel, though the tribe of Dan is omitted and Joseph's elder son, Manasseh, included. In Jewish thought it was expected that the Anti-Christ would come from the tribe of Dan.

It would seem likely that this vision is meant to represent not merely the Jewish Christians but the Church as the true Israel for none are sealed but these 144,000 who are mentioned again in Rev. 14: 1.

Much controversy has centred round this verse, and there are today sects who believe they represent the 144,000 and that all others are outside this sealed and chosen people. They miss the significance of the second vision which follows closely. In this first vision, just as the Israelites were marshalled under their tribal banners for the campaign—they fought before the Promised Land became their own, so here the true Israelites of that first generation are marshalled as they face the imminent peril of persecution, fighting the battle against the Roman Empire for the survival of the Church of God.

CHURCH ARMY AT YALLOURN

RENEWED INTEREST IN THE FAITH

FROM A CORRESPONDENT

Yallourn, Vic., May 21
Captain Coad of the Church Army Training College, assisted by two brothers in training, conducted a mission, early this month, at Yallourn, Gippsland.

The number attending the early Eucharist each morning gave assurance of an inner prayer circle offering up the mission for their intention, and attendance at the evening services compared favourably with previous missions in the parish.

In the children's services at North Yallourn attendances were double those at the usual Sunday school.

A renewed interest in the Christian faith is shown by the fact that nearly fifty new subscribers joined the Bible Reading Fellowship, and twenty-two adults from Yallourn and four from North Yallourn have asked to be prepared for confirmation.

Results of the mission seem to show that a new approach in modern day mass evangelism at the parish level is necessary, and that specialists will have to prepare carefully for similar evangelistic efforts in the future.

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 correspondents to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

THE LAMBETH FILM POPULATION AND HUNGER

TO THE EDITOR OF THE ANGLICAN

Sir,—The newly released film of the Lambeth Conference is splendidly produced, and in most respects to be warmly commended. But it contains one blemish which cannot be allowed to pass unchallenged.

In the 1958 Lambeth Report there was a definite, though cautious, tendency to approve of measures for reducing the growth of population, and so to some extent supporting the Malthusian theory that population by a natural law tends to outstrip subsistence.

The film strengthens this tendency, though still somewhat cautious. The spokesman-bishop who dealt with this aspect of the report gave the impression that the Malthusian theory is an established fact.

In my opinion this is regrettable, not only because I believe that the theory is demonstrably false, but also because it throws the blame for human want and misery on the Creator, instead of on political wickedness. No doubt the Lambeth Fathers did not intend to imply this, but they cannot escape the implications of the theory.

There is unlimited literature for and against the theory. The devastating attack in "Progress and Poverty," and the United Nations' F.A.O. publication "The Geography of Hunger" (1952), should be read by all who are seriously disposed to study the great social problems of yesterday and to-day.

Put very briefly, some of the most obtrusive facts opposed to the theory are:

- (1) Every new mouth in the world is accompanied by a pair of hands and all the urges to produce to satisfy hunger.
- (2) The more men the more food, where the natural opportunities are not destroyed or lessened by man-made laws.
- (3) An enormous amount of arable land in the world is still untouched. To quote Fr. William A. Kaschmitter, a missionary in Manchuria, China and Japan for over 20 years: "Perhaps 79 per cent. of the land that could be used for food production is now simply going to waste. The Mississippi Basin alone could support 500 millions. Brazil could support twenty times its present population."
- (4) Much as population has increased in the last five centuries, the production of food has much more increased.
- (5) Under normal conditions a large population produces more per head than does a small population.
- (6) Poverty and hunger have been rampant when populations have been much smaller (nearly always when mis-rule was rampant).
- (7) The leading countries are fantastically concerned about their surplus food production. In 1956 the U.S. Government purchased surplus farm-products for over 9 million dollars, and stored them at a cost of one million dollars a day, just to keep them off the market. In 1959 the wheat industry is "concerned" over the prospect of a bumper wheat harvest in Europe.

Bad government, such as trade restrictions and landlordism, which are to be found in all countries, is now invariably responsible for the want and misery which are mistakenly at-

tributed to over-population. Those who wish to remedy the situation should turn their serious attention to the principles of good government. Among the penalties for failure to do this, and for our criminal apathy, is the progress and triumph of communism.

Yours etc.,
W. A. DOWE,
Director,
Australian School
of Social Science,
92 Pitt Street,
Sydney.

MT. MAGNET'S NEED

TO THE EDITOR OF THE ANGLICAN

Sir, I am sure that all who read the letter in last week's issue under the above heading must have shared in Mr Rich's sense of sadness in the knowledge that no one has offered to take his place at Mount Magnet in the Diocese of North-West Australia.

Two years ago the Church in Australia rejoiced in the offer of two young priests to strengthen the hands of the heroic Bishop John of the North-West and also in the Brotherhood of the Good Shepherd sending two members of the Society to work in the vast area between Darwin and Alice Springs.

At that time the Church of England in the more settled parts of Australia was moved to think seriously of its obligation to the very isolated people "in the centre" and in the North-West and with a very good start in both men and money it was unthinkable at that time that within two years our fellow Christians at Mount Magnet and surrounding country should again be deprived of a regular schedule of services.

Fortunately the work in the Territory undertaken by the Brotherhood of the Good Shepherd has been maintained, and even extended by the addition of Darwin to our two original centres of Tennant Creek and Katherine and we now have three priest Brothers at work in these vast districts. It is hoped that a fourth will be sent before the end of the year.

The Brotherhood, of course, has an advantage in that its members are directed to the work and, therefore, the thought of our districts in the Territory being unsheltered does not enter our minds.

As apparently the Bush Church Aid Society works on a volunteer basis there is always the likelihood of their work, so splendidly begun, languishing through an absence of that spirit of adventure which was so much in evidence amongst the younger clergy of previous generations.

Mount Magnet's need has been placed on the Intercessions at the Brotherhood House and it is hoped that the splendid work carried out, under extremely trying conditions, by Mr Rich and his good wife will not be allowed to languish through our neglect.

I am,
Yours faithfully,
(Archdeacon)
L. C. S. WALKER
Brotherhood House,
Dubbo, N.S.W.

THESE NEW CHURCHES!

TO THE EDITOR OF THE ANGLICAN

Sir,—At intervals lately I have been myself have gaped at illustrations of buildings for public worship, dignified by the name of churches, and designed by architects whose sole aim appears to be departure from tradition at any aesthetic cost. The article which you publish by Mr N. W. McPherson (May 15) explains much.

Mr McPherson writes: "What influences have recent scientific discoveries had, for instance, on the mediaeval conception? In those days the solid things of life were material. They were the real, the reliable things, while spiritual values were insubstantial, shadowy." That statement is the exact opposite of the truth.

It is the towering sin of this generation that we are pridefully

certain that all our forefathers were fools, but the historical fact is that they had a much clearer apprehension of S. Paul's dictum: "The things that are seen are temporal, but the things that are not seen are eternal." Take, for instance, the change in the meaning given by them and by us to the word "substance": to them it meant the inner reality behind and beneath the outward appearance; to the modern architect it means that which can be seen and handled, lifted and set down. (Theologically, "substance" still means inner and eternal reality, but it has become a technical theological term, meaning the precise opposite to its scientific connotation.)

Because they believed the Church to be a supernatural organism, supernaturally endowed and upheld (and this is sound Anglican doctrine today), our forefathers had not thrown overboard their belief in miracles, as so many professing Christians have done in this generation. They expressed their beliefs in soaring stone.

Nothing is destroyed, Mr McPherson, when atoms are smashed and matter transmuted into force: God is still more powerful than man.

Yours faithfully,
A.F.

AFRICA—WILL ISLAM WIN?

TO THE EDITOR OF THE ANGLICAN

Sir,—The news-letter of Canon M. A. C. Warren, referred to in your issue of May 8, may have been prompted by an article written by a layman, and published in the London *Spectator* in February last under the title: "Christianity's Lost Continent."

He begins by saying: "The truth is that the immense Christian effort of the last hundred years in Africa, so costly in people and treasure, is on the wane and is without the sense of direction it once had."

Some of the reasons he gives for his belief are as follows: "The creep of secularism is growing to a gallop in Africa, and within the echelons of higher education in the resplendent university colleges the Christian faith has for many been left behind. It is just here that some see the most potent sign that Christianity may lose Africa."

"The Church is failing to appeal to the rising generation of young intellectuals—the ones who are staffing the administrations, the governmental young men who see the omniscient State as the universal provider of the good life, and are learning the tricks of files, committees, commissions and reports."

"All this is particularly noticeable at a vulnerable point for organised Christianity—the kind of men entering the Christian ministry. Most African clergy start life as village catechists and by dint of faithful service are eventually ordained after periods of theological training which have to be laid on the miserably weak foundations of a totally inadequate general education."

"Higher education in Africa has, so far, provided no new stream of recruits for the ministry, which is regarded as a calling for the third and the fourth rate. Unless a change happens here within the next ten years there will be no African leadership within the Church able to claim the respect of the growing numbers of educated Africans."

"If Christianity, in spite of its pockets of strength, looks like losing Africa, Islam looks like winning it. All along the west coast of Africa Islam progresses ten times more rapidly than Christianity. Islam gains because it appears to be a genuinely African religion, without race-consciousness, secure in the bonds of brotherhood which link Muslims solidly together. Islam is now an alternative religion to Christianity in Africa."

"These passages reveal how great is the need for the recommendations made by Canon Warren to be put into effect with the least possible delay."

Yours, etc.,
A.C.H.L.
Cheltenham, Victoria.

I'D LIKE TO KNOW . . .

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

What does the Christian Scientist believe, and why is Christian Science a deviation from orthodox Christian belief?

Some time ago, in answer to a correspondent who suggested that the modern-day deviations should receive regular treatment, I wrote that, from time to time, I would deal with one of these heresies.

There are many fine people who are Christian Scientists. I have worked with some, and could not have found better colleagues, but while they possess some of the truth, there is much in the old sophism that they are neither Christian nor Scientist.

The founder of the sect was Mary Baker Eddy (1821-1910) who owed a great deal to Phineas Quimby, a clockmaker, who healed by mesmerism. He said: "I sat down by the patient, described his disease, and told him his disease was in his mind. I exhorted him to change his mind, and he was cured."

FOUNDER

Later she wrote, "It was not myself, but the divine power of truth and love infinitely above me which dictated *Science and Health*. I should blush to write

WORKS OF CHARITY

TO THE EDITOR OF THE ANGLICAN

Sir,—In this age of the Welfare State one cannot help admiring the works of charity being done by such organisations as Apex, Rotary and Lions Clubs. Only recently I heard of an Apex Club of young men who had finished painting an ambulance station, had cleaned up the local cemetery and were preparing to provide all the widows and pensioners of their town with firewood for the approaching winter. And all this had been done in a time-space of less than two months.

How sad it is that the Church has lost the initiative in social services and charitable works in the community. In her early history the Church did all this type of thing and was respected for it. Cary in his book "A History of Rome" mentions how the Emperor Julian (361-363 A.D.) exhorted the pagans to imitate the Christians' practical helpfulness in such matters as tending the sick and relieving the poor. (See pages 764-765.)

The Church now passes off such activities and the social services rendered by organisations such as Rotary and Apex as being the responsibility of the State. And when the Church now concerns herself with the community she is either warning about how morally bad drinking and gambling are, or else "saving souls" rather than practising charity, which covers a multitude of sins.

