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VICTORIA WINS TOP HONOURS IN TH.L. EXAMINATION

RECORD NUMBER OF STUDENTS ENROLLED FOR 1959

Victorian students have outpaced others from all the remaining Australian States by winning the three main prizes awarded by the Australian College of Theology on the results of last year's examinations.

The results of the examinations were announced last Wednesday by the registrar of the college, Dr Frank Cash.

The three chief awards were the Hey Sharp Prize, the John Forster Memorial Prize, and the Frank and Elizabeth Cash Essay Prize.

In addition, the only one of last year's students to gain first-class honours in the Licentiate in Theology (Th.L.) examination came from Victoria.

Five of the six first names, in order of merit, awarded second-class honours, are Victorians.

The Hey Sharp Prize, given in memory of the first registrar of the Australian College of Theology, was won by James Alexander Grant, of Trinity College, Melbourne.

He was also the only student to gain first-class honours in the Th.L. examination.

A Ridley College student, Alan Brian McGowan, won the John Forster Memorial Prize, which is awarded annually to the student who heads the list in Greek New Testament when completing the Th.L.

The Frank and Elizabeth Cash Essay Prize was awarded to Herbert Henry Condon, a former student of Ridley College Melbourne. Mr Condon won the Hey Sharp Prize in 1957.

SYDNEY'S SECONDS

This is the first time in the history of the Australian College of Theology that all three major prizes and the only award of first-class honours have gone to a single Australian State.

Although the Province of Victoria took all the prizes awarded on the results of the Th.L. examination, sixteen of the twenty-eight candidates awarded second-class honours came from Moore College, Sydney.

First in order of merit among the successful Moore College candidates was Miss Ruth Elizabeth Jones.

No doctorates in theology appeared in the list released on Wednesday.

The degree of Scholar in Theology (Th.Schol.) was awarded to one candidate each from New Zealand and Central Tanganyika, and to the chaplain at the University of New England.



Mr A. B. McGowan

Diocese of Armidale, the Reverend J. O. Rymer.

Nine candidates from Australian and overseas dioceses each passed a paper in one subject, and one candidate a paper in two subjects, for the Th.Schol. degree.

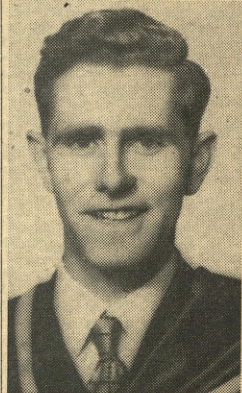
Thirty-six candidates were awarded pass Th.L. degrees. Fifty-eight completed Part I and four completed Part II of

the examination. A total of 219 candidates completed one or more individual subjects towards the Th.L.

Among these last was the Brisbane correspondent of THE ANGLICAN, Miss A. M. Connah, who successfully negotiated the paper in Church doctrine.

The registrar of the college, Dr Frank Cash, said that this year's list is bigger than any previously published, and that he expects next year's to be slightly larger again.

[A complete list of the results appears on Page 10.]



Mr J. A. Grant

NEW PRESIDING BISHOP INSTALLED IN WASHINGTON

THE "LIVING CHURCH" SERVICE

New York, January 24

The Right Reverend Arthur Carl Lichtenberger was installed as twenty-first Presiding Bishop of the Protestant Episcopal Church in the United States on January 14 at an impressive ceremony in Washington Cathedral.

His predecessor in the office, the Right Reverend H. K. Sherrill, pronounced the formal words of induction.

"I, Henry Knox, do induct and install you, Right Reverend Father-in-God, Arthur, into the office of President Bishop with all its rights, dignities, honours and privileges; in which may Our Lord Jesus Christ preserve your going out and your coming in from this time forth for ever more. Amen."

Bishop Lichtenberger will be the chief spokesman for the Episcopalians in the United States and abroad. He will be the president of the Church's National Council, and will preside over the House of Bishops.

He will also have jurisdiction over the Episcopal Churches of the U.S. in Europe.

The bishop is a graduate of Kenyon College, Ohio, and went to the Episcopal Theological Seminary, Cambridge, Mass.

He was ordained in China

and began his ministry as the professor of New Testament at S. Paul's Divinity School, Wuchang.

Since 1951 he has been Bishop of Missouri.

In a Press conference a few hours before his installation, Bishop Lichtenberger declared that the most important problem facing the Church to-day was the need for a renewal of the sense of mission and of unity. He hoped for the re-union of all Churches, including the Roman Catholic Church.

"The re-union of the Church should not be merely a re-union of the Churches which came out of the Reformation," he said.

He startled reporters when he said, "We should move as quickly and quietly as possible towards a fully integrated society." This was in answer to a question on the moral and religious issues in the school segregation crisis.



Looking towards the altar of S. Clement Danes Church in the Strand, London. After suffering heavy damage during World War II, the church has been completely rebuilt at a cost of £190,000 as the church of the Royal Air Force.

CHRISTIAN CHURCHES IN CHINA FORCED TO FORM ONE BODY

THE "LIVING CHURCH" SERVICE

New York, January 25

The Communist authority in China has merged all non-Roman Christian Churches, according to the executive secretary of the China Committee of the National Council of Churches' Far Eastern Office, Dr W. C. Merwin.

Dr Merwin told the "Living Church" that the process was now complete; The Chung Hua Sheng Kung Hui (The Holy Catholic Church in China) had suffered along with the other denominations. Measures were carried out by

the Three-Self Patriotic Movement Committee of Chinese Church leaders, the only "Protestant" agency in the country recognised by the Peking Government.

The Chinese authorities have already acquired Protestant schools, hospitals and other institutions as "patriotic gifts."

The Church is not so much persecuted as captive, said Dr Merwin.

There is no mention of any protest against this process, particularly of any Sheng Kung Hui emphasis on such matters as apostolic succession.

Details of the merged Churches are not yet known. In Peking it is said that sixty-five churches are to be merged into four, one for each district of the city.

DELAYED REPORTS

Reports are delayed and roundabout, making it difficult to get news from the Chinese mainland. Newsmen from the United States are not allowed to gather news directly.

During the first six months of last year, he said, churchworkers were submitted to an intensive course in education for socialism.

Dr Merwin says that, although Christian Churches have been closely watched since Communist control began, this is the first attempt to break denominational authority and bring all Churches into a controlled ecclesiastical system.

Roman Catholics also are to be fitted into the Communist mould.

The Managing Director of THE ANGLICAN, Mr Francis James, said this week that some parts of the report should be treated with caution.

"If American newsmen do

not gather news directly in China, it is the fault of their State Department, and not of the Chinese Government," he said.

"There are regular British and French correspondents on the mainland, who have no difficulty whatever in getting their facts at first hand.

FINE CHRISTIANS

"I have no doubt whatever about the movement—or pressure—towards unity of the Christian Churches in China. But it seems somewhat rash to condemn it out of hand, because there are very good reasons indeed for it.

"I have no reason whatever to think that our brothers of the Sheng Kung Hui are in the least likely to abandon their doctrinal position relative to the other Christian bodies.

"On the contrary, my information is that they hold fast to the Lambeth Quadrilateral as the basis for re-union, and Anglican Christmas services were as well attended as ever last December in Canton, Peking, Shanghai and other Chinese cities.

"It is the case that certain leaders of the Sheng Kung Hui, including Bishop Francis Tsen of Honan, were arrested last year, and that some were sent to work on the land.

"Bishop Tsen and the others have now been released, but I have not yet learned whether the bishop has been allowed to resume pastoral work.

"Knowing as I do what patriotic Chinese and what fine Christians some of these men were, it is hard to conceive any excuse for the Chinese Government's action, beyond guessing that Chinese bureaucrats are just as capable as Australian ones of acting like fools."

ARCHBISHOP NEEDS HELP

BUSH BROTHERS FOR S. AFRICA

ANGLICAN NEWS SERVICE
London, January 24

The Archbishop of Cape Town, the Most Reverend Joost de Blank, is asking his commissioners in England to help him find priests who would form bush brotherhoods in the outback districts of his diocese.

The present priests in the sparsely settled districts do valiant work, travelling long distances on roads which are no better than tracks. The climate is not very favourable, and they are too few in number to carry out their pastoral ministry properly.

They have also to counter the efforts of the Dutch Reformed Church, which is making it increasingly hard for people to keep true to the Church.

The archbishop asks for five or six young priests who would volunteer to work in these areas for five years, and give the people of the outback some individual care.

He also needs young priests who would work as curates in some of the parishes of Cape Town.

Workers in the coloured areas are especially needed. They are in desperate want of individual care and have a great love of their Church.

The archbishop says that he hopes the formation of a Fellowship of Vocation in the diocese will mean that in a few years Cape Town will supply its own ministry.