The result is that Christianity is coming to be regarded as more and more irrelevant in our modern society except as a means for alleviating personal anxiety. It is reflected in such practical aspects as the predominance of women over men in congregation numbers. Our laity is neither taught the Faith or given anything practical and worthwhile to do. The reaction of most men is that they turn to organisations such as Apex and Rotary and find in them fellowship and opportunities for useful service which the Church fails to provide to any large degree.

Christianity is concerned with much more than the salvation of that extremely intangible part of man's nature referred to as the soul and the Church must demonstrate this before she will again be taken seriously as indicating the way to God and the uplifting of humanity. We have a suitable organisation in the Church of England Men's

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "most for publication" will be answered by post if a stamped, addressed envelope is enclosed.

This book, as I have, were it of human origin and I apart from God, its author; but as I was only a scribe, echoing the harmonies of heaven in divine metaphysics, I cannot be super modest in my estimation of the Christian Science handbook.

A comparison of her earliest manuscripts with that of Quimby's own, reveals the indebtedness of the former to the latter to be very great indeed.

It is also noteworthy that this divine revelation was frequently being altered and amended, the Reverend J. H. Wiggin, a Unitarian minister being engaged to correct its grammar and edit its material.

What, then, are the reasons why we consider the Christian Science faith a deviation?

Its views on Christ are not orthodox. The Christian Scientist separates the human corporeal man from the heavenly Christ, adducing in evidence I Timothy 2:5: "For there is one God, and one mediator between God and men, the man Christ Jesus." He would say that the

Society but I wonder if, once again, the Church has revealed how little adjusted she is to the needs and ideas of our modern society.

Yours faithfully,
ADRIAN J. ARCHINAL,
Gloucester,
N.S.W.

THE GRAHAM CRUSADE

TO THE EDITOR OF THE ANGLICAN

Sir,—It would appear that the large majority of those who have attended the Graham meetings and who have made "decisions" are church people. Many, indeed, are Anglicans with solid backgrounds of home, Sunday school, Confirmation, and regular attendance at Holy Communion.

While none would deprecate for a moment these re-committals, the facts seem to suggest two important observations.

1. Large numbers of church people do not fully understand the nature of the decisions they make at Confirmation and at every service of Holy Communion.

2. Graham's presentation appeals chiefly to those who already have a Christian background. Any hopes that we had of his reaching the large mass of non-Christians in our community are destined to remain, apparently, unfulfilled.

I am, etc.,
BRIAN BAILEY
Beecroft, N.S.W.

SEVENTH-DAY ADVENTISTS

TO THE EDITOR OF THE ANGLICAN

Sir,—In connection with Seventh-day Adventists, it is interesting to note that they claim Our Lord's promise to the dying thief (Luke, 23:43) was "Verily I say unto thee to-day, Thou shalt be with Me in Paradise." Jehovah's Witnesses make it "Verily I say unto thee to-day, Shalt thou be with Me in Paradise?"

It is rather like two witnesses in court violently disagreeing with each other, but agreeing that everyone else is wrong. I would leave a better Greek scholar to show why both these translations are impossible.

However, we can say that when people twist a text like that to suit themselves they cannot be trusted in their interpretation of any of the Bible.

Yours faithfully,
EDWIN L. ANDERSON,
Josling, S.A.

carthly Jesus disappeared at the Ascension, while the eternal Christ continues to exist.

A Christian would say that Jesus Christ is both man and God, both Very God of Very God, and man, conceived by the Holy Spirit and born of the Virgin Mary. For only so could He save us from our sin, since He was able to know the needs of sinful men and yet be able, as God, to be as well a sacrifice as an advocate.

SIN

The Christian Scientist considers that sin is an illusion, for man is only a sinner if he believes himself to be. "Sin exists only in one's belief. Man is incapable of sin, sickness and death." Jesus was crucified, but "the efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind." The eternal Christ, however, did not, and could not die on the Cross.

A Christian, knowing the downward pull of sin, rejoices in a Saviour Who saves from the power of sin in day to day living. He worships a Christ Who understands suffering for He endured it on the Cross, and now ever lives to intercede for us.

The Christian Scientists believe that prayer is an absurdity, for it is only a principle. Prayer is nothing other than auto-suggestion. If I keep on saying to myself that I am getting better, I shall get better. If I assure myself that there is no pain, pain will disappear. The only beneficial effect is on the mind."

Prayer to the Christian is his native breath. It is as natural as wings are to a bird, and fins to a fish. Contact with the living God through prayer is the air in which he breathes.

On page 113 of *Science and Health* Mrs. Eddy states the creed of the Christian Scientist.

1. God is All-in-all.
2. God is good. Good is mind.
3. God, Spirit, being, all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin, disease. Disease, sin, evil, death deny good, omnipotent God, life.

POSITIVE SIDE

Here four things are denied—that matter exists, that death, evil and disease are unknown and unreal. God becomes a principle, no longer a person. The Holy Spirit is Christian Science. "Christian Science is the Holy Comforter."

On the positive side, Christian Science does emphasise two vital things—that the sufferer should turn away from himself to the essence of the spiritual life, and that suffering is not the will of God, it is something to be overcome.

These things, however, I find emphasised in the Church. That the mind has power over the body is something the Church has been re-learning during the last twenty-five years.

The Christian Scientist is taught that the patient is not sick and he has no disease. It is true that Christian Science has cured functional disease, just as, for example, Lourdes has its mental healing cures. Organic diseases are different. Mrs Eddy herself had to go to a dentist, and according to the *Dictionary of American Biography*, in her closing years made use of morphine to deaden the pain of a disease from which she was suffering.

Some years ago, Senator Works of California quoted some Christian Scientist testimonies. The Editor of *The Continent* selected eight of the most striking testimonies and wrote to the eight doctors quoted as having diagnosed the cases to be hopeless. Seven of the physicians replied, and each denied having made such a diagnosis.

ANGLICAN OF THE WEEK



Our Anglican of the Week has been described as a man who can always find time for the human touch.

He is Wilton Burton Persons, who was appointed as President Eisenhower's Chief of Staff in succession to Sherman Adams, who retired last October.

Major-General W. Persons is one of General Eisenhower's oldest and best friends.

One of the five sons of a Montgomery druggist, he took an engineering degree at Alabama Polytechnic Institute, and served as a coast artillery captain in France during World War I.

While still in the Army he studied business administration at Harvard, and became congressional liaison man in the War Department.

He met Eisenhower in the early 1930's and became his favourite companion.

In 1938 he went through Army Command and General Staff School, and, in World War II, became a Major-General, doing his work so well on Capitol Hill that Eisenhower's request for his services during the North African campaign was refused.

He was superintendent of Virginia's Staunton Military Academy for a short period, but, in 1951, went to France as liaison man at Supreme Allied Headquarters, acting as the go-between for General Eisenhower and those who were urging him to run for the Presidency.

From 1953 till his appointment last year, he was White House congressional representative, a job which, he says, brought him into touch with everything from "the control of

STATUE OF CHRIST UNVEILED

ANGLICAN NEWS SERVICE
London, May 22

A vow, made by Portuguese bishops to erect the world's largest monument to Christ if their country was preserved from war, was fulfilled last Sunday.

The monument stands on a hill facing Lisbon. It is 375 feet high, and the figure of Christ which tops it is 84 feet high.

It is built of luminous white stone which can be seen for twenty miles.

The monument has cost the equivalent of £200,000, and is the gift of Roman Catholics all over the Portuguese empire.

All the archbishops and bishops of Portugal and Brazil gave their blessing to Portuguese territory at four points of the compass. A lift took them to the monument's highest platform.

the tsetse-fly to foreign aid." He was appointed Chief of Staff five days after Sherman Adams announced his retirement, and the White House in its inner working is headed for a new pace and temper under its mellow and amiable chief.

SUNDAY SCHOOL CLASS WAS CAST FOR "SEABURY" FILM

BY THE REVEREND NOEL DELBRIDGE, RECTOR OF S. MARK'S, SOUTH HURSTVILLE, DIOCESE OF SYDNEY.

LAST Thursday Melbourne saw the premiere of one of the two films produced by the Protestant Episcopal Church in America last year. This film "Here and Now" and its sequel "Going On From Here" were taken at S. Matthew's, Wilton, Connecticut.

I arrived at S. Matthew's just a day or so before the actual shooting began. S. Matthew's, Wilton, was to be my headquarters whilst I was studying the latest techniques and developments in Christian Education.

It was no accident that S. Matthew's had been chosen for the films. When it was decided to make a motion picture of an actual Sunday school class using the Seabury Series and its educational approach, several months were spent looking for just the right parish. Many classes were visited and gradually everything began to focus on this particular parish and a particular class.

ACTIVITY

On the morning after my arrival I was shown around the parish by its rector, the Reverend Robert Green. S. Matthew's Parish House was bursting with activity. Cables and wires and all kinds of movie equipment were intermeshed in the front hall.

In the back room the children were being entertained and the church staff was busy supplying people with coffee and biscuits.

Upstairs the masses of wires and cables grew thicker as one approached the scene of shooting. The room itself could not have fitted in another child with lights, sound booth, cameras, etc.

In the middle of it all was "The Table." I had never seen such a peculiar table. I learnt it had been the centre of much discussion for weeks. It had to be big enough to get all the children around it, but not too big to

BOOK REVIEW

ETHICAL DISCUSSION

THE MORAL POINT OF VIEW. Kurt Baier. Cornell Uni. Press. Pp. 320. 44s.

THIS is the kind of book which demands either a long and detailed review, with just about every statement being examined, or on the other hand, a short notice of its contents and value. For present purposes, something of the latter order must be attempted.

Dr Baier is Professor of Philosophy at the Canberra University College, and caused a mild stir last year, when, in his inaugural lecture, he made a somewhat savage denigration of Christianity, and showed that his knowledge of Christianity had not advanced far past the form that it took in the Middle Ages.

It is not surprising, therefore, to learn from this book that Ethics for Dr Baier, has a purely rational basis, and that his answer to the question: "Why are we moral?" is that "... being moral is simply a special case of following reason, namely the mightiest moral reasons ... we have been trained to regard moral reasons as superior to all others, and we have accepted that."

He admits that reason has had a very bad press for the last hundred years or so, but says that to ask "Why should I follow reason?" is as silly as asking "Why is a circle a circle?"

The author makes out an exceedingly good case, and is not to be written off as a mere outsider in a field which moral theologians have come to think of as their own. He thinks that advocates of unreason in Ethics show by their advocacy that they are not too clear on what they are talking about, and he may have something there.

It is a great pity, however, that he does not mention the works of any great moral theologian, and that he treats

very cursorily any theistic point of view.

Nevertheless, whenever Ethics is systematically studied this volume, should, of necessity, be a textbook. It is clearly written (and splendidly printed), and sustains the argument very well with telling and very practical illustrations.

It is an example of philosophical discussion at its best, but the final sentence left this reader, at any rate, very intrigued.

Does the author give his own position away when he writes his last words "... it must be said that sometimes it may be better even for an ordinary person without charisma not to follow reason, but to do something at once, for quick action may be needed?"

And what does he mean by "charisma"? That could be the beginning of another dissertation.

— G. D. G.

C.R. ANNUAL REUNION IN LONDON

ANGLICAN NEWS SERVICE

London, May 22

The Community of the Resurrection held its London festival, on May 11 in the Caxton Hall.

The Prior of the London House, Father Trevor Huddleston, said that there were three points of Christian responsibility which churchmen should bear in mind at the forthcoming general election.

He said these were education in the widest sense, the future of the refugee problem and Africa: "What we do in Africa in the next five years could be decisive for the peace of the world," he said.

block anyone from hearing everybody else.

Microphones had to be concealed in it; the children had to be able to do handwork on it; but it must not make a noise when knocked, scraped or bumped.

"THE TABLE"

It was in the shape of an elongated egg, amply padded, and had a raised section in the centre into which the microphones were tucked. It was not a thing of beauty but it filled the bill.

People were rushing around everywhere intent on their particular job. The normally peaceful little town of Wilton had been invaded by both Hollywood and New York. In the midst of it all was the fourth grade class of nine-year-olds with their teacher and observer who were to be the actors in the film.

I met Mrs Alice Valkenburgh, the teacher, a very charming, intelligent person, with a warm, attractive personality. The observer, Mrs Mary Petit, was an invaluable member of the teaching team with her ability to "listen" to all that was to happen in the class session.

I remember the children very well, as I often looked after them during breaks in the shooting. Eight girls and four boys for this one week of their school holidays were to come every day to the Parish House for "Sunday school."

Tremendous preparations had gone on beforehand: for months their class sessions had been recorded on tape; they had become accustomed to visitors sitting in on their class session to watch them; and cameras and lights had been placed in their room so that they might get used to them. The whole idea was to try and have them perfectly normal when D-Day arrived.

So in the week that followed

I was to have the unique experience of watching the filming of a very unique experiment. Cameramen were nonplussed from time to time with what was a new technique to them.

In a normal picture with professional actors and a written script, they, knowing what is supposed to happen, feel free, to stop the cameras and offer criticisms and suggestions.

In this film, nobody knew what was supposed to happen, and the crew found it difficult to remain objective at all times.

The only preparation Alice and Mary received for their roles in the films was a brief period of intensive training under the Reverend Elson Eldridge, at that time Director of the Leadership Training Division of the National Council.

FILM CLASSES

They, however, did their own planning for their film class sessions. I was fortunate enough to be present at some of these sessions. The resource material in one case was the story of Adam and Eve and Cain and Abel which was skilfully introduced into a framework of the children's own experiences of everyday life.

The shooting was not without unexpected complications. During the week Mary, the observer, caught a bad cold which developed into laryngitis, this meant that in the filmed conferences between teacher and observer, the teacher had to be more talkative than usual.

At the end of the week I had learnt a lot about the Seabury approach by watching the production of this film and my conviction that this was a right approach strengthened as the weeks went by. Most Monday afternoons Alice and Mary and I would get together on lesson planning and if possible, I would sit in and observe their class session on the Sunday.

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OUR ANGLICAN HERITAGE

AN OUTLINE HISTORY OF THE CHURCH OF ENGLAND
(BY THE REVEREND H. E. S. DOYLE)

2. THE PERIOD OF CONSOLIDATION

By saying that he "introduced Christianity to the English", some history books give the altogether false impression that Augustine, who in 597 landed in Kent with a party of missionaries from Rome, was the first to bring Christianity to Britain.

However, as we have already seen, Christianity had been taught and practised in that country for several centuries prior to the arrival of Augustine.

Even in Kent, Augustine found a Christian bishop, Luidart, at the court of King Ethelbert, for Bertha the Queen was a Christian and had been permitted by her husband to retain the faith in which she had been brought up.

CONVERSION OF KENT

Of course, Ethelbert had heard of Christianity from the queen's chaplain, but he seemed to think that the miracles of the Saviour and His followers were due to witchcraft. Hence he met Augustine and his monks in the open air, where the spirits of evil would have less power to do harm.

He listened graciously to Augustine's account of "how the tender-hearted Jesus redeemed the world by His throes, and opened the Kingdom of Heaven to all believers", and bidding him and his monks welcome, permitted them to preach their religion, and to win whom they could.

Eventually, being convinced that it would be more beneficial to them to profess conversion than to retain their old religion, Ethelbert and his nobles were baptised on Whitsunday, 597.

After this, Augustine went to Gaul (not to Rome) to be consecrated "Bishop of the Angles", and on his return found that the conversion of the king and his nobles had so greatly strengthened the hands of his monks that on the succeeding Christmas Day more than 10,000 people were baptised in the River Swale.

Encouraged by the king, Augustine and his converts now set about rebuilding and restoring the ruined British churches which abounded in Kent, amongst which were S. Mary's, Dover; Christ's Church, Canterbury; S. Martin's and S. Pancras.

AUGUSTINE AND THE BRITISH BISHOPS

Next, with the help of Ethelbert, Augustine arranged for a meeting with the British bishops, ostensibly with the intention of enlisting their help

in the conversion of the English, and so occurred the momentous "Synod of the Oak".

For a century and a half the British Church had been unable to maintain communication with the Church on the Continent, and so it was only natural that points of divergence should have arisen which would have to be discussed before the two parties could work together in harmony.

The main differences were those associated with—

- Easter—the Roman Church having revised its way of calculating the date of this festival, while the British Church still used the old tables;

- the use of the Tonsure (i.e., the way in which the monks shaved their heads—the Romans shaving the crown, the British only the front of their heads);

- and the method of Baptism—the Romans immersing the child three times, and the Britons only once.

Though these are only small matters, Augustine was disposed to compel the British Church to accept the Roman practice concerning them, and "the resistance of the British Church to the demands of Augustine," as the Reverend C. A. Lane says in his *English Church History*, "is the first of a long series of pro-



S. Augustine

tests against papal supremacy, so that when the Church of this country (i.e., England) is said to be 'protestant', we ought not to understand that it has objected to papal influence over it from the time of the Tudor kings only, but that it has never willingly allowed the bishops of Rome any legal jurisdiction over churchmen in this realm".

SYNOD OF THE OAK

At the meeting, Augustine adopted a haughty demeanour, and neglected to rise and welcome the seven British bishops, and the other learned men from the Abbey of Bangor-on-the-Dee who accompanied them, but "retained his seat like a prince receiving a humble deputation from his subjects".

This deeply offended the British bishops, who felt "he could not have the spirit of Christ", and accordingly declined to give up their old customs, or to acknowledge Augustine as their archbishop, for, said they, "if he would not rise up to us just now, how much more will he despise us, if we begin to be subject to him?" (To be continued)

THE PLACE FOR SERVICE

A girl once went to her minister and told him she would like to visit a lonely person for whom she could do something lovely.

The minister said he would think it over, and the next day sent her a note which said, "I am enclosing on a separate slip the name and address of an old gentleman who very much needs attention."

On the slip was the name of her father, and her own address. —Margaret Applegarth.

The Youth Page

TALKS WITH TEENAGERS

HE WHO CAME BY NIGHT

There are some who call by night for unlawful purposes—thieves, burglars, law-breakers of various kinds; cowardly folk who "love the darkness rather than the light" because it provides a cloak for their evil ways.

But Nicodemus, the man who "came to Jesus by night" was not one of these. Sincere, wealthy, highly regarded, yet deeply puzzled, caution seems to have dictated his actions in approaching Jesus.

Sit down with your Bible, and turn to John 3:1-16; that is about all of this chapter that we will have space to consider, but you should read on to the end of the chapter.

First of all, let us look at the man who came so unobtrusively to visit Jesus.

He was a *Pharisee* (John 7:50), a member of the most exclusive brotherhood among the Jews, whose whole life was spent in endeavouring to keep every detail of the Jewish law. No doubt, he was *wealthy*. The fact that he brought "a mixture of myrrh and aloes about an hundred pound weight" (John 19:39) to wrap round the Body of our Lord after the crucifixion suggests that only a rich man could have bought such a quantity.

He was a "ruler of the Jews" (John 3:1), a member of the Sanhedrin, the supreme court of the Jews, and so the fact that he came by night may suggest caution rather than cowardice, or, possibly the desire for a private undisturbed talk with Jesus about things that were troubling him deeply.

NEW BIRTH

Notice the respectful way in which he approaches Jesus: "Rabbi, we know that Thou art a Teacher come from God: for no man can do these miracles... except God be with him" (verse 2).

Against his will, he had been forced to recognise that our Lord's miracles were a "sign" that God had sent Him.

But Jesus challenged him to face something much more important than "signs": "Except a man be born again, he cannot see the kingdom of God" (verse 3).

Nicodemus should have been familiar with such an idea. When a man from another faith embraced the Jewish religion, he was said to have been *reborn*; the Rabbi spoke of him as being "like a new-born child". It seems strange, then, that this learned member of the Sanhedrin should ask, with crude literalism (verse 4) how an *old man* such as he could be "born again".

Actually, he didn't doubt the *desirability* of being born again, but its *possibility*.

The New Testament has a good deal to say about being "born again." Perhaps you might like to look up 1 Peter 1:3, 22, 23, or Titus 3:5. It is also implied in such passages as 1 Corinthians, 3:1, 2, 2 Corinthians 5:17, and Ephesians 4:22-24.

A birth is the beginning of a new life; to be "born again" is to undergo such a change in a person's life that it can only be described as being born all over again—it is a new beginning.

Nicodemus, like so many others since him, did not think that such a change could come in his life.

Perhaps you have felt that way, too, because you have not realised that the "new birth" comes when we love Jesus and let Him take possession of our lives—when we let Him come into our hearts (Revelation 3:20).

THE WIND

When Nicodemus enquired how such a thing happens, Jesus said that the way and the time are as unpredictable and mysterious as the wind, but its effects can be recognised as

readily as those of the wind can be.

"Who has seen the wind?"

Neither I nor you;

But when the leaves hang trembling

The wind is passing through.

"Who has seen the wind?"

Neither you nor I;

But when the trees hang down their heads

The wind is passing by."

And when the wind of God's Spirit moves across a man's life, and his heart is open to its influence, the new birth takes place.

When or how that moment will come, no one can predict; but no one can deny that God does break in on human life and change it, and for that soul all things become new!

Jesus speaks here of being "born of water and the Spirit" (verse 5).

Water speaks of cleansing; it tells of sins forgiven and a life made clean when we let God have His way with us.

The Spirit tells of power, the strengthening power of Christ, enabling us to live a life of victory over sin in the future. The new life is spiritual life (verse 6), and we must not confuse it with physical life; God's spirit in us can arm us against our spiritual foes, and save us from being defeated.

THE GIFT

Then comes the best-known, the most thrilling verse in the Bible, the verse that has been called "the Bible in a nutshell," and "Everybody's Text," John 3:16.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The Jews thought of God as a stern lawgiver, ever ready to punish man for breaking His commandments, a God Who demanded sacrifices and offerings.

But to Jesus, He was a Father Who loved (the word is *agape*, the love that seeks man's highest good), and Who gave His dearest and best for those whom He loved.

When Jesus came, it was God taking the initiative for men's salvation, the Hand of God, so to speak, reaching down from heaven to lift us up to share His life and His love.

"If I were the Lord God," said Martin Luther in his fierce, dynamic way, "and these vile people were as disobedient as they are now, I would knock the world to pieces!"

But God loved, and He sent His Son to bring wayward man back to Himself at any cost! For the Father cannot be happy until all His errant children have come home.

And He offers them "eternal life" (John 3:16, R.V.).

The word "eternal" suggests quality rather than duration. It is life with something in it.

"It is the kind of life that God lives," says Dr. Barclay; "it is God's life. To enter into eternal life is to enter into possession of that kind of life which is the life of God."

Here is the greatest Gift ever offered to men.

It is ours the moment we surrender our lives to Jesus, the moment we let Him into our hearts, and trust Him for the future.

At that moment we enter into eternal life—we begin to share the very life of God Himself.