NEW TRAINING COLLEGE

CHURCH ASSEMBLY SPRING SESSION

ANGLICAN NEWS SERVICE

London, January 24

The spring session of the Church Assembly will open on February 3.

The most urgent question to be considered is the policy for Church Training Colleges, in view of the programme of expansion inaugurated by the Minister of Education.

Reports from the Board of Education, the Central Board of Finance and the Standing Committee strongly support the policy of the Church's facing up to the heavy financial burden implied.

It is proposed that the number of students in the Church of England General Teacher Training Colleges should be increased from 4,964 to 7,716.

It is also proposed to build a new college if there is a further increase in training college numbers.

BIBLE SOCIETY PLANS TO USE CHURCH

ANGLICAN NEWS SERVICE

London, January 23

The Diocese of London and the British and Foreign Bible Society are negotiating about the future use of S. Andrew-by-the-Wardrobe, which is a ruin, having been demolished by incendiary bombs.

Bible House, in Queen Victoria Street, stands next door.

The society hopes that when the church has been restored—plans are made and building could begin soon—it will be able to make use of the church without impairing its status as a parish church.

ANGLICAN-METHODIST CONVERSATIONS

CONVOCAION ADVISES MORE STUDY OF REPORT

ANGLICAN NEWS SERVICE

London, January 24

The Convocation of Canterbury, which met at Lambeth last week, received a report of the official Anglican-Methodist conversations presented by the Bishop of Oxford, the Right Reverend H. J. Carpenter.

In the debate which followed, Bishop Carpenter emphasised that the goal of ultimate organic unity must be kept in view.

The Dean of Winchester, the Very Reverend Norman Sykes, said that the interim period should be used to study, not only the common ground of the Churches, but the difference of organisation which were the practical barriers between them.

The Methodist Church depended a great deal on its lay preachers and was wedded to the idea of an itinerant ministry, whereas the tradition of the Church of England was for a settled one.

Though Wesley intended the constitution of his societies in England to be episcopal, that intention had not been fulfilled, and authority in the Methodist Church was vested in the Conference.

The Bishop of Exeter, the Right Reverend R. C. Mortimer, said that Presbyterians and Methodists saw in intercommunion a reasonable and proper way of arriving at the ultimate goal.

The Archbishop of Canterbury, Dr Geoffrey Fisher, decided to commend for further study the interim statement.

WOMEN PRIESTS

Although *gravamina* were presented in both Conventions on the subject of the Church of Sweden's decision to admit women to the priesthood, there was no public debate on the question.

The Archbishop of Canterbury, Dr Geoffrey Fisher, said that immediate public reference to the Church of Sweden's action might cause embarrassment to the Church, especially if the Church of England seemed to be intervening on one side or the other.

He had written a private letter to the appropriate authority in the Church of Sweden, as he thought it was a matter touching the diplomatic relations between the two Churches, which have had a long and close friendship. The Upper House agreed that no further action would be taken until the conclusion of the correspondence between the archbishop and the Church of Sweden.

In the Convocation of York the House referred the *gravamen* to the assessors for consideration by the committee, with instructions to report to the next Convocation.

RACIAL PROBLEMS

The Lower House of the Convocation of Canterbury carried unanimously a motion concerned with the growth of multi-racial communities in England, moved by the Vicar of Barking.

RECONCILIATION IN S. INDIA

ECUMENICAL PRESS SERVICE

Geneva, January 22

The Orthodox Syrian Church of Malabar has been reconciled with the Malankara Jacobite Syrian Church.

The split in the Jacobite Church of South India has lasted nearly fifty years.

The Orthodox Syrians have agreed to acknowledge the spiritual authority of the Patriarch Mar Ephraim in Homs, Syria, who will also accept the Catholics, head of the Orthodox group, as the autonomous head of the South Indian Syrian community.

Essex, Canon W. F. P. Chadwick.

It urged the Government "to anticipate events with a constructive policy, and the Church to give greater attention to the pastoral care of the immigrants concerned."

Canon Chadwick said that there was much urgency about this situation which would go on and might lead to things which could be a permanent blot on our reputation as a Christian nation.

In the Upper House the Bishop of Exeter, the Right Reverend R. C. Mortimer, in opening the debate on the motion, said he wanted a definition of the phrase "constructive policy."

"APARTHEID"

If the phrase meant a greater provision of social services he did not see why special amenities should be given to those coming into the country over and above those provided for the English-born.

The bishop said he felt it might be the thin end of the wedge for some system of *apartheid* and special hostels for coloured people.

The House amended the motion to read "That this House being assured of the dangers and opportunities inherent in the growth of multi-racial communities in many of our great cities through the increasing number of men and women of other races than our own, who are coming to this country for the purposes of study, training or employment, urges the Church to give greater attention to the pastoral care of the immigrants concerned, and to their place in the community."

The motion was passed in its amended form.

WOMEN'S WORK IN MOMBASA

FROM A CORRESPONDENT

Mombasa, January 19

Work among women in the Diocese of Mombasa has been greatly increased by the establishment of branches of the Young Women's Christian Association in many places.

Several have started in the Kikuyu Reserve, and, with the help of the Mothers' Union and other women's groups are helping to form girls' clubs, and to find interests for girls who are at a loose end after leaving school.

Nairobi is to have a Y.W.C.A. hostel, so that next year girls of all races will be able to find proper accommodation in the town.

This will be of special help to the educated African girls who want to find employment but, owing to the impossibility of finding safe accommodation, have often been in grave moral danger.

NO SANCTION FOR JOINT SERVICE

ANGLICAN NEWS SERVICE

London, January 24

Plans announced last week to hold a combined Anglican-Methodist service of Holy Communion in Clay Cross Church, Derbyshire, next Easter Day, have been cancelled.

The Bishop of Derby, the Right Reverend A. E. J. Rawlinson, explained in a letter to the vicar, the Reverend T. W. Phillips, that he had no authority to sanction an "open service" of the kind.

MISSION TO THE JEWS

THIRD JUBILEE THIS YEAR

ANGLICAN NEWS SERVICE

London, January 24

The Church Mission to the Jews hopes to build a church centre in Israel to mark its third jubilee, which occurs this year.

The centre will be a place where Hebrew Christians, secret believers and Jewish inquirers can meet for fellowship and recreation.

The Archbishop in Jerusalem, the Most Reverend A. C. MacInnes, has given the project his warm approval.

The work of the mission, like its name, has changed considerably since the early days in London in 1809. Then it was called the London Society for Promoting Christianity among the Jews.

Its work became widely known owing to the work of the pioneer missionary, Joseph Wolf. He was born in Bavaria and brought up a strict Jew, but went to Protestant and Roman Catholic schools to learn German.

He became a Roman Catholic, Francis Xavier being his great hero, and eventually found his way to England, and visited the Episcopal Jews' chapel, which the London society had opened in Palestine Place.

ANGLICAN LITURGY

The beauty and devotion of the Anglican liturgy enchanted him, and he declared himself an Anglican and offered his services to the society.

For many years he went on missionary journeys to the Middle East, which paved the way for the missions which followed.

Though the work of the society has changed in form since its beginning in 1809, its purpose is still to offer the Gospel to people of Jewish race.

There are three centres in Israel, and a new church centre has been opened in Teheran; work is also carried on in Tunis and Morocco.

In Ethiopia a mission to the Falasha Jews was opened again after the war.

In England missionaries of the society are attached to the staffs of parish churches in towns where the population includes many Jews.

JUBILEE FUNCTIONS

The year of festivities will begin with a service in Holy Trinity, Kingsway, London, on January 26. The jubilee anniversary meeting will be in May, and there will be a garden party at Fulham Palace in June.

The Archbishop of Dublin, the Most Reverend G. O. Simms, is to speak at the anniversary meeting, and at a special thanksgiving service at St. Margaret's, Westminster, later in the year; the Archbishop of Canterbury, Dr Fisher, will preach.

PROVINCE OF EAST AFRICA PLANNED

FROM A CORRESPONDENT

Mombasa, January 19

The synod of the Diocese of Mombasa, held in October, agreed to send the Bishop, the Right Reverend L. J. Beecher; the bishops suffragan, the Right Reverend Obadiah Kariuki and the Right Reverend Festo Olang; and three clerical and three lay delegates to an inter-diocesan conference on possible future provincial organisation of the Anglican Church in East Africa. It was proposed to hold the conference at Dodoma in Tanganyika towards the end of January.

The dioceses concerned in the projected province of East Africa are Central Tanganyika, South West Tanganyika, Masasi and Zanzibar.

PRINCIPLES IN PRACTICE

LITURGICAL USE OF THE BIBLE

ANGLICAN NEWS SERVICE

London, January 24

A conference of the "Parish and People" movement was held during the early part of January at St. John's College, York.

The purpose of these conferences is that the members of Central Council shall meet and hold discussions with those who are putting the principles of the Liturgical Movement into practice in their parishes and communities.