UNANSWERED PRAYER

Men often call their petitions unanswered because in their impatience they do not give God time.

Remember that in the parable of the Unjust Judge (Luke 18:1-8) the judge stands in contrast with God, not that the lesson is: If it was worth while waiting persistently upon the unjust judge, how much more surely worth-while to wait patiently on God our Father!

Many of our greatest desires demand time, patience, persistent search, long waiting as conditions of their fulfilment.

Our petitions sometimes are unanswered only because we give them up too soon as unanswered.

Spurgeon put the case strongly: "It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home so soon; but when it does come home, it has a richer freight."

"Mere 'coasters' will bring you coals, or such like ordinary things; but they that go afar to Tarshish return with gold and ivory."

"Coasting prayers, such as we pray every day, bring us many necessities, but there are great prayers, which, like the old Spanish galleons, cross the main ocean, and are longer out of sight, but come home laden with a golden freight."

—Dr H. E. Fosdick.

THE BIBLE

God is its author, and not man; he laid

The keynote of all harmonies; he planned

All perfect combinations, and he made

Us so that we could hear and understand.

—J. G. BRAINARD.

HELPFUL TIES

Among the mountains of Switzerland, where the difficulties and dangers of travellers are great, they have a way of binding a group of adventurers together.

Before they commence the slippery and perilous ascent a strong cord is bound around the waist of each, and all are then tied together; so that everyone helps the others, and if a brother slips then the others pull him up again.

Just so helpful have the ties of Christian Church relationship been found to multitudes of members as they have felt the uplift of mutual sympathy, the onrush of united effort, and the inspiration of a common purpose and love.

And there are so many difficulties in the Christian life that we need all the help we can get.

The Church may have faults, but you will seldom find a professing Christian who will not say that he was strengthened and helped by uniting himself with God's people in the fellowship of the Church.

ETERNITY IN OUR HEARTS

O LIVING GOD, in Whom is the fountain of life: So teach us to know Thee through Jesus Christ that we may share the power of that eternal life which is in Him, and that all our lives may be brought into obedience to Thy holy will; Through the same Jesus Christ our Lord. Amen.

(Eric Fenn
New Every Morning.)

O GOD, WHO HAST PUT Thine own eternity in our hearts, and hast made us to hunger and thirst after Thee: Satisfy, we pray Thee, the instincts which Thou hast implanted in us, that we may find Thee in life, and life in Thee; Through Jesus Christ our Lord. Amen.

(Source not traced.)

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A PLEA FOR TOLERANCE

BY THE BISHOP OF BALLARAT, THE RIGHT REVEREND W. H. JOHNSON

"I couldn't stand another five minutes of this." These were the words of the Archbishop of Canterbury during a debate on Canon Law revision.

It was during a tedious discussion on some point of ceremonial procedure when the Archbishop became what we would call in colloquial language, "fed up."

There have been times when I have felt like that.

For instance, there was an occasion lately when a man came to me with his emotions in a strangely disturbed condition. When I asked him to explain to me in clear, unexcited language what it was that had brought him so near to collapse, I discovered that he had been to a service of the Holy Communion at which the celebrant was vested in a surplice, hood and black scarf.

On another occasion a woman came to me declaring that she was infuriated. Her story was that she had been at a service in which the members of the choir "bowed" as they entered the church. Worse than that, the preacher stated in his sermon that the story of Jonah and the Whale was a parable, and not a literal historical narrative.

PREJUDICE

On each of these occasions the emotion of my visitor was such that I might have been tempted to say, "I couldn't stand another five minutes of this." But I refrained because in each case the person concerned was thoroughly sincere. However, the Archbishop was justified because he was presiding at a gathering of men who, besides being sincere, should have acted as enlightened people.

Behind all this is the pitiable fact that churchmen, even clergymen, are at times stultified by prejudice, if not by bigotry. They so readily condemn something to which they are not accustomed.

It is not disastrous that, in a world that needs desperately the Gospel of redemption and reconciliation, churchmen should be involved in controversies over whether the celebrant at the Eucharist should wear a black scarf or a chasuble, and whether it is idolatrous for a Christian to make an act of reverence when he enters the House of God.

I know that there are those who would retort that behind these things there are very deep convictions, convictions about principles that are fundamental to the truth and to the whole system of the Christian religion.

They would raise the bogey of Rome, as men did a hundred years ago, when outside of the church of the saintly W. J. E. Bennett in London they scrawled on the footpath such slogans as, "No Virgin Mary," "No Forgiveness of Sins."

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changes have come since those days? Careful and accurate work by Bible scholars has brought fresh and deeper understanding of the Bible, and careful and accurate work by liturgical scholars is bringing new light on the character of the Church's worship—things of great interest and importance are happening that are rendering old controversies out-of-date.

For instance, one of the acute controversies that have distracted churchmen is on the question of the Eucharistic Sacrifice. The theology in the middle ages would seem to have taught that each Eucharist or Mass was a fresh sacrifice offered in addition to the one Sacrifice offered by our Lord upon the cross on Calvary. Many Anglicans were suspicious that this notion was being introduced when "The Sung Eucharist" was held without any communicants, after the fashion of the Roman Catholic Church. To-day this custom is dying-out and in England "The Parish Communion" is increasingly becoming the regular Sunday morning service.

In the Roman Catholic Church, changes in teachings and practice are taking place, as is also the case in Protestant Churches. How great these changes are is seen in the fact that in regard to the Eucharistic Sacrifice Roman Catholic scholars and Protestant scholars, such as Dr C. H. Dodd, are setting forth thoughts that are very similar.

If we take a wider view, it is

a striking fact that there is a movement afoot in the Roman Catholic Church to do for its liturgy what Archbishop Cranmer did for the Church of England in the Book of Common Prayer, four hundred years ago.

This fact alone should rob people of the fear that the Church of England is veering towards Roman Catholic ways and ideas. It would be nearer the truth to say that the Church of Rome and the larger Protestant Churches are veering towards Anglicanism.

CHANGES

Nevertheless, in our own communion, changes are bound to come. What we must hope and pray for is that people will not adopt the attitude of one dear old soul who said to me, "I'm leaving our Church because they don't do things now as they were done when I was confirmed forty years ago."

To the clergy I would say this one thing. Be patient and understanding with your lay people. Remember that they start with a handicap because they have not had your advantage of knowing what is happening through "The Liturgical Movement" and "The Parish and People Movement."

Laymen are a part of the Church, and one of the things that Cranmer achieved at the Reformation was to give to the laity an active part in the Church's worship.

Our great liturgical scholar, Gabriel Hebert, sets a good ex-

ample in the way in which he avoids Roman Catholic terminology which only bewilders our lay people.

For instance, Dr Hebert does not use the term Mass. He speaks of the Eucharist, a term to which there can be no objection because of its New Testament connection.

To sum up: We are to-day entering upon a new forward movement in the Church's life and worship. Let us take warning from the fact that when the great movement started by John Wesley came two hundred years ago, the Church of England, through prejudice and misunderstanding, lost the followers of John Wesley. A hundred years ago there came the Oxford Movement, whose influence for good has been felt far beyond the bounds of the Anglican communion. But once again, prejudice and misunderstanding wrought harm and created a division between churchmen which is only being healed in our own day.

In the new movement which is now growing let us see to it that prejudice and misunderstanding are not allowed once again to hamper the work of the Holy Spirit. This can be done if clergy and laity seek to assimilate new knowledge, to understand one another's point of view, and to co-operate in the spirit of mutual trust and forbearance to the honour of God and the welfare of His Church.

CONFERENCE TO DETERMINE THE CHURCH'S AUTHORITY

The first National Conference of the Australian Churches is to begin at the University of Melbourne on February 2, 1960. It will seek to discover the ultimate authority for the life and mission of the Church.

The associate general secretary of the World Council of Churches, Dr Robert S. Bilheimer, told the conference's organising committee that this issue of authority lay behind the fundamental divisions in and between Churches throughout the world.

Dr Bilheimer, who heads the World Council's Division of Studies, said that since the second Assembly at Evanston in 1954 it had become increasingly clear that Churches would make little further progress in the ecumenical debate until they faced the question of authority.

"By agreeing to come together in a conference with the theme 'Serving the Word' the Australian Churches have shown their willingness to face this issue squarely. The findings of this conference will be of world-wide significance."

Dr Bilheimer conferred with the author of the conference Bible study, Dr Frank Nicol of Perth, and groups in various States who are preparing material for the five Conference Commissions.

The Bible study, based on the First Epistle of Peter, will examine the dynamic Word of God as event, agent in creation and redemption, and ultimately expressed in Christ.

Delegates will attempt to relate the theological insights of the Bible study to the threefold emphasis of the ecumenical movement—mission, renewal and unity.

The five commissions will be:

1. The authority of Scripture.
2. This is the key commission of the conference, in which debate will centre on the relation between the living and the written Word.

Dr Bilheimer said that any

discussion of Scripture and tradition would be futile without the participation of Anglo-Catholic and conservative evangelical churchmen.

"The churches must make sure that their delegates are truly representative of all shades of theological opinion, and are not made up of like-minded people who step easily into such an ecumenical gathering," Dr Bilheimer said.

2. **Evangelism to-day — the responsibility of Australian Churches in their world setting.**

This commission will examine major questions of the mission confronting the Australian Churches as "servants of the Word", both in Australia and Asia.

ECONOMIC AID

Professor C. W. Williams of Melbourne, who attended the World Consultation on Evangelism at Bossey, Switzerland, in 1957, heads a small group of churchmen preparing study material.

3. **Ethical problems of economic aid and technical assistance.**

The basic theme of this commission is service as a special dimension of evangelism.

Members will study one of Dr Bilheimer's recent books, on the theological foundations of service in terms of economic aid and technical assistance, and documents of the World Council's Commission of the Churches on International Affairs and the East Asia Christian Conference.

4. **The life of the Church in an industrial community.**

Members of this commission will study material from an Australian Council Division of Studies group in Newcastle, and

other groups in Australia and overseas.

"The Church here, as elsewhere, has failed to achieve solidarity with the industrial community and remains bourgeois and middle class," Dr Bilheimer said.

"It must really work to understand the industrial world it is trying to penetrate—the housing pattern, the economic and political power structures, the work in the factory, and the place of the pub and the trade union in the life of the worker."

5. **The life of the local congregation.**

The organising committee has invited the head of the World Council's Laity Department, Mr Hans-Reudi Weber, to lead this commission.

Members will also examine material from the East Asia Christian Conference, the Australian Christian Youth Council, the Student Christian Movement and two National Consultations on Evangelism, sponsored by the Australian Council last year.

QUEEN MOTHER AT W.V.S. SERVICE

ANGELIC NEWS SERVICE

London, May 22

Queen Elizabeth the Queen Mother attended a service, in Westminster Abbey, on May 12, to celebrate the twenty-first anniversary of the Women's Voluntary Service.

After inspecting the guard of honour of W.V.S. organisers from the London Region, Her Majesty walked in procession to a seat beneath the high altar.

The Very Reverend A. C. Don, officiated at the service and the Bishop of Southwark, the Right Reverend A. M. Stockwood, preached.

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WHY NOT "THE CHURCH OF THE SOUTHERN CROSS"?

BY THE REVEREND D. R. BAZELY

IT is the genius of the Church of England that its flexibility enables it to adapt itself to the manners and customs of the country in which it lives, "for," says the Book of Common Prayer, "we think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living." Thus the Anglican communion consists of a number of national and self-governing Churches in different parts of the world, in communion with the See of Canterbury.