The chairman of the conference was the Bishop of Knarborough, the Right Reverend H. H. V. de Candole, and the chief speakers were members of the council.

The subject of the conference was "The Bible." It was affirmed, as one principle of the Liturgical Movement, that deepest understanding of the Scriptures can come only in the corporate life of the Church.

The relation of the Bible to scientific and other spheres of knowledge was also discussed.

The conference took part in several acts of liturgical worship, which were designed to bring out the corporate character of worship and the necessary connection between liturgy and life.

On one morning Dr J. C. Davies was the celebrant (with permission of the archbishop) in an experimental Communion service written by himself and others.

There were discussions and meditations on the liturgical Scriptures in preparation for the "parish Communion" on Sunday morning.

At the week-end, the conference attempted to put into practice the matters discussed during the week.

CHURCH REPORTS GOOD AND BAD

ANGLICAN NEWS SERVICE

Wellington, N.Z., Jan. 25

New Year records show that there has been a great boom in church building in New Zealand during 1958.

Two cathedrals are under construction, and a third is to begin soon.

The high mortgage figures in parishes, give some indication of the building of new churches, though numbers are not available.

There has been a sharp increase in giving; many more confirmations have been held, but probably fewer than 20 per cent. of Anglicans attend church regularly.

This stocktaking shows that though the Church is forging ahead, there is yet a great lack of spiritual awareness.

HEALTH MINISTRY BUYS HOSPITAL

ANGLICAN NEWS SERVICE

London, January 24

All Saints' Hospital, Eastbourne, for which a Roman Catholic community of nuns had offered £45,000 in order to convert it into a girls' boarding school, is to be acquired by the Ministry of Health under a compulsory purchase order.

Three days after the final date set by the Charity Commissioners for the receipt of higher offers or for objections to the proposed sale, the South-East Metropolitan Hospitals Board stated that the Minister, Mr Derek Walker-Smith, had decided to acquire the building by compulsory sale, instead of entering the bidding.

Statutory notices will be served on interested parties and, if necessary, public inquiry would be held.

NON-ROMAN CHURCH LEADERS CONFER

CHRISTIANITY'S PLACE IN A SECULAR WORLD

ANGLICAN NEWS SERVICE

London, January 22

A three-day conference on "European Christianity in to-day's secularised world" was held at Nyborg, Denmark, from January 7 to 10.

The conveners of the conference were the Bishop of Hanover, the Right Reverend Johannes Lilje, Dr Egbert Emmen, of the Reformed Church of the Netherlands, and Archbishop Kivlii, of the Lutheran Evangelical Church of Estonia.

Representatives from the whole of Europe's non-Roman Churches were present, and there were delegations from eastern European countries, including Czechoslovakia, Poland, Hungary, Yugoslavia and the Baltic States.

Metropolitan James of Melita, Professor Leo Pariscki from Moscow, and Archbishop Timotheus of the Polish Orthodox Church were present.

The conference showed clearly that continuation of widely representative meetings of the Churches of Europe other than the Roman Catholic Church is desired.

The representative of the Moscow Patriarchate, Professor Leo Pariscki indicated that the Patriarchate, definitely wanted further meetings.

EUROPE'S BIRTHRIGHT

The Bishop of Berlin-Brandenburg, the Right Reverend Otto Dibelius, in a "key-note" speech, pointed out that Europe had a common cultural inheritance and a contemporary growth of European political consciousness.

He believed that the Churches had to answer the question whether they had "sufficient courage and responsibility for the fulfilment of a God-given task—the maintenance of Europe's true birthright."

In an analytical survey of the drift of Europe's industrialised populations away from churches, the diocesan missionary to industry in Sheffield, England, Canon E. R. Wickham, pointed to the importance of building new relationships with

MAKARIOS BACK

IN ATHENS

ANGLICAN NEWS SERVICE

London, January 24

Archbishop Makarios returned to Athens on Friday last week after spending two months in the United States.

He said the Cypriot people would be prepared to negotiate in a spirit of goodwill with the British Government.

They wanted a democratic and just solution of the problem. The archbishop said that other countries could join in the negotiations whether they belonged to N.A.T.O. or not; in fact, he thought their participation could help in the search for a settlement.

He said the "truce" in Cyprus could become a permanent peace if Britain showed a spirit of understanding and good will.

FRIAR ON WAY TO NEW GUINEA

ANGLICAN NEWS SERVICE

London, January 24

Father Geoffrey, the first of the Franciscan friars to leave for New Guinea, was commissioned at St. Philip's, Plaistow, on January 10, by the chairman of the New Guinea Mission Committee, the Right Reverend B. P. Robin.

He sailed from Tilbury on the *Arctadia*, on which vessel he is acting as chaplain.

He reaches Sydney on February 17, where he will spend a few days before leaving for Port Moresby and Koki on the *Bulolo*.

organisations in large-scale industry.

Representatives of other east European countries were equally ready for the continuation of co-operation, though the Hungarian delegation was opposed to association with the World Council of Churches.

This opposition comes from a mistaken idea that leaders of the W.C.C. helped to foment rebellion in Hungary in 1956.

The acting secretary of the Hungarian delegation, Dr H. H. Harms, who is a member of the headquarters staff of W.C.C., will act as secretary to an advisory committee of fourteen, set up to encourage contacts between European Christians.

It will suggest when another conference is needed.

ASSISTANCE FOR STUDENTS

126 SCHOLARSHIPS AWARDED

ECUMENICAL PRESS SERVICE

Geneva, January 24

The World Council of Churches has given one hundred and twenty-six scholarships this year to students from twenty-eight countries.

Meant primarily for theological students, young pastors and teachers, the scheme aims at developing in them a broader knowledge and understanding of the life of other Churches.

The students come from many of the countries of Europe, from India and Indonesia, from Japan and the Philippines, and from Egypt and the United States. The largest group comes from Germany.

They are representatives of the member Churches of the W.C.C. and of five other denominations.

Some post-graduate students are doing specialised study. A Chinese from Java is studying the Old Testament and dogmatics at the University of Utrecht, to become a teacher of theology in Java.

A teacher of Living Religions at the University of Utrecht has been enabled to travel in India and make studies of Hinduism and the Bhakti Movement, and a Greek Orthodox professor is studying pastoral theology and religious education in England.

GROWTH OF THE CHURCH

FROM A C.M.S. CORRESPONDENT

A missionary stationed at Mvumi, Canon G. A. Pearson, predicts that more than 1,000 members of the Gogo tribe in Tanganyika will learn to read each year.

This will be the result of a "Literary Campaign," conducted by the Church Missionary Society.

As the natives learn to read and use the Bible intelligently, the Christian Church is expected to expand rapidly.

Canon Pearson said that a meeting of the leaders of the Gogo Literacy Committee was held last month.

Classes were held in fifty-eight centres last year; of the two thousand enrolled, some fifteen hundred attend regularly, and nearly a thousand gained passes in the reading test.

ANNUAL CONFERENCE OF THE A.S.C.M.

NEW GENERAL SECRETARY FOR FIVE YEARS

FROM A CORRESPONDENT

Geelong, Victoria, January 24

The Rector of Queanbeyan, the Reverend D. B. Hobson, has been appointed the general secretary of the Australian Student Christian Movement for a period of five years.

He succeeds the Reverend K. F. Engel who, on the invitation of Asian Church leaders, has accepted the appointment of special secretary of the World Student Christian Federation to students in East Asia.

The annual conference of the S.C.M. was held earlier this month in the ideal setting of Geelong Grammar School at Corio.

More than three hundred students and graduates from universities and colleges in all States were present and took part in a programme of worship, study, discussion and business.

The Archbishop of Melbourne, the Most Reverend Frank Woods, had intended to give the opening address at the conference but was prevented from attending.

W.S.C.F. PROJECT

Consideration of the project of the W.S.C.F., "Life and Mission of the Church," was introduced by the secretary of the Indian S.C.M., the Reverend Harry Daniel, who is a presbyter of the Church of South India.

The project, which arises from the need to think again about the responsibility of the Church in a changing world and to recover the significance of mission in the Church, will be launched at a World Teaching Conference at Strasbourg in 1960.

A preliminary conference of Asian delegates and some representatives from Australia has just ended at Rangoon.

Anglican speakers at Corio included Dr Lawrence Brown, of the University of Adelaide, who spoke on "Psychology and Faith," and the Chaplain in the University of Melbourne, the Reverend E. K. Robins, whose subject was "Introduction to Prayer."

Mr G. H. France, of Camber-

well Grammar School, spoke on "Christian Education in Schools," and Mr J. H. Reeves on "Christian Responsibility in Politics."

The Bible Study, prepared by Dr Frank Nichol from Western Australia, consisted of five studies in the Gospel according to S. John, and considered the meaning of the Incarnation.