There was a time when the Anglican communion bore every semblance of being the religion of English people planted in other countries, and when those countries happened to be in Asia or in Africa, every attempt to introduce English customs in churches, such as pews and choir stalls, western music and musical instruments, western art and architecture, very definitely branded the Church as a foreign organisation, and everyone who became a member of it was suspected of hankering after favours from their foreign masters. The religions of Buddha, Mohammed, Krishna and Confucius became identified with the coloured races while Christianity was the religion of the whites.

OTHER COUNTRIES

Side by side with this situation was another, namely, the position of the Church in sovereign states, not included in the British Empire, such as in the U.S.A. and Japan. Obviously, the Church in those countries could not be called the Church of England in the U.S.A. or the Church of England in Japan. The pure and Scriptural form of Christianity which this Church has preserved, surviving attacks and onslaughts down the centuries, this Faith of England was planted in those countries where the Church chose the name best suited to describe itself under which its national characteristics and genius could be developed, so that it could proclaim the gospel of salvation in a manner

TV COURSE FOR CLERGY OVER

A WORTHWHILE EFFORT

ANGLICAN NEWS SERVICE
London, May 20
A.B.C. Television's course for bishops and clergy has been concluded.

After five days the students have gone away with a new appreciation of the problems involved in religious TV and with some knowledge of the technique of this medium.

They agreed that it had been a worthwhile effort, but ask what will be the next step.

The Bishop of Manchester, the Right Reverend W. D. L. Greer, liaison officer for the Church in the experiment, welcomed the initiative of the A.B.C., but was disappointed that it had not been inter-denominational from the start.

He feared it might lead to proselytism rather than to evangelism, and encourage people to look on religious services as spectacles.

Some of the clerical students felt that it would have been better if more time could have been given to individual instruction in camera techniques.

The production and presentation of two programmes, devised and scripted by the students, kept within safe and well-tried patterns of documentary and epilogue and an opportunity to experiment was lost.

Enthusiasm was enormous, and the work of the A.B.C. officials was outstanding.

At the Synod of the Diocese of Perth last month the Reverend D. R. Bazely moved: "That the synod recommend to General Synod that, under the Constitution of the Church of England in Australia, this Church be named the 'Church of the Southern Cross.'" The motion was lost.

This is the main text of Mr Bazely's speech.

which was not suspect of foreign influence or pressure. In such manner the Church of India, Burma, Pakistan and Ceylon came into existence, and the Church of the Province of South Africa.

Actually the Church of England consists only of the Provinces of Canterbury and York, for, not included in these Provinces are the Episcopal Church of Scotland, the Church of Wales and the Church of Ireland. Such are, in fact, the free Churches of the Anglican communion; each one a national Church, governing itself and in communion with Canterbury and with one another, a pattern of democratic government; an example to the rest of Christendom as to the manner of achieving Christian unity.

Australia is a free country, with its own government and its own laws. The Church of England in Australia under its own Constitution will need to be known by another name, for the Church of England is subject to the Crown, the laws of parliament and the House of Commons; it is a Church by law established. It is the Church of the Provinces of Canterbury and York. Such a name is a mis-

nomer in Australia, and a name has to be decided upon.

There has been a fair amount of correspondence on this topic for quite a lengthy period of time in the columns of "THE ANGLICAN." Fear and prejudice have raised their heads; party strife is discernible. The American Church made use of the word "Protestant" in its name; the Japanese and Chinese Churches made use of the word "Catholic" in their names. The name for the Church of England in Australia suggested in this motion makes no mention of either, for it is believed that by this time all the world knows that the Anglican Church is essentially Catholic and incidentally Protestant.

"DOWN UNDER"

The name "Church of the Southern Cross" pinpoints the geographical position of the Church—it is the Church down under. The name provides the Church with the reason for its existence in this part of the globe, and that is to proclaim the Cross as the only means of salvation. The Church immediately finds itself imbued with a sense of Mission. Furthermore, the name identifies the Church with the Australian nation, for the constellation in the heavens has been reproduced upon the flag of this nation.

It is my belief that from the beginning of time, God has placed this cross above our land, of which other nations in the southern hemisphere, have not been conscious, as a challenge to this people and Church, to take up that Cross and to live and work by it. The Church of the Southern Cross should have nothing to fear, for this is the only sign by which we may con-

AFRICAN CHURCHMEN GIVEN CIVIC WELCOME IN BELLINGEN

FROM A CORRESPONDENT

Two leading Anglican churchmen from Africa, the Assistant Bishop of Central Tanganyika, the Right Reverend Yohana Omari, and Mr Festo Kivingere, were given a civic welcome last Friday, at Bellingen.

The President of the Shire Council, Councillor Johnson, and Mrs Johnson, councillors and their wives and official guests, welcomed the visitors.

Councillor Johnson said how important it was for Australians to learn all they could of the awakening Africa.

Bishop Omari, in his reply, said that the purpose of his visit to Australia, which supported his diocese in Tanganyika, was to exchange ideas and fellowship.

Mr Kivingere said that the rivers in Australia reminded him of those in East Africa, especially in his own part of the country, which is a plateau 6,000 to 7,000 feet high.

The development of these states to western standards was going ahead; Africans were demanding better conditions, and, although there had been misunderstandings between whites and blacks, many of the troubles were purely local.

EAST AFRICA

East Africa had received everything in the way of progress from Great Britain, a country which she regarded with great respect, he said.

As yet Communism had no place among the black people in East Africa.

On Sunday, the service in the parish church was attended by a large congregation, people com-

ing from Coff's Harbour, Coramba, Dorrigo, Bowraville and Smithtown, to hear the bishop preach.

Many of them were able to talk to the African churchmen after the service.

BISHOP SUGGESTS COALITION

ANGLICAN NEWS SERVICE

London, May 22

The Bishop of Southwark, the Right Reverend A. M. Stockwood, suggested on Sunday that the Labour and Conservative parties in Lewisham might form a coalition on the borough council.

He was preaching at Evensong in S. Mary's parish church.

He said that members of the Church of England had spoken to him in the hope that something might be done to heal the deep division in the borough.

He told his hearers that, when he was on the Bristol Council, a somewhat similar position had led councillors to form a coalition which worked satisfactorily, though there had been difficulties.

If the councillors would honestly wait on the spirit of God for guidance they would find a way out of difficulties, which would give fresh heart to the electors and vindicate our democratic traditions.

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ARCHITECTS AT SERVICE IN BRISBANE CATHEDRAL

FROM OUR OWN CORRESPONDENT

Brisbane, May 25

The ninth annual convention of the Australian Institute of Architects was held in Brisbane this month.

Architects gathered from all over Australia and part of the convention was held on the Gold Coast of Queensland.

On May 5, about 100 of the architects and their wives came to S. John's Cathedral, Brisbane, for a special service.

The service was conducted by the Archdeacon of Brisbane, the Venerable Frank Knight; the preacher was the Warden of S. John's University College, Canon A. L. Sharwood.

His text was I Corinthians 3:10-11. "... as a wise master-builder I laid a foundation ... Other foundation can no man lay than that which is laid, which is Jesus Christ."

He said that architecture is not only a craft demanding mastery of technique but, also an art, and insofar as it is an art it shares in the creative work of God himself.

Man has always striven to give of his best to God and therefore many of the greatest and most enduring monuments of the past are to be found in sacred buildings erected to His glory.

He said: "But man today

CHANGES IN BRAZIL

THE "LIVING CHURCH" SERVICE

Milwaukee, May 25

Plans are being made for the seventieth anniversary of the founding of the Church in Brazil, which will be celebrated in 1960.

At the synod of the Brazilian Church this month consideration was given to the establishment of a mission in the proposed new capital city of Brazil, Brasilia.

The President of Brazil has announced plans to move the federal government from Rio de Janeiro in April, 1960.

lives in a materialistic age and it is not surprising that his most successful buildings have been offices, banks or factories rather than churches.

Religion has lost its hold on the great majority and great Church architecture can be produced only within a really live religious community.

He continued: thus we need to go back to fundamentals—to find in a living religion the inspiration needed for the creation of worthy places of worship which will lift men's hearts to God.

He added that the true Christian life must reflect the glory of God and concluded that only from within a live Christian community can inspiration come and man will be able to build once again temples, worthy of his God.

DIFFICULTIES FOR CHRISTIANS

ANGLICAN NEWS SERVICE

London, May 23

Pastor Niemoller, speaking at a Press' luncheon, this week, said that the problem facing the East German Christians of living under Communism for a longer time when they had hoped, was having a bracing effect.

However difficulties in education and in finding jobs for those young people who were confirmed was resulting in an increase in those who underwent the Communist "Youth initiation" ceremony.

The pastor said he made two trips into East Germany every year to preach, and he had never been refused entry though difficulties had been put in his way.



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THE CHALLENGE OF A WORLD TOUR

By HEAD DEACONESS MARY ANDREWS

ON November 13, I left Sydney on the first lap of a round-the-world tour by air, which was to take five months, and include visits to a number of countries.

However, one of the differences between this journey and an ordinary round-the-world tour, was that I did not go via America because I wanted to visit as many of the mission fields of the world as possible.

The purpose of the tour was to discover, if I could, what trained church women were doing in the world to-day, and what part Australian Christian women could play in meeting the challenges that Africa and South East Asia present to us.

Coupled with this purpose was the plan to survey the Deaconess and Missionary Training Colleges in Europe and England, in view of the increasing need for further extensions of the work of training women in the Diocese of Sydney.

A secondary, but also important object of the journey was to visit ex-trainees of Deaconess House, who are now scattered in many different parts of the world, and to have fellowship with them.

In Perth, the three deaconesses who trained in Deaconess House, entertained me and deaconesses of other denominations at a very happy gathering in the Deaconess Flat at which I spoke.

Then I flew to Mauritius, where Deaconess L. Vincent, formerly of C.M.S. China met me and I was taken to a Harvest Thanksgiving service in an Indian Church. Later I had a Chinese meal with the Chinese Pastor, and visited some of the Church leaders.

MAURITIUS

The Bishop of Mauritius invited me to preach at the evening service at Vacois. What a congregation faced me! There was the bishop, the canon, an English chaplain, a Chinese pastor, a Mauritian pastor, an Indian pastor, a German deaconess, an English deaconess, as well as a number of other people.

I was asked especially to refer to the work of the Deaconess Institution in my sermon. After supper with the canon I was taken at midnight to the airport, and our plane after zooming down the run-way was not able to take off for a generator had broken down.

Fortunately the authorities had learnt, as a result of a Royal visit, to keep spare generators, etc., at Mauritius, so at 4 p.m. we left for Johannesburg.

While at Johannesburg I visited the African locations and shanty towns, and one sensed the terrific tension that is almost impossible to describe. Rhodesia I found presented a similar atmosphere. The only time on the tour where I feared to go down a street was in Salisbury.

I spent two weeks in Tanganyika on safari, for the most part with Archdeacon George Pearson. The T.T. Mission team are certainly making an impact on the life of the Territory.

More staff is needed and especially people to prepare or train African men and women for evangelism and for pastoral work.

I almost felt tempted to accept the bishop's offer to give me any position I would like in the diocese!

If I had still another life to live I would like to spend it in short-term Bible schools and lay training institutes in Africa such as we used to have in China.

From Tanganyika, I went to Kenya. There were two outstanding events that have left a great impression on me. One was the invitation to spend the day with a District Community Officer at a United Womens' Community Gala Day.