The new Church of All Saints, Oatley West, in the Diocese of Sydney, which will be dedicated next Saturday by the Bishop Coadjutor of Sydney, the Right Reverend M. L. Sloane.

SOCIAL STUDY SCHOLARSHIP OFFERED BY BROTHERHOOD

FROM A CORRESPONDENT

Melbourne, January 26

The Director of the Brotherhood of S. Laurence, the Venerable G. T. Sambell, announced in S. Paul's Cathedral, Melbourne, on January 18, that the brotherhood would offer a scholarship in Social Studies.

The scholarship will enable an Anglican to undertake a course of social studies at the University of Melbourne.

In announcing the scholarship, Archdeacon Sambell said: "Most of our community problems to-day are concerned with relationships with each other and with God. The trained social worker should be a key member of a team, which includes the doctor and the parson."

"This is a team which together has much responsibility for the whole person and his integration in a Christian society."

"The scholarship will be awarded to an Anglican, as the brotherhood is an Anglican or-

ganisation, although its work amongst people is irrespective of creed, and its staff consists of people of various demoninations."

"The Church has a vital role to play in social work, and we must encourage young people with a sense of vocation, to acquire the skills that are necessary to serve the community effectively."

"We hope that young men, in particular, will be attracted by the opportunity of training for the profession of social work."

"Although social work is usually considered to be a woman's job, it is as much a man's profession as medicine or law, and there is a very great

need for more men social workers."

The scholarship will cover the cost of fees and living expenses for the three-year university course of Social Studies. Applications should be made in writing to the Director, the Brotherhood of S. Laurence, 67 Brunswick Street, Fitzroy, Victoria.

INTERESTING DISCOVERY

2nd HEADSTONE UNEARTHED

Following the discovery of a tombstone last month in a backyard in Mona Vale, north of Sydney (reported in "The Anglican" of January 9), the Church of England Historical Society has announced that another headstone has been dug up.

The headstone was discovered by Mr C. Stoddart, the senior vice-president of the society, and Mr P. W. Gledhill.

Mr Stoddart is the grandson of the Reverend A. G. Stoddart, who was the rector of the parish of S. John's, Pittwater, from 1894 to 1924.

The taking of Divine service at the lighthouse at Barrenjoey was one of the duties of the Rector of S. John's.

The headstone bears the following inscription:—

"Sacred to the memory of William F. Stark who was accidentally killed during the erection of the new Lighthouse at Barrenjoey, Wed., 16th Feb., 1881, aged 25 years. Erected by his fellow workmen as a mark of respect."

The foundation stone of the lighthouse was set by Miss Rosa Barnett, the daughter of the then colonial architect, on April 15, 1880. It was completed on July 20, 1881, and the light was first exhibited on August 1, 1881.

WOMEN TO MEET FOR PRAYER

FROM A CORRESPONDENT

Melbourne, January 23

In more than 144 countries Christian women are preparing for their Day of Prayer on Friday, February 13.

On that day the women of the world meet for prayer, recognising their fellowship with God and with one another.

Offerings will be devoted to the provision of Christian literature in Asia and the Pacific, a work which becomes more important every year as more and more people learn to read for themselves.

Last year was a record in "new" centres, in attendance and in offertory.

APPEAL FOR £200,000

COLLEGES SEEK EXPANSION

FROM OUR OWN CORRESPONDENT

Perth, January 26

An appeal to help provide more accommodation at University college hostels in Perth will be launched in the near future.

The appeal, which is for £200,000, will be conducted by a committee representing the proposed University Women's College, S. George's College (Anglican), S. Thomas More College (Roman Catholic), and the proposed Methodist Kingswood College.

A grant of £40,000 by the State Government and an equal grant by the Commonwealth Government will be in addition to the appeal.

Money raised will be divided equally among the four colleges.

S. George's College, the first residential college of the University of Western Australia, has planned extensions costing £60,000 within the next year.

The Anglican representatives on the appeal committee are the Warden of S. George's College, Mr J. H. Reynolds; the vice president of the Pastoralists' Association, Mr Ernest Lee Steere; and the diocesan secretary, Mr R. B. Peagam.

Y.A.F. RALLY IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, January 2

The thirteenth annual provincial rally and conference of the Young Anglican Fellowship was held at Mentone Grammar School, Como Parade, Mentone, Victoria, last week-end.

The programme was planned by the Director of the Melbourne Diocesan Centre, the Venerable G. T. Sambell.

The Bishop of Geelong, the Right Reverend J. D. McKie, was guest speaker.

Talks and discussions centred round the topic, "We serve the Lord Christ."

Groups discussed the best ways to "serve" as Christians, members of society, Anglicans and Fellowshipers.

Daily services were held in the parish church of S. Augustine. On Sunday there was a special service in S. Paul's Cathedral, Melbourne, after a Fellowship tea in the ballroom of the Royale.

LIEUT. HALLEY ENGAGED

FROM OUR OWN CORRESPONDENT

Perth, January 24

A marriage engagement which has caused a great deal of interest in church circles has been announced in Perth.

Lieutenant George Halley, Royal Australian Navy, son of the Rector of S. Barnabas', Leederville, Diocese of Perth, Canon K. B. Halley, and Mrs. Halley, is engaged to Miss Agnes Kurstin Alexander, daughter of Mr and Mrs C. A. Alexander of Woolahra, Sydney.

Mr Alexander, a Sydney solicitor, is church warden of S. Mark's, Darling Point.



Lieutenant Halley

Lieutenant Halley had his early education at Geraldton High School, Western Australia, and joined the Naval College, Flinders, at the age of thirteen. In April last year he was appointed aide-de-camp to His Excellency the Governor General of Australia, Sir William Slim.

Y.A.F. CAMP-CONFERENCE AT MOUNT PANORAMA

FROM OUR OWN CORRESPONDENT

Bathurst, January 27

The first conference to be held at the new Diocesan Centre of the Diocese of Bathurst was a camp-conference held by the Young Anglican Fellowship at the Australia Day week-end.

The centre is a thirty-acre property on Mount Panorama, which was formerly a camp for officers in the army.

Y.A.F. members from many parts of the Central West attended the conference.

The Bishop-designate of Bathurst, the Reverend E. K. Leslie, was a visitor to the camp.

Conference members attended the service of Evensong in the cathedral when the chairman of the Australian Board of Missions, the Reverend F. W. Coal-drake, preached.

The State Secretary of the A.B.M., the Reverend N. J.

Eley, spoke to the conference on "The Church's Mission," "Australia's Own," "Church and State," and "Us and Them."

Each address was followed by a discussion. The programme also included Bible study, workshops, sports and films.

The organiser of the week-end was the Diocesan Director of Youth, the Reverend A. P. Reeder, who is directing the reconstruction and additions at the centre.

ORGANIST TO BE MADE DEACON

FROM A CORRESPONDENT

Bendigo, January 24

An event of some interest will occur on February 8, when Mr A. A. Holtham, formerly organist and choirmaster of S. John's, Colac, will be made deacon in All Saints' Cathedral, Bendigo.

Mr Holtham has been in Colac for 28 years, and has decided to seek ordination.

His first appointment will be to Christ Church, Echuca, where he will be assistant curate, as well as organist and choir-master.

Mr Holtham, a professional music teacher, has given up a large practice to enter the ministry. His great gifts in the field of Church music will be given full scope in the wider ministry to which he will be ordained.

It is a happy coincidence that the father of the present Rector of Echuca, the Reverend K. L. McConchie, was Vicar of Colac when Mr Holtham was organist and choirmaster.

TWO BROTHERS IN THE NEWS

FROM OUR OWN CORRESPONDENT

Perth, January 26

The Rector of S. Saviour's, Wyalkatchem, the Reverend S. B. Rosier, a former Rhodes Scholar, has been appointed an examining chaplain to the Archbishop of Perth, the Most Reverend R. W. H. Moline. The other examining chaplain is the Rector of Mount Lawley, Canon J. Paice.

Mr Malcolm Rosier, who is science master in a State high school in Western Australia, will represent this State at the World Student Christian Federation Congress, to be held in Rangoon, Burma.

Mr Malcolm Rosier, who is remembered for his able leadership in the Australian Student Christian Movement at the University of Western Australia, will be one of five Australians at the Rangoon Congress.



The Archdeacon of Essendon, the Venerable G. T. Sambell, blessing the fleet at San Remo, Diocese of Gippsland, on December 28.

THE ANGLICAN

(Incorporating Sir Henry Blount)

FRIDAY JANUARY 30 1959

A NEW COUNCIL

The conciliar tradition in the Roman Catholic Church is of great antiquity. It pre-dates by many centuries the concept of papal absolutism which began to oust it in the government of the Church after the Middle Ages, and it has in fact been accepted as the norm in Church government for more years since the first century than not. This tradition, which still informs the organisation of the English and Greek Catholics, and of some Protestants, appeared to have been dealt its death blow at the "rigged"—and, incidentally, invalid—Council of 1870, after having been almost overthrown during the Councils of Trent. If these words appear hard, it need only be stated that they are supported by some not undistinguished Roman Catholic theologians and historians, not all of whom (as instance LORD ACTON) were excommunicated or otherwise disciplined for refusing to toe the papalist party line.