The Government is seeking to set up these womens' clubs all over the country to help women with their home affairs and to give them some social life and recreation.

Hundreds of women had come from long distances to attend the Gala Day which was opened by

prayer, after which the assembly was dismissed for a time until a concert was given.

After sports, which went on until about 6 p.m., the people were assembled together again in a large hall and the gathering was brought to a conclusion with prayer and the benediction by the local pastor. Now this was a gathering not sponsored in any way by the Church, but the leaders requested these opening and closing acts of worship.

When I commented on this, the District Officer's wife said she wished that the Church would encourage Christian women to join these clubs to Christianise them—what a challenge!—what an opportunity!—but where are the labourers?

The Kahuhia Convention, which was attended by over 7,000 African Christians and over 200 white people, was held in former Mau Mau Territory.

What a scene it was to witness with people sitting all over the sports ground of a school and on the hillsides drinking in the Word of Life as it was brought to them by four different interpreters speaking English, Swahili, Lugana and Kikuyu.

Here in this gathering, one saw the answer to the problems of East Africa which was set forth in the motto of the convention, "All one in Christ Jesus."

The Bible Society Secretary in Greece showed me some of the wonders of ancient Greece. One however, left Athens, realising surely there is nothing so dead as a formal orthodoxy. How we need to pray for revival in Greece where there is very little being done among women.

I saw Rome in an hour and a half on my first visit there, for I had a very skilled guide in the person of the superintendent of the Bible Society for Italy.

Within that space of time, I was taken to the Vatican, S. Peter's Basilica, Capitol Hill, the Colosseum, Mussolini's headquarters, a 200 B.C. bridge, the first hospital on the Tiber, the church of the Twelve Apostles and to Bible House, which now stands on the place where Michaelangelo's house once stood.

What a glorious day we had to fly over the Swiss Alps to Zurich, where I was graciously welcomed at a very large Deaconess House. The gracious hospitality of the Continental deaconesses was truly amazing.

As the deaconesses with whom I stayed, belonged to the Swiss Reformed Church, I was shown the churches and places of interest connected with the Reformation and history came alive.

I travelled by train down to Berne, where the Secretary of the World Federation of Deaconesses lives and how we talked about our dreams and plans for the extension of the Order of Deaconesses. Berne also has its very historic churches.

GENEVA

The World Council of Churches Youth Department's Secretary and his assistant met me at Geneva station and introduced me to the W.C.C. Headquarters. I was able to spend time especially with youth and women's work leaders.

In Geneva, one felt that one was touching the pulse of a world-wide movement that is seeking to bring understanding and unity among the churches.

I had dinner with an American Youth Secretary, who was trained in Deaconess House, New York, and from her I was able to get some idea of the Deaconess Order in the U.S.A.

From Geneva, I flew to London and reached there in time for Christmas, which I spent at S. Julian's Horsham. It is a delightful home surrounded by a beautiful English countryside. There, the silence, after my whirlwind tour, helped to refresh me for my strenuous days ahead in England, although I must confess, after the fourth day I was glad to break the silence!

On New Year's Day, I went to Foxbury in Chislehurst to attend the C.M.S. School of Missions under the direction of Dr Max Warren. There were twelve per-

sons present at the school representing different mission fields, as well as three from C.M.S. headquarters staff.

We met for four days in conference and prayer, seeking to discover the movements of God's Spirit in the mission field to-day and how the society and its members can meet the challenge of the changing pattern. It was indeed a most uplifting experience.

I attended the C.M.S. area secretary's meeting at Salisbury Square when one was able to get a glimpse of the problems



Head Deaconess Mary Andrews who is Principal of the Deaconess Institution, Sydney.

of communication, as far as the home base is concerned.

Hindhead, where the Central Deaconess House of the Order in England is situated, was blanketed with snow on my arrival there. In this house, a record is kept of all the deaconesses in the Anglican communion and they are regularly remembered in prayer. Here, deaconesses have their preparation period before ordination and retreats take place.

The greater part of my time in England was given to visiting missionary, deaconess and other theological colleges in Chislehurst, Bristol, Oxford, Edinburgh, Durham, Chiswick and

Oak Hill. At most of these colleges, I had the privilege of taking chapel services, giving lectures or talks.

Both staff and students were anxious to hear about our training college. We found that we had much in common but there were things we could learn from one another.

After visiting these colleges, I felt that the pattern of training that God has been leading us to follow in Sydney, is the right one because we have more facilities for practical as well as specialised training than in the majority of English Colleges. Some envy our co-education system, but inevitably I was asked about the casualty rate, which is surprisingly low!

Except for the dark clouds that continually hung over us in England and the fog that I almost got lost in, I experienced a warmth of friendship and fellowship which I shall never forget. It was a privilege to meet our new Archbishop and many of the leaders of the missionary societies and secretaries of Christian organisations.

IN PARIS

On February 20, I flew to Paris, which was just emerging from a fog which had delayed our plane. I stayed at a French Deaconess House, where some five hundred deaconesses run an institution somewhat similar to ours in Sydney.

The next stop was Brussels where the head of the Protestant Missionary Training body gave me a very interesting time visiting historic buildings and churches. He is a Swede and he and his wife were missionaries in the Belgian Congo for twenty-seven years, so I was able to glean a good deal of interesting information from them about the church in the Belgian Congo, Belgium and Sweden. The subject of the ordination of women priests in Sweden was discussed at length.

In Amsterdam I was met at the airport by a secretary of the Bible Society, who belongs to one of the old families of the famous city. Mr Van Lewep took me for a delightful boat ride along the canals of the Dutch city after attending a service in the English Reformed

Church. We also visited one of Brussels' Deaconess Houses.

Kaiserwerth on the Rhine in West Germany is where we find the Mother House of the Deaconesses on the Continent. There, Pastor Fliedner began his great work of training deaconesses.

There Florence Nightingale received her training before she launched out on her life's work. Letters from her are to be seen in the archives.

GERMANY

Over 5,000 deaconesses live and work at Kaiserwerth, which is really a town within a town. It was on the ruins of the Palace of Frederick Barbarossa near the Deaconess House, that Hitler set up his eternal flame. It has disappeared but the Eternal Flame of God's love issues from Kaiserwerth and goes out to many parts of the earth.

I travelled by train from Dusseldorf to Frankfurt, along the Rhine River, a beautiful journey, and then spent a week-end at another very large Deaconess House there and gave a lantern lecture to a large assembly of deaconesses.

While there, I was taken to a German Refugee Camp where some of the deaconesses work. I felt I was back in the year 1938 when I worked at Yarra Bay and Happy Valley unemployment camps for the scene was very similar.

On the other hand, I was surprised at the general prosperity of West Germany, but many times I was told about the poverty and hardships from which the people in the Eastern Zone were suffering.

Vienna was next visited. It is the beautiful city which has made a remarkable recovery since the war. Mr Uhl, the secretary of the Bible Society, was most generous and enabled me to see a great deal of his city including the work of deaconesses. A plane trip past the Austrian Alps and over the Italian Alps brought me back to Rome, where I spent two very full and interesting days visiting the Vatican City and places connected with the life of S. Paul.

From Rome I flew to Karachi, where I was met by Bishop Chandu Ray and two of our deaconesses. Whilst there, I saw the worst refugee camps imagin-

able, only pieces of bagging separate one family from another—poverty and disease is rife and yet these people are among the "other sheep".

The children swarmed around us in hundreds. What an opportunity for a deaconess with gifts for children's work to serve among them!

We had a valuable conference in Karachi and we trust that before long, a definite scheme for training Pakistani women will be under way.

It was good to be back in my old haunts in Lahore and to renew friendships. In that diocese, I was asked by Church leaders to send more deaconesses to minister to the needs of women and children. The bishop said he could place half a dozen deaconesses immediately.

New Delhi was my next place of call. There in North India the work of training women seems very difficult. It was a joy to visit Hyderabad and the Australian contingent there. Once more from national clergy came the plea to send more women workers, as they felt the work among women had been somewhat neglected.

Madras Christian College and the Women's Theological Centre was then visited before travelling by train across South India to the Bethel Ashram in Tiruvella when I had the privilege of opening a Home of Peace which has come into being as a result of the visit of Sister Rachel Joseph to our Deaconess Institution in 1955.

MADRAS

The story of how the funds were raised for the project is a very thrilling one. I returned to Madras by train travelling by a different route. I do not recommend long distance travelling in India by train unless you enjoy pantomime being enacted in your carriage.

From Madras, I flew to Singapore where I was the guest of the bishop. I spent a very happy Easter ministering to a multi-racial congregation at S. Christopher's, Johore. I took part in the Three Hours service on Good Friday, the Easter Even service, preached at the Choral Communion service on Easter morning and took the children's service.

From Singapore, I flew to Ipoh where I spent a couple of days with the C.M.S. secretary and his wife and while there, I had the opportunity of seeing something of the work of C.M.S. in new villages.

MALAYA

Then I went to Slim River hoping to see the six toothless old grannies that Dr A. Cole had so much to say about while home on furlough but they do not seem to exist in his new station!

Kuala Lumpur and the new villages around about the city, presents a tremendous challenge to the Church. More workers are needed—my heart strings were tugged at during those days.

Another night was spent in Singapore, then I returned to Sydney, having lived in a new world for five months. I have come home moved to the very depths because of a fresh realisation of the tremendous responsibility the church in Australia has, as regards Africa and Asia.

THE PATTERN, THE POWER AND PURPOSE OF THE WHOLE CHRISTIAN CHURCH

FROM A SPECIAL CORRESPONDENT

Bathurst, May 25

The synod sermon in the Diocese of Bathurst was preached in All Saints' Cathedral by the Dean of Sydney, the Very Reverend E. A. Pitt.

The dean took as his text Acts 20:28, from the farewell of S. Paul to the Church at Ephesus, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers to feed the Church of God, which He hath purchased with His own blood."

Here we have a wonderful description of what S. Paul's ministry meant, as he sets before his hearers the ideal of the Christian Church.

I think it is largely true that we have lost the true conception of what the Church is, and that there is in all too many places an "iron curtain" between the office-bearers and the great mass of the people, between the "cleros" and the "laos."

We need to make more effective use of the laity especially following the successful promotion campaigns.

I imagine that in every diocese of the Anglican communion we face a desperate shortage of men for the ordained ministry. How is it that men are not coming forward from our great public schools and universities?

What is the central fact concerning the Church? Paul speaks of the "Church of God, which He hath purchased with His own blood." He is not concerned with the Church in Ephesus, or the Church in Asia but with the Church of God

which He had made His own at such tremendous cost.

The Church is not a company of people admiring the ideals of Jesus or accepting His Teaching but the society of those who belong to Him and who constitute the body of Christ, the bride of Christ, the building of Christ.

Paul foresaw many of the difficulties to be faced; he had the conviction that persecution was coming so he commends them to God and to the word of His Grace, "which is able to build you up and to give you an inheritance."

"HIS GRACE"

This was to be the all sufficient provision. The word of His Grace is the expression of God's love in action. The living word who reveals all that we mean by the Grace of God.

The living word which is committed to us through the means of Grace, through the ministry of word and sacrament by which we are built up and strengthened.

Such was the provision to which Paul commended the elders of the Church at Ephesus, and such is available for us today so that the Church may continue to fulfil His purpose in the world.

Having thought of the pattern and power of the Church we may in conclusion ask ourselves about the purpose of the Church. S. Peter says in 1 Peter 2:9,

"But ye are a chosen generation (the kin of Christ); a royal priesthood, (His instrument); an holy nation (His Kingdom); a people for God's own possession (His victory); that ye may shew forth the praises of Him who hath called you out of darkness into His marvellous light."