The success of an Italian cabal in 1870, under a Pope of singularly undistinguished parts, in so "rigging" the Council of that year that the Roman Church seemed to abandon forever its great conciliar tradition, has since been among the most important continuing causes of Christian disunity. More than that, it has forced upon the Roman Catholic Church herself—the largest body in Christendom—forms more suited to the Kremlin than to the Body of Christ. For these reasons, all Christians can give thanks to God that HIS HOLINESS POPE JOHN has summoned another Council, for that of 1870 had generally been supposed to be the last that would ever be called by a Bishop of Rome.

Whether Protestants, and others than Roman Catholics, will receive invitations to attend the Council is at the moment unknown. Whether, if they do attend, the proceedings will help towards Christian unity, is in the wisdom of Providence. Let us by all means be hopeful; but let us not be blindly so on these scores. The one sure and certain gain that does lie ahead, even if the Council is again "rigged," is the very fact that it will have taken place. This alone is so great an event in the life of the Church as to give cause for great rejoicing.

Pay for Politicians . . . 2

Our Parliament has to-day abandoned its real legislative function. It has abandoned utterly its control of fiscal policy. The initiative in both has fallen from the nerveless hands of private Members into those of the Executive. In theory, still, the ultimate responsibility for "approving" the laws and fiscal policies of the Executive rests with the Parliament; but for the Bland and Kent Hughes lions there are so many hundreds of rabbits that the Executive can and does treat the generality of private Members as off-handedly as they deserve.

Time was when Parliament was an original legislative body. The struggle to become such progressed hardly enough under the last and greatest of the Tudors. It was almost lost under the regrettable Stuarts; but the struggle was won, only to be lost in a "democratic" age. There is irony and to spare in the recollection that, in the time of the first Elizabeth, men fled precipitately abroad to avoid a writ of summons to a parliament, whereas to-day, most who receive their writs in Australia have left no stones unturned to ensure getting them! The irony lies in the fact that unwilling legislators of the sixteenth century did more for the freedom of Her Majesty's subjects—so infinitely much more!—than the eager ones of this Commonwealth to-day. If the odiousness of further comparison is needed, material is not lacking.

The position which has now arisen may bluntly be summarised thus. Private Members of Parliament have allowed the Executive to steal their birthright. The Executive, aware that it is just possible private Members may one day want it back, and aware that private Members in any case now place a high pecuniary value on what they have surrendered, seeks to bribe them into silence, in effect, by making their betrayal of duty financially worth while. Despite its enormous power, however, even the Executive fears to do its unquestioned duty as the sole body empowered by law and convention to initiate expenditure. Instead, it appoints a committee of three eminent private citizens to "advise" and "recommend" what move should be made. The advice of this committee, and the action which will follow, are foregone conclusions: let none imagine for a moment there will be any reduction in parliamentary wages and allowances! And let none imagine for a moment that more than one or two voices in Parliament will oppose the increases!



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

Would Race Mixture Here Be Wise?

The frank discussion on intermarriage between Europeans and Asiatics which took place at the Australian Citizenship Convention in Canberra last week had its value.

This annual stocktaking on immigration had seemed in danger of becoming a back-slapping social gathering of dubious merit. But, if difficult questions like this are discussed, the convention could give most useful leadership in national thinking and thoroughly justify its continuance.

The eminent medical scientist, Sir Macfarlane Burnet, seemed later in the convention to retreat a little in his original views on the value of a steady inflow of foreign genetic material in helping to maintain the vigour and diversity of a nation.

Perhaps he was unfortunate in the interpretation which some newspapers gave to his remarks as advocacy of intermarriage between Asians and Australians. Perhaps, also, he was influenced by the brisk attack by some speakers on his views.

At all events, Sir Macfarlane said later that he was "all for getting most of our new blood from Europe, although we must not close the door to Asia"; and that, while he did not want to withdraw anything he had said in his paper, he now had a deeper appreciation of the human aspects involved.

I am no rabid "White Australian." I feel that we should allow a quota of Asians to live in Australia. But I do not think that intermarriage on any considerable scale would be wise, because of the effect on the children of mixed bloods. It must be hard for them, even in a kindly community, not to feel that they are "inferior" or, at the best, distinctly different from most of their fellows.

Sir Macfarlane Burnet said it was fantastically wrong to try to maintain "pure breeds" among human beings. But in this imperfect world it is surely discreet not to mix the breeds as between peoples of vastly different colours and cultures.

Is this opposition to race mixture un-Christian? Frankly, I cannot decide. But I hope it is not.

Hospitals Must Have Air-conditioning

The phenomenal heat-wave in Melbourne last week showed up glaringly a grave defect in many hospitals—the lack of air-conditioning.

It would seem now that reports that the deaths of numerous babies were directly attributable to the heat were considerably exaggerated. Rather, it appears that most infants' deaths were due to congenital diseases, the seriousness of which, however, was much increased by the high temperatures—over 100 degrees on several successive days.

Nevertheless, it is plain that much unnecessary discomfort was caused to young babies by the lack of cooling equipment in hospitals. And, although the plight of the babies was almost

exclusively stressed, I have no doubt that many other older patients, especially the very old, suffered similar distresses.

The community quickly rallied to lend electric fans to the hospitals. Indeed, so deeply was the national conscience touched that many interstate offers of help were made.

Executive suites in big commercial buildings are usually air-conditioned nowadays. Indeed, in some buildings the whole staff can enjoy the amenity. If people in good health find such comfort desirable, surely the need of it for the sick and weak is much greater.

The least that can be expected is that Government aid will be given for the installation of this equipment in at least one ward of every considerable hospital in cities which are prone to summer heat-waves. Of course, it will be costly. But money can be found for other purposes far less urgent from the humanitarian point of view.

Too Much Complacency On Unemployment

The new Minister for Labour, Mr William McMahon, seems to me to be unduly complacent about the unemployment situation in this country.

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)
RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m., W.A.T.

February 1: The Australian Christian Youth Conference from the National Memorial Methodist Church, Canberra. Preacher: The Reverend H. F. J. Danks.
DIVINE SERVICE: 11 a.m. A.E.T. (N.S.W. only).

February 1: Kingsgrove Methodist Church, Sydney. Preacher: The Reverend Stanley Barrett.
RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.

February 1: "Frontier" — A Christian Monthly Review.
COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T.

February 1: The Melbourne Bible Institute.
PRELUDES: 7.15 p.m. A.E.T. and W.A.T.

February 1: The Choir of the Canterbury Fellowship, Melbourne.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.

February 1: Professor John McManis.
THE EPILOGUE: 10.48 p.m. A.E.T. and S.A.T., 10.50 p.m. W.A.T.

February 1: Sexagesima Broadcast from the B.C.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.

February 2: Father Frank Flynn, M.S.C.
READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.25 a.m. S.A.T., 8.10 a.m. W.A.T.

February 2-6: The Right Reverend Christopher Storrs.
PAUSE A MOMENT: 9.55 a.m. A.E.T., 9.25 a.m. W.A.T.

February 2-6: The Reverend Frank Boreham.
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

February 2: Mrs. Frances Maling.
February 3: The Reverend Sidney Price.
February 4: The Reverend Alan Dougan.
February 5: The Reverend R. N. Gledhill.

February 6: The Reverend C. T. Debenham.
February 7: Father John McMahon, M.S.C.

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 a.m. February 7) 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.
February 2-7: The Reverend E. V. Newman.

RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.
February 4: "A Layman's View—Some Conclusions"—Dr J. W. Staines.

EVENING: 4.30 p.m. A.E.T.
February 5: S. Paul's Church of England, Cooma, N.S.W.
TALK: 5.20 p.m. A.E.T., 4.50 p.m. S.A.T.

February 7: "The Autobiography of S. Therese of Lisieux" reviewed by Father John Northey, M.S.C.
TELEVISION: February 1.

6 p.m.: "Stories from the Bible"—"The Voyage to Rome."
10 p.m.: "He Started in Pitt Street"—The Reverend Bernard Kennedy.
ABV2, Melbourne:
6.20 p.m.: "Stories from the Bible"—"The Ten Commandments"—The Reverend Lewis Firman.
10 p.m.: "The Cross over Dodoma"—The Right Reverend Yohana Omari and Mr Festo Kivengere.

CHURCH CALENDAR

February 1: Sexagesima.
February 2: Purification of the Blessed Virgin Mary.
February 3: Blasius, Bishop and Martyr.
February 5: Agatha, Virgin and Martyr.

ONE MINUTE SERMON

TRUST EVER IN GOD

HEBREWS XII: 25-XIII: 9

IN every paragraph the author has in parallel the Old Covenant and the New. And now again he warns us. They listened not to the voice from Mount Sinai and how sadly they suffered. What can be our fate if we refuse to listen to Jesus, the Son from the heavenly places.

Whatever shaking may come upon this earth—and in our time we have seen such shaking again and again, only those things can be shaken which have been made with human effort. The spiritual things, the eternal things with the quality of the Divine life cannot be shaken.

Therefore Christians—let us have thankfulness because our faith, our Church, our fellowship with God in word and sacraments are beyond the reach of any catastrophe that can ever happen on the earth. And in this thankfulness let us worship God, for indeed God stands alone. He claims our allegiance. "Thou shalt have none other Gods but Me."

And out of this fellowship with God comes our relationship with each other. How much we owe to one another in the life of the Church—how much their hospitality had to do with the extension of the Gospel. "See how these Christians love one another."

But the word "body," verse 3, does not refer to the Church but to the human body in which they like others had their lives so that they were liable to the same afflictions as others and could sympathise, i.e. suffer with them. The same idea is found of our Lord Jesus Christ in Chapter II: 9-19.

In detail he deals with some of the problems of daily life. "Honourable let marriage be" for those deprecated it by immorality, and some, by a false asceticism, forbade it altogether.

Let your disposition be free from the love of money—let your final trust ever be in God. The "outgoing" of the early leaders, their martyrdom, should give confidence. For human leaders may pass away but Jesus Christ, the supreme object of our faith and the subject of our faithful teaching remains. He has a life that cannot die.

And let our hope and faith be not in outward things of themselves—but a sacrament whereby we come in touch with the living Lord and Saviour and live with eternal life by His grace. This is true for us as it was true for them.

CLERGY NEWS

IMBIDES, the Reverend J. E., Assistant Curate of West Wollongong, Diocese of Sydney, to be Rector of Wollongong in the same diocese.

MILLARD, Canon E. P., Rector of Maryborough, Diocese of St. Arnaud, to be Priest-in-Charge of Emerald in the Diocese of Melbourne.

STRICKLAND, the Reverend A. E. J., Rector of Euroa, Diocese of Wangaratta, to be Vicar of Holy Trinity, Kensington, in the Diocese of Melbourne.

APPOINTMENT AT HOME BASE

ANGLICAN NEWS SERVICE

London, January 24
The Missions to Seamen has appointed Major General Blacker, C.B., C.B.E., as Home Base Secretary from March 21.

General Blacker is at present Chief of Staff to the Commander-in-Chief of the United Kingdom Land Forces.

The Missions to Seamen depends on the spiritual and financial support of people at home, particularly church-people, for carrying on the work of its chaplains in the sea ports throughout the world.

General Blacker will be responsible for raising this support and for co-ordinating the work of the organising secretaries.

Somewhat like his predecessor, Mr Harold Tolt, he tries to interpret the situation as "improving", despite obstinately high figures of those registered for employment and those actually drawing unemployment relief.

The registered unemployed at the end of December totalled 64,678, compared with 58,853 at the end of December, 1957. The comparative numbers of those drawing relief were 27,565 and 26,005.

While unemployment may be much worse in other countries with a comparable standard of living (notably the United States and Canada), Australia is in midsummer when work is normally more plentiful.

The slowness of both Federal and State Governments in getting to grips with the hard core of the problem is shown by the experience at Cessnock. It has been obvious for at least three years, as more and more mines have been closed in that area in the N.S.W. northern coalfields, that alternative employment should be found for the hundreds of displaced men.

Yet little of practical value has been done. Such a large town must surely be supported by the establishment of other industries and not left to languish.

This may be a problem more for the Federal Minister for National Development, Senator W. H. Spooner, and the N.S.W. Premier, Mr J. J. Cahill, than for Mr McMahon. But it would be helpful if all three got effectively together and evolved some constructive ideas.

Bible Beauty And Clarity

A panel of inter-denominational scholars is to re-translate the Bible into "20th century idiom intelligible to the common man."

Dr C. H. Dodd, the eminent Congregational scholar, who is to head the panel, expects there will be criticism of the result by those who love the beauty of the language of the King James version.

An excellent canvassing of the case for and against modern translations has been made by the London book critic, Kenneth Allsop, after a talk with Dr Dodd.

Mr Allsop says many Bible-readers will "see only impoverishment in flattening the splendid cadences and diluting the purple passages down to the thin gruel that is the modern currency of communication."

But Dr Dodd told Mr Allsop: "The new version will be in what might be called timeless English. The pressing need is to make the Bible more immediately intelligible to the present generation."

There would seem to be no real reason for criticising this practical approach. The "modern" version must help to make some passages clearer. It should not be regarded as a replacement for the Authorised Version, but as an adjunct to it. By such complementary use of the two versions Bible-readers will surely get the best from both—beauty of language with clarity of meaning.

But Mr Allsop does not quite share that view. "My personal fear," he says, "is that the King James version, with its nobility and joyous, singing sonority, will become a dusty reference book for scholars."

I trust time will prove him wrong.
—THE MAN IN THE STREET.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters.

Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters may have been omitted.

THE ELECTION OF BISHOPS

METHOD IN NEED OF CLARIFICATION

TO THE EDITOR OF THE ANGLICAN

Sir,—More than one recent experience has made it clear that our method of electing bishops in Australia needs clarification and perhaps reconsideration.

The procedure should be as follows:—

First, the prospective candidates must be asked for their consent to stand for election. In some cases it seems necessary to tell them that this pre-selection may mean very little, and that each is probably one of a number of candidates. All this is secret.

Then the synod or electing body chooses from these candidates. The proceedings at this stage are especially secret; no reporters, no loudspeakers, no "strangers" in the house.

Then the bishops of the Province should be notified of the choice and asked to give their consent to it.

After this consent has been given and not until then, the "successful" candidate is informed and asked if he is still willing to accept election.

When he finally accepts, his name is made public.

The details of the voting, together with the names of the other candidates, must be kept secret for ever.

I was once under the impression that this was the accepted, if not statutory, way of doing things. This is obviously not the case. But I can conceive of no better method.

As one who has been involved, though not unhappily, in a couple of "pre-ignition" elections, I do plead that in future more care be taken to respect the feelings, not only of the "unsuccessful" candidates and their friends, but also those of the elected clergyman, who really deserves equal consideration.

I should consider it my duty to veto a candidate whose name had been published before the consent of the Provincial bishops had been given. I shall hold that view until someone wiser than I convinces me that I am wrong.

Yours, etc.,
*CECIL KALGOORLIE.
Kalgoorlie, W.A.

QUICKER RESULTS FOR STUDENTS

TO THE EDITOR OF THE ANGLICAN

Sir,—I, along with many others, appreciate your efforts in bringing to the notice of a great many fellow Anglicans points worthy of consideration from time to time, and at the present feel it is pertinent to ask why theological students, as distinct from most others, have to wait nearly three months before examination results are made known.

University results, along with the Leaving Certificate and Matriculation results, have been appearing in the daily papers for at least five weeks.

It would, I feel, be more businesslike and helpful if the student knew the results of his year's work in good time so that he could make any necessary personal adjustments and arrangements.

Yours faithfully,
I. TWEDDELL.
Newcastle, N.S.W.

THE FUTURE OF THE PRIMACY

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondents, Mr R. J. Morgan (THE ANGLICAN, December 12) and the Reverend L. T. Penwill (THE ANGLICAN, January 2), forget that to many Anglicans it is unacceptable to wear vestments or to use "catholic" ornaments and ceremonial.

There are those who believe that practices favoured by Catholics are illegal in respect of certain Elizabethan and Edwardian laws—not to mention an interpretation of certain rubrics and articles. There are those who cannot abide anything approximating to the practice of Roman Catholics, and there are Fundamentalists who see no biblical warrant for catholic decoration and practices.

A bishop of any such or kindred group would be unable to agree to a demand of the type Mr Morgan proposes and has no right either to accept or be subjected to such a demand.

The historical reasons for the various groups and aspects of thought are various—one may agree or disagree with them, but one, if a true Anglican, must appreciate a man's right not only to propound his opinions but to live them.

It is contrary to our Anglican witness and tradition to compel a brother to observe mannerisms and habiliments contrary to his persuasion.

Anglicans believe in truth; that truth as one sees it, if followed by all, will emerge purely and triumph. Because of such mutual charity, forbearance and respect, Great Britain and the United States of America have an Anglican synthesis between an Evangelical faith in a personal Saviour and self-surrender to Christ, and Catholic belief in the Church as the Divinely instituted Society of Christ with supernatural powers and the appointed trustee of the Faith.