We belong to God; we are called to share in particular privileges, so that from our lives there may be shewn forth the wonders of God.

Paul speaks of glory "in the Church being made known by the Church." Many of you will know of the meetings taking place in Sydney at present, and may draw your own conclusions therefrom.

Many thousands of people are being challenged to face up to the claims of Christ, and I can give you my testimony that miracles are taking place in the lives of many.

Can the Church get hold of these people, or build bridges across which they can travel into the fellowship of the Church?

The secret of this response is not in a man, but in the power of God and the love of God laying hold of a man dedicated to His Service, and of the Church united as never before, under the pressure of the Holy Spirit.

Will those people as they come to the Church take knowledge of us, that we have been with Jesus, that Jesus is with us, and that we belong to Him?

DIOCESAN NEWS

ARMIDALE

PRESENTATION TO VICAR

The Vicar of Tamworth, the Venerable F. S. Young, was presented with a cope at Evensong on April 26 to mark his completion of fifteen years of service in the parish and for his work as Vicar-General. Owing to the bishop's illness, the presentation was made by the Archdeacon of Armidale, the Venerable C. R. Rothnie.

Y.A.F. RALLY

The Dean of Newcastle, the Very Reverend W. A. Hardie, will be the chairman at the Young Anglican Fellowship Rally at Tamworth during the Queen's Birthday week-end, June 13 to 15.

BATHURST

PARKES

Since the Loyalty Dinner at Parkes, approximately 75 men have been canvassing the parish and already the £30,000 mark has been passed. The Sydney Department of Promotion conducted the every member canvass, and they did their job faithfully and well, and Parkes people are grateful for their leadership and inspiration. One of the most impressive things about this stewardship campaign has been the wonderfully spontaneous and active fellowship that has taken place between parishioners and which it is planned will be continued in the future.

FORBES

Bishop Leslie recently blessed and dedicated the renovations to Ironbarks Church Hall and also the Arthur Ernest White stained glass windows in all Souls' Church, Wirrinya, which latter are a memorial to the former much-loved rector.

The centenary celebrations of the parish will commence with a "Centenary Ball" on 29th May, and other plans include a youth rally, which the Rector of Coonabarabran, the Reverend Donald Shearman, will address, a garden party for parishioners at which the bishop will be present, the beginning of the second canvass under the direction of the Canberra-Goulburn Department of Promotion and Information, and the celebration of Holy Communion by the bishop in thanksgiving for 100 years' blessings on Anglican work in Forbes.

WEST WYALONG

S. John's Church, Tallimba, is nearing completion, and the present "headache", is caused by the operations connected with fitting, furnishing and interior painting. Tenders have also been called for the completion of the parish church of S. Barnabas, which means lengthening the nave by thirty feet and building a seventy-three foot tower. During the rector's absence at Sydney, Martins and Evensong were very ably conducted by members of the Y.A.F.

NEW FONT FOR ILFORD

Recently, in the Church of S. Paul, Ilford, within the parish of Kandos, the rector, the Reverend A. McCartney, blessed a new font to be used in that centre. The font is a silver bowl, and is now being

OBITUARY

MISS JESSIE HELLICAR

We record with regret the death of Miss Jessie Hellicar on May 9.

CH.G.S. writes:—

A life of gentle but vigorous and many-sided service to her Master and humanity closed with the death on May 9 of Miss Jessie Hellicar.

During World War I she worked hard at the comforts section of the Red Cross.

For many years she was secretary of the Queen's Jubilee Fund which gave a helping hand to those who needed it, and of the Girl Guides' Association from 1936 till 1945.

She was honorary secretary to S. Margaret's Church of England Hostel at Stanmore, from April, 1929, to November, 1935, and the Committee deeply regretted that her other activities prevented her from remaining longer.

For over fifteen years, till it became too much for her, she was in charge of the hospital chapel at Sydney Hospital in the Parish of S. James, Sydney, arranging services for the patients and making the chapel an uplifting place of worship.

As a parishioner of S. James' Church her work was unflagging. Those who were privileged to see her during her last illness, spoke movingly of the calm serenity with which she awaited the final summons.

locally fitted into a frame of coachwood. It replaces one which was stolen from S. Paul's Church about twelve months ago. At the same time a collection plate and an altar cloth were taken from the church at Running Stream, a few miles from Ilford. The new font was a present to the church from Mr and Mrs George Briggs and family of Ilford; and it was fitting that it was used first for the baptism of their son.

BENDIGO

S.S. TEACHERS' FELLOWSHIP

The bi-monthly meeting of the Bendigo Sunday School Teachers' Fellowship was held last week at S. Mark's Parish Church, Goldensquare. Evensong was said by the vicar, the Reverend A. McIvor Wright, and was followed by a short business meeting in the parish hall.

The Reverend A. F. Lloyd of Holy Trinity and the Reverend R. G. Long of S. John's then staged a dialogue discussion on "The Aims of Christian Education." Following their stimulating and provocative discussion, the teachers present broke up into a number of groups and discussed a series of questions posed by the two priests. After their reports had been made and collated, supper was served by the teachers of S. Mark's Sunday School.

BRISBANE

GRENFELL JUNIOR ANGLICANS

Autumn activities for members of the Grenfell branch of the Order of Junior Anglicans have included a Fancy Dress party and a hike. These are intended to provide relaxation from the usual test work and instruction.

Promotions in the Order are being planned. Selection for promotion and installation as Signifer and Sub-signifer is dependent upon progress with the more advanced series of tests.

Recruits accepted this year are busily engaged with their pre-admission studies. Adequate qualification in these studies as well as a lengthy period of probation as a prelude to formal admission is invariably insisted upon.

MELBOURNE

CHURCH ARMY AT BURWOOD

Under the inspired leadership of the Reverend Gordon Coad, assisted by Brother Norman Wagstaff and the new Mobile Cinema unit, the celebration of a successful mission at S. Faith's, Burwood, the new round church dedicated last year.

Attendances totalled 2,400 for the week, including 300 at afternoon children's services, (Sunday after Ascension to Whituesday.) Those who attended found the services a real inspiration and joy, and many came forward at the final Evensong to signify their dedication or re-dedication to the Church's Lord. Parishioners generally testify to the renewed vitality in faith and fellowship that the mission has brought about.

COMMUNITY CENTRE

The Vicar of S. Silas, North Balwyn, the Reverend J. P. Stevenson, says that it is right to build a fully equipped hall first so that, when the church is built, there will be already a complete community centre.

A permanent church, he says, should be the outward expression of a strong corporate life already there.

A young social club held its first meeting last week. There is also to be a weekly rhythmical gymnasium class for women.

Next week a lecturer from the university will speak on visual education in Sunday schools and the Church Missionary Society will demonstrate the wide range of their work in many countries.

FRIENDS OF THE CATHEDRAL

In a programme, arranged by the Friends of S. Paul's Cathedral, Miss Biddy Allen will present "Mozart's Country in Picture and Story," in the Chapter House on May 29.

ENGINEERS' SERVICE

Members of the Melbourne Division of the Institution of Engineers, Australia, attended the morning service at S. Paul's Cathedral on Sunday.

The Reverend Donald Menzies conducted the service and the Vicar of S. George's, Bentleigh, the Reverend W. Spencer preached.

The lessons were read by the Professor of Engineering in the University of Melbourne, Professor A. P. Francis, and by Mr. A. M. Tither of the State Electricity Commission.

NEWCASTLE

Y.A.F. WEEK-END

The third annual diocesan June week-end of the Young Anglican Fellowship will be held in Newcastle from June 12 to 16. The opening service will be held on Saturday morning in Christ Church Cathedral. Later in the morning the Rector of Adamstown, the Reverend H. Randall, will speak on "Youth and Marriage," and Mrs J. A. G. Housden, on "The Family and the Church."

THE COMPANIONS OF S. CLARE

A new organisation, "The Companions of S. Clare," in the cathedral parish within the membership of the Churchwomen's Union, has been meeting regularly for some time. It is concerned especially with those who, because of illness, infirmity or old age are unable to join in the worshipping fellowship of the cathedral.

MISSIONARY AFTERNOON

Mrs. F. W. Coaldrake will speak at a women's missionary afternoon in the Cathedral Hall on Wednesday, June 10, at 2.30 p.m. She will talk on the Church's work in Japan.

SYDNEY

S. JAMES', KING STREET.
The Acting-Primate of Australia and Archbishop of Brisbane, the Most Reverend R. C. Halse, will preach at Evensong in S. James', King Street, next Sunday. The preacher at the morning services will be the Bishop of Riverina, the Right Reverend H. G. Robinson.

WOLLONGONG FETE.
Lady Barwick, wife of the Attorney-General, will open the fete organised by the Wollongong and District Parish Nursing Auxiliary in S. Michael's Hall, Wollongong, on June 10 at 2 p.m. All parishes from Dapto to Austimner will be

represented at the fete, each being responsible for one stall.

MOWLL MEMORIAL VILLAGE

"Elwatan," Castle Hill, will be open for inspection on Saturday, June 6.
Buses leave Bathurst Street at 1.10 p.m. and return to city at 5.30 p.m. Tickets, 12/6 inclusive, are obtainable at C.E.N.E.F., or Church House, George Street, Sydney.

Y.A.F.

The annual meeting of the Sydney Diocesan Council of the Young Anglican Fellowship was held at C.E.N.E.F., on Friday, May 22.

Reports from the secretary and treasurer showed that fellowship affairs were prosperous.

The Rector of S. Peter's, Neutral Bay, the Reverend A. W. Setchell, was elected President. The Vice-Presidents are the Reverend K. Saunders and the Reverend D. Crawford.

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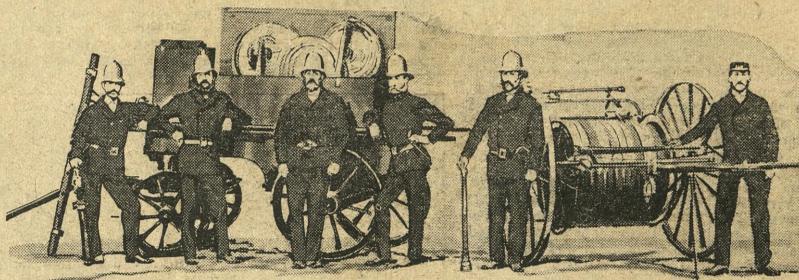
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Fire Brigade in the Seventies

The First Fire Brigade

Until the 1840's, Sydney was without organised fire brigades and it was only gradually (largely through the influence of insurance companies) that fire fighting became a recognised public service.

In Sydney's early days, most of the buildings were made of wood and roofed with shingles. As a result, when they caught fire, little could be done to save them. Troops stationed in Sydney were given some fire fighting equipment in 1822, and with the aid of convicts did their best to quell outbreaks of fire, although they were seriously handicapped by inadequate water supplies.

In 1837, the Australian Fire and Life Assurance Company of Sydney formed a fire-fighting organisation and by 1840 it had two stations, two engines and a brigade of 25 men. Other insurance companies soon followed this lead. In 1841, a new firm, the Mutual Assurance Company, bought an engine costing £500 from England and the following year brought out two trained firemen.

For many years, each insurance company provided a plate, a fire-mark, which was attached to the building insured by it. When a fire occurred, it was not unusual for a fire brigade to refuse to deal with it if the building was insured by another firm.