Anglicanism's great gift to the world is this synthesis which is the result of a tension between several contrasts living in mutual charity. This charity is essential; to harm it is evil and breeds malice, hatred and many forms of uncharitableness.

If Anglicans were more acquainted with the many threads comprising their Church and were taught of the very real benefits brought by these varying strands then our people would more deeply understand and love the undoubted glory that is the tapestry of Anglicanism.

It is because I believe in freedom, in truth and especially in charity, which is the supreme virtue of the Divine Nature itself, of which I am a part that I disagree with Mr Morgan when he states, "I think it is indisputable" that any future Primate ought to be expected, nay required, to reverence altars, wear copes, mitres, pectoral crosses, etc.

With Mr L. A. Wettenhall (THE ANGLICAN, December 24) I believe that "The dynamics of prayer cannot be measured and through prayer we can leave the result in God's hands."

Yours faithfully,
L. J. COLWELL,
Kirrawee, N.S.W.

A NEW NAME FOR THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—With one exception, I am in agreement with the Reverend A. T. B. Haines (THE ANGLICAN, January 23). How can we claim to be "The Holy Catholic Church in Australia" when we are only a branch of the Catholic Church? There are other branches, such as the Roman Catholic Church, the Orthodox Churches and the Protestant Churches, who, at present, are all branches of the one Holy Catholic Church.

Through our unhappy divisions, surely all we can claim to be, at the present time, is "The Anglican Catholic Church in Australia."

Yours sincerely,
WM. MOREY,
Tumbarumba, N.S.W.

ANGLICAN STUDENT SOCIETY

TO THE EDITOR OF THE ANGLICAN

Sir,—On Page 3 of THE ANGLICAN of January 16, in your summary and review for the year 1958, you mentioned the existence of Anglican societies in the Universities of Sydney and Queensland, and expressed the desire to see similar bodies in other university cities.

The Adelaide University Anglican Society has been in existence for over three years.

The society is the official organisation of the Diocese of Adelaide within the university, the Bishop of Adelaide being its president. The society provides opportunities for worship, study and discussion among Anglican students, while recognising the need for wider Christian fellowship through co-operation with the Student Christian Movement.

This year, in its efforts to present the Anglican viewpoint to the university, the society is organising a "Week of Teaching" which will be conducted by a lecturer from St. John's College, Morphet.

I personally share your view, that the formation of similar societies in other universities would be most welcome.

Yours faithfully,
PETER L. FLINT,
Adelaide, S.A.

KING CHARLES THE MARTYR

TO THE EDITOR OF THE ANGLICAN

Sir,—On King Charles the Martyr's Day it may be pertinent to look at some of the words of that monarch who has been so maligned by historians. King Charles died for the faith of the Church of England, yet his martyrdom is little known and less appreciated.

King Charles is particularly inspiring now when so many Church leaders seem prepared to sacrifice the heritage that he and Archbishop Laud died for to the Puritans whose predecessors murdered them, in the name of "re-union."

Charles had only to submit the Church to the Puritans to save his life and throne. But he said: "Shall I give away the Church? ... we should have neither lawful priests nor sacraments duly administered."

Charles advised his son: "Be constant with your religion ... I do require and entreat you that you never suffer the least check or disaffection from the true religion established in the Church of England. I tell you I have tried it and, after much search and many disputes, have concluded it to be the best in the world ... keeping the middle way between the pomp of superstitious tyranny and the meanness of fantastic anarchy."

This, I suggest, is the soil of faith that we should all have in our Church today.

The extracts are taken from Petrie's book, "Letters, Speeches and Proclamations of King Charles I."

Yours, etc.,
I.P.R.
South Yarra, Vic.

OFFICIAL "REPORT" OF LAMBETH

TO THE EDITOR OF THE ANGLICAN

Sir,—Steady there! The "Report" was published in London on Tuesday, August 26, 1958; on Wednesday, August 27, by the morning post, I received by air mail the complete Report; on the following Sunday, August 31, I read the Encyclical at the 8 a.m. and 11 a.m. services.

The late Primate borrowed my copy on September 1 at the clergy school!

I think that places you second!! (THE ANGLICAN, January 16, page 3, column 3.)

Yours, etc.,
(Canon)
ERNEST CAMERON,
Mosman, N.S.W.

[The account given in our Review of 1958, we now find, was not quite correct. Our copy of the Report actually reached us before its official publication date in London. We were able to lend it in the same week not only to the late Primate, but to one of his conditioners.—Editor.]

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.

If the Second Coming of Christ is so important, why is it that we hear so little about it in our Church? What is meant by the Second Coming?

The Second Coming is almost completely neglected by some branches of the Christian church, and over-emphasised by others.

Our Church tries to preserve a *via media* in its approach to this doctrine, avoiding both extremes.

At the very beginning of the Christian year, during the four Sundays in Advent, an opportunity is provided for a concentration not only on the implications of the first coming of Christ and a preparation for Christmas, but also on the certainty of His Second Coming.

The Christian hope is an ellipse with the two Advents as its foci.

It is regrettable that so often end-of-year services and carol services eat into the time which should be given to this dominant New Testament theme; and with this my correspondent would entirely agree.

There is little doubt that belief in the Second Coming was a definite part of the belief of the Early Church, whatever some may say about it being marginal or peripheral.

C. H. Dodd and R. H. Lightfoot say that apostolic preaching consisted of five elements:—

- In fulfilment of Old Testament Scriptures.
- Messiah came.
- He died and was buried.
- He rose again the third day.
- He will come again to judge the quick and the dead.

The Apostles' Creed says: "... from thence he shall come to judge the quick and the dead." The Nicene Creed says: "... and he shall come again

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 "not for publication" will be answered by post if a stamped, addressed envelope is enclosed.

with glory to judge both the quick and the dead: whose kingdom shall have no end." Article IV says, "... wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day." In the great prayer of Consecration we pray, "... do show forth the Lord's death until He come", while in the Te Deum "We believe that thou shalt come to be our judge."

In the recently issued Lambeth Report (2:81) appears the suggestion that the events for which thanksgiving is made in the prayer of Consecration should not be confined to Calvary, but should include thanksgiving for ... His return in glory.

Our Church is not indefinite about the place this doctrine has in its belief and worship.

Dr Griffith Thomas, in his *Principles of Theology*, has an interesting comment. "Baptism is mentioned nineteen times in seven epistles, and in fourteen out of twenty-one is not alluded to. The Lord's Supper is only referred to three or four times in the entire New Testament, and in twenty out of twenty-one epistles, there is no mention of it."

"The Lord's Coming is referred to in one verse out of every thirteen in the New Testament, and in the epistles alone in one verse out of every ten. This proportion is surely of importance, for if frequency of mention is any criterion there is scarcely any other truth of equal interest and value."

Perhaps I can best answer the rest of the question by posing

and answering three simple questions.

Why is He coming?

The Creeds say that He is coming to judge both the living and the dead.

Whereas to some people, history is indefinite, endless and certainly without any rhyme or reason—cycles of existence ever returning upon themselves: life moving in circles to work out old problems as it has worked out before for the billionth time: no progress; no issue;—to the Christian, history has a climax. And that climax is the return of Christ.

About this coming there is something in the nature of a moral necessity. For what conscience testifies to, and man's own sense of justice demands, Scripture validates. He is coming to judge.

Dr D. R. Davies, a convert to Anglicanism, suggested some years ago that the triumph of Communism in our age was partly the result of the Church's neglect of this New Testament hope. More recently, Dr Nathaniel Micklem said that teaching of this doctrine is not allowed behind the Iron Curtain.

His Coming is the beginning of the end of evil in every shape and form; it is the beginning of the reign of righteousness, justice and peace.

How is He coming?

Most thoughtful people are put off the Second Coming by the bizarre doctrine that surrounds the doctrine.

The fullest description we have is found in 1 Thessalonians, 4: 13-18, and in view of the brevity of this passage, dogmatism is obviously unwise. The details of His return must remain incomprehensible until the event transpires, for they cannot be fully explained in human words.

If, however, we do not dogmatise on the details, it does not mean that we must go over to the position of, say, the school of realised eschatology of C. H. Dodd, which avoids supernaturalism, and concentrates the fulfilment of all things in the first Advent.

Sir William Robertson Nicoll, noted first editor of *The British Weekly*, reminded readers of a generation ago that the scene of Christ's humiliation must, of necessity, become the last scene of His open triumph.

When is He coming?

There is an utterly crazy obsession about fixing the date of His return. It is the essence of crass stupidity, for not only did Christ say He did not know when He was to return, but that it was not for His disciples to know the times which the Father had put in His own power. (Acts 1:7).

There is an interesting story which illustrates this.