During the 1850's and later, various voluntary brigades were established in the city and country towns. When a fire broke out, payment was generally made to the brigade that first got water to the scene. This led to great rivalry; often, firemen belonging to one brigade would cut the hoses of another brigade to prevent their rivals getting what was known as "the first water" and thus qualifying for payment.

The first steam fire-engines began to appear in Sydney in the 1860's and after 1880 fire stations began to be connected with telephones, which did a great deal to speed up attention to blazes.

Historical records suggest that Hobart was ahead of Sydney in organizing fire fighting. In 1827, the Government provided Hobart with a fire-engine and seven convicts were detailed to serve as firemen. During the 1830's, insurance companies in Hobart began to form their own brigades, and by 1843 a regular fire service was in operation with a police constable as captain.

Until the early 1840's, the only fire services in Melbourne were provided by water carriers, who filled their carts at the Yarra and were rewarded for prompt appearance at any fire. In 1845, the Cornwall Insurance Company imported a manual engine, which proved to be most valuable. In consequence, the "Melbourne Fire Prevention Society" was formed and, with the promise of financial backing from the Cornwall Insurance Company and various individuals, Melbourne's first fire brigade was formed. It had an inspector, a foreman and six men.

Adelaide's first brigades were established by insurance companies, but during the 1850's the police also had a fire-engine. In Brisbane, the first fire fighters were apparently a City Volunteer Fire Brigade formed early in 1865, but insurance companies were also active.

To-day, almost every Australian township however small has a brigade and the growth of bush-fire prevention services, with lookout towers, mobile patrols and voluntary watching posts has helped substantially to curb the fire menace which is always particularly grave in summer months.



Andrew Tarning, N.S.W. first Fire Chief

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PERTH HEARS DR GRAHAM

FROM OUR OWN CORRESPONDENT

Perth, May 25

The end of the Graham Crusade in Perth leaves one with the question, "Was the man greater than his build-up?"

World-wide high-pressure publicity assured Dr Graham of a crowded arena wherever he went. Every modern method of advertising the man who had preached in the presence of royalty and rulers was brought into service regardless of the cost in characteristic American fashion.

Could the man rise to the heights bespoken of him? One felt one had to sympathise with the reputation built up for him? How could he preach a Gospel which would offend none and satisfy everybody? Our Blessed Lord Himself attempted no such thing, neither did John the Baptist, nor did S. Peter, S. Paul or any of the other apostles.

"When you invest in Billy Graham, you invest in eternity," an official said to the listening multitudes on the final night. Again, one pitied Dr Graham and trembled for the future of Christianity, thus publicised and Americanised.

THE OPENING

The local Press which devoted many paragraphs to the numbers who attended, made their decisions, the number of special trains which ran, of buses which had been chartered, of traffic police on special duty, and of miles of parked cars and so forth, could spare very little space for the actual message.

The crusade in Perth lasted for one week. Dr Grady Wilson opened the crusade on Friday, May 15, and Dr Graham spoke on the past two nights. The attendance was gradually built up from a mere five thousand on the opening night to thirty-five thousand on the final night.

While it is not the intention of your correspondent to concentrate on the weak points of the preachers, one must perforce warn people against acceptance of sayings such as these: Dr Grady Wilson was preaching on Job 36, verses 18 and 19. Said he, "The Bible has more to say about the wrath of God than of the love of God." "That God is a God of Wrath is borne out by Matthew 3:7; John 3:36; Romans 1:18; Romans 9:22; Ephesians 5:6; Revelation 14:19 and 16:19."

Then came a list of sinners, "Prostitutes, bartenders, agnostics, atheists, charlatans, racketeers." If God let these go to heaven, and so turn heaven into hell. He could not be a God of Love and Justice.

There was much emphasis laid

on what God said in the Bible. It was stated that God wrote the Bible. It was announced that copies of God's Word (sic) were on sale.

The speaker after rolling off a number of texts on unpardonable sins, and the wrath to come, warned, "God said it; I didn't." "Reading the Bible won't save you, nor will works. Just accept Christ." This preacher's discourses were punctuated with texts which rolled off his tongue.

And then came the big evening, Thursday, May 21, when Dr Graham was the preacher. The crowds poured in from every quarter. The Archbishop of Perth, the Most Reverend R. W. H. Moline, was on the rostrum, and, in welcoming Dr Graham, His Grace said, "The task of the Church was to present the whole Gospel to the whole Church in all parts of the world." Not one of us could be content with what he was doing at the present time.

We should compare the number of Christians within the Church with the vast numbers outside. We were far short of our target. Through the preaching of Dr Graham many men were being compelled to face the challenge of Christ in their lives.

On the final night His Grace said we had been enjoying a new sense of fellowship which over-reached all sectarian barriers. A door had opened before us which had been closed by lack of faith and vision.

The way lay open to go forward. Our duty was to work harder than before and to be more faithful to the Master's calling—to do our duty in the day of opportunity.

"A JOLT"

As a student of mass psychology Dr Graham began his talk by paying compliments ad lib to Western Australia, thereby getting his audience into a mood of amicable receptivity.

The subject was Sin, Redemption, and the Love of God; the speaker's eloquence held his audience spell-bound, so that only the reader in theology and the authentic Bible student received a jolt when the speaker said that in the beginning, God and man were friends.

Man knew all the mysteries of God. He knew things then of which we are only now learning. One day man broke God's law and he died.

Dr Graham stated many well-known facts, but one sensed that he was under a strain—he was

at times reaching out to orthodoxy, but dared not over-reach himself. Again, one sympathised with him.

The next night he spoke on the Sermon on the Mount. On both nights he spoke of the Cross and declared that the Cross was to be seen on every "Catholic and Protestant church." When one began to look around for the Christian symbol in the arena, one noticed that the beflagged and beflowered rostrum was unmarked by a Cross—the only one visible was the archbishop's pectoral Cross.

On the credit side it must be stated that this Crusade has caused us to hold our heads high up. In people's estimation, the Church is now way out in front for the crowds which have come together far out-numbered any which a sports organisation or a political gathering could rally at any one time.

People have begun to discuss religion with one another with no sense of embarrassment. A power could be unleashed which could indeed turn the world upside down.

NEW DESIGN FROM OLD

MURRUMBEENA CHURCH

FROM A CORRESPONDENT

Melbourne, May 25

The Archbishop of Melbourne, the Most Reverend Frank Woods, will dedicate S. Peter's Church, Murrumbena, on June 6.

The first part, consisting of a lofty West End, was built in 1925, with the idea in mind that the rest of the building would follow in the same proportions.

However, with rising costs, the original architect, Mr Louis Williams, was faced with the problem of how to finish the church to a completely different and lower height.

He solved the problem by deciding to turn the West End portion into a rectangular tower to accommodate the baptistry, narthex and western gallery.

The new and extended work provides the usual accommodation of nave, East End, chapel, porches and vestries.

The chancel is wider than the nave, thus permitting a wide space between the two lots of choir stalls, giving a dignified approach to the sanctuary but

EAST ASIAN CONFERENCE

(Continued from page 1)

"It should be quite clear that the Christian Gospel transcends all ideologies. It cannot be equated with either anti-communism or communism," Mr Thomas said.

"It cannot be identified with any 'ism,' either idealism or materialism, capitalism or communism, or with any political system."

Nevertheless, Mr Thomas continued, "This does not mean that the Christian does not make choices. There are vital choices that must be made." Moreover, he said, "These choices must be made in terms of real, rather than ideal, situation, and must be made realistically from among realisable alternatives."

Hence, Mr Thomas said, "It is impossible to lay down detailed prescriptions that are universally valid. But it is possible to point out some underlying ideas which determine the Christian's approach to these problems."

One such idea is that "choices must aim at finding which system best enables men to live together, which system checks evil."

Mr Thomas also spoke of rela-

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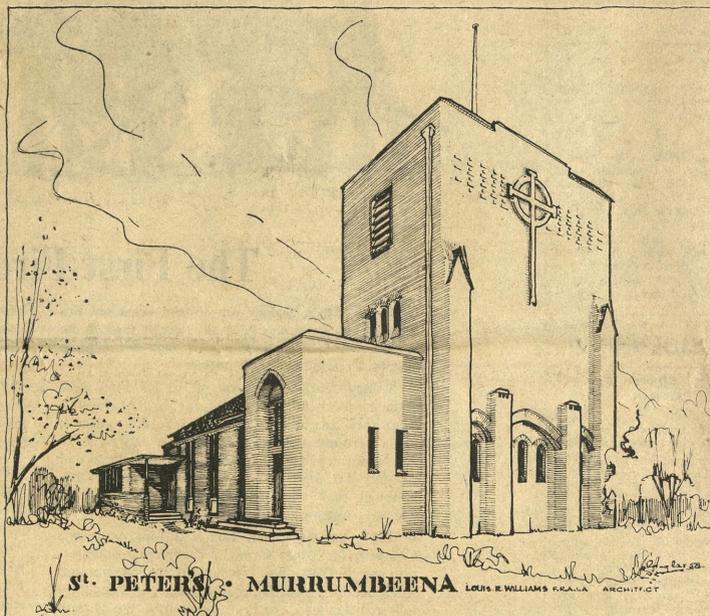
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ENGAGEMENT

WESTON-MORREY, Mr and Mrs P. R. Weston of Victoria Street, East Maitland, N.S.W., have pleasure in announcing the engagement of their youngest daughter, Elizabeth Joan, to the Reverend Frederick Albert Morrey, eldest son of Mr and Mrs H. M. Morrey of Nerrim, Victoria.

Set up and printed by The Anglican Press Limited, 3-13 Queen Street, Sydney, for the publishers, Church Publishing Company Limited, 3-13 Queen Street, Sydney, N.S.W.



The perspective showing the appearance of the former West End of S. Peter's Church, Murrumbena, now turned into the rectangular tower.

at the same time not making the choir unduly prominent.

Mr Williams evolved the new design for S. Peter's during the incumbency of the Reverend Charles Cotes who died very suddenly about fifteen months ago just when he was about to achieve results of his work over the years.

The present vicar is the Reverend K. P. Goodisson.

HEAD OF U.S.A. CHAPLAINS

THE "LIVING CHURCH" SERVICE Milwaukee, May 25

Dr C. L. Glenn has been elected president of the Military Chaplains Association of the United States.

Founded shortly after World War 1, the organisation of Army, Navy, and Air Force chaplains includes representatives of the three major Faiths.

One of its purposes is to publicise the importance of an adequate number of chaplains.

Dr Glenn was Rector of S. John's Church, Washington, D. C. before taking up his work as a member of the Mental Health Research Institute at the University of Michigan Medical School.

He served as a Navy chaplain on active duty from 1942 to 1946.

tions between Asian nationalism and the Western world.

He said, "Christians must ask themselves, 'What is God doing in these national movements?' It is necessary to answer this question rightly so that they can witness to the Lordship of their Master over all of history."

"But if we ask that question, then we must likewise ask, 'What has God been doing in Asia during the last hundred years through the whole impact of the West?'"

"Could it be that this, too, was part of God's plan for the developing of a new basis of society in Asia, for it is possible for God to use things that contain evil for the working of good."

NEW BASIS

"Even man's disobedience can be used for the furthering of God's purposes."

The general secretary of the World Council of Churches, Dr W. A. Visser 't Hooft, said that "There must be a constant dialogue between Asian Churches and the ecumenical movement if all are to be spiritually free."

He said frankly, "The Asian Churches should speak up clearly when they see a danger that the World Council of Churches acts or speaks like a Western Council of Churches."

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