Several members of Sir Ernest Shackleton's crew were isolated on Elephant Island, but they knew that their leader would make every possible attempt to rescue them. Frank Wilde, who was in charge of the company, urged his comrades every day to pack up their sleeping bags, and be ready for instant departure whenever the Boss should come. He kept them alert and eager, saying, "The Boss may be here to-day, boys; roll up your sleeping bags!"

When Shackleton actually reached them, he found them ready, and, by speedy action, they were able to get out of the ice before it closed. It was a miraculous escape: a race against time, and the race was won because the men were ready.

When Christ will come, we know not: but such should be our conduct that we shall not be ashamed at His return, nor unready to welcome Him.

BISHOP'S ELECTION IN ROCKHAMPTON

TO THE EDITOR OF THE ANGLICAN

Sir,—In fairness to the Reverend L. E. W. Renfrey and his friends, I feel I should place before Canon M. A. Warren (THE ANGLICAN, January 16) the proper facts of Mr Renfrey's election as known to us here in Adelaide.

We of the laity knew nothing of his election to the See of Rockhampton until we read the announcement in the *Advertiser* some fortnight after the synod had reached its decision. This report originally appeared in a Brisbane paper, whence the *Advertiser* drew its information. Now it would appear that this information must have been supplied from some authoritative source, because newspaper editors are, as a rule, loth to publish such matter simply on hearsay.

Also I cannot allow Canon Warren's contention that his friends betrayed a confidence and informed him (off the record) of his election. The facts are that Mr Renfrey received a letter from the administrator of the diocese informing him of his election and asking his acceptance. Mr Renfrey subsequently received a letter from the Archbishop of Brisbane also informing him of his election.

These facts were not made known to me until after the announcement had been made in the *Advertiser*.

I can say that, except for a few trusted friends (priests of the Church) to whom Mr Renfrey turned for advice and spiritual guidance in order that he should make a right decision, the announcement came as a complete surprise to us all in Adelaide.

Canon Warren's claim that the bishops owe no apology and explanation is purely a matter of opinion. Believing as I do that they are the custodians of the faith and responsible to their office, I consider that there can be only two reasons on which his election could fail—that of canonical fitness or a flaw in the synodal election itself—neither of which I am willing to believe.

Unfortunately this could happen to any priest of the Church who happened to be called to the episcopacy, and it is poor comfort, to say little of poor Catholic practice, that they should be so embarrassed.

I am, etc.,
S. H. B. WALL,
Toorak Gardens, S.A.

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I am, etc.,
S. H. B. WALL,
Toorak Gardens, S.A.

TO THE EDITOR OF THE ANGLICAN

Sir,—It seems to me that THE ANGLICAN has done the fair and reasonable thing by publishing correspondence about the way bishops are elected in Queensland in general, and Rockhampton in particular.

There will be wide agreement that one person has emerged from it all better than anyone else. That person is the Reverend L. E. W. Renfrey.

Whether he was chosen by the synod or not is properly unknown. No member of the synod can possibly comment publicly on the statement. Mr Renfrey has kept the most proper and dignified silence.

No slur whatever has been cast upon him by events. On the contrary, everything that has happened has added to his standing.

I hope that the result will be changes in the Rockhampton ordinances, and that discussion, which can serve no further purpose, will now cease.

Yours faithfully,
A. R. THOMAS,
Malvern, Vic.

ANGELICAN OF THE WEEK



Our Anglican of the Week is a lady who gave up an excellent position with a commercial firm to devote her whole time to church education.

She is Miss Florence M. Carter, who retired last year from the position of Registrar of the General Board of Religious Education in Melbourne, which she held for eleven years.

She found that her commercial experience was of infinite value in her position, as registrar, and used her business capacity to organise the department which functioned efficiently under her capable management.

Miss Carter has always done a great deal for religious education; she taught in the day schools for such time as she could spare, and gave lectures to young people on Bible subjects.

For a time she undertook the

management of a kindergarten Sunday school.

She worships at the Church of S. John, East Malvern, where she is a keen parishioner.

In her work she came into contact with the students of S. Christopher's College and the young people of the Young Anglican Fellowship.

Of her position as registrar to the G.B.R.E., Miss Carter said, "I am grateful that life has given me opportunities for service, fellowship and fun. I have enjoyed meetings and conferences and contact with young people."

"A perfect job should be one into which you put something of yourself in service to your fellow men and in service to God."

SCHOLARLY COMPILATION OF BIBLICAL REFERENCES TO THE FUTURE LIFE

THE BIBLE DOCTRINE OF THE HEREAFTER. C. Ryder Smith. Epworth Press. Pp. 281. English price 30s.

THIS is the last of a series of books by Dr Ryder Smith on Biblical topics and is a scholarly compilation of Bible references to the theme, together with others from some seven Jewish Apocalyptic documents. Considerable space is given to quotations from the books of Enoch and Second Esdras. Such an amassing of detail concerning the development of the doctrine of the hereafter is valuable for research and historical purposes, though too much reliance on background may easily overshadow the originality of the teaching of Jesus.

The author notes the division of history in the Old and New Testaments into two ages—"the present age of sin and sorrow and imperfection and the future age of righteousness and joy and perfection." He disposes of certain evolutionary theories by saying, "There is nowhere a doctrine that the first will merge into the second by gradual improvement."

The trouble with this and other books which purport to present "Bible doctrine" is twofold:

(1) The Bible is regarded as the primary source of authoritative Christian teaching, with no recognition of the fact that the Church taught the Faith which she received from Our Lord for over a century before the Canon of Scripture was completed, and then, as the Spirit-guided teaching body, produced the Church's Book, the Bible, written, preserved, copied, canonised and expounded by the Church for the purposes of worship and instruction.

(2) Almost invariably and often unconsciously, books of

"Bible doctrine" turn out to be merely a writer's interpretation of certain passages of the Scriptures, and not infrequently this is at variance with both the Church's interpretation and that of other writers and scholars. Dr Ryder Smith's work is no exception, as the following examples will show.

On page 171, he parts company with most Biblical scholars in suggesting that the story of Dives and Lazarus is not part of the authentic teaching of Jesus. On Page 210, summarising "the New Testament doctrine of Judgement," he says, "There is a continual judgement going on all the time in the sense that men are divided into 'good' and 'bad'; for those who die before the Parousia (or return of Christ) there is a final judgement at the moment of death . . . for those who are alive at the Parousia, the final sentence falls when Christ returns."

This seems to lack the completeness of orthodox teaching regarding the particular and general judgements. The existence of an "intermediate state" after death is admitted, but only for "the righteous," and the connotation is not that held by the majority of Christians.

In the chapter on "The Future of the Righteous" the author says "Neither in the Old Testament nor the Jewish Apocalypses nor the New Testament is there anywhere any concept of a merely spiritual universe or of a future kingdom in heaven . . . the future universe is this universe (which) may still be called a 'new universe' for it is this universe rid of all the imperfections that belong to the present

BOOK REVIEWS

ESCHATOLOGICAL STUDY OF THE FOURTH GOSPEL

CONSUMMATUM EST: Eschatology and Church in the Gospel of S. John. Alf Corell. Pp. 240. S.P.C.K. 41s. 6d.

SOME of the most significant Bible study in the world today is being done in Sweden, and this book, the English translation of a work published in Swedish in 1950, is a good example of it. Every student of the Fourth Gospel will have to take account of it.

It is not a critical or exegetical commentary. The writer thinks that questions of date and authorship are relatively unimportant, though they will continue to be debated. Neither is it expository, though the preacher will find in it much to stimulate his thinking. Its purpose is theological and the author approaches the theology of the Gospel from the standpoint of eschatology.

For a long time it has been considered that the Fourth Gospel lacked all trace of eschatology, or, at least, that it regarded the "last things" as being "realised" in the death and resurrection of Jesus Christ. The author challenges these conclusions.

He believes that they spring from a misunderstanding of the meaning of eschatology, which "looks forward to a fulfilment in the future, and is concerned primarily, not with the salvation of the individual, but with that of the community as a whole."

Eschatology is to be distinguished, on the one hand, from apocalyptic, which is "concerned almost entirely with inquisitive speculations regarding a remote future"; and, on the other hand, from mysticism, "experienced only in the present." Eschatology has both a present and a future dimension. It is, also, "indissolubly linked to the thought of the people of God; God's creation is also to become God's possession, and in his redemptive purpose the Church has her given task."

From this beginning the author goes on to trace, first, the fulfilment of Jewish expectation in the coming of Jesus Christ and in His presence in the Church, its liturgy and its sacraments, under the headings of King, Shepherd and Vine. This fulfilment is not final; it is itself the source of expectation for another fulfilment, the coming of Christ in glory and the end of history.

The author is insistent on the place in S. John's thought of the Church, its liturgy and the sacraments. The Gospel, though it nowhere uses the word, "ecclesia," is thoroughly ecclesiastical. His conclusions are based upon a careful and detailed examination of S. John's language and thought-forms and their relation to Old Testament concepts. There is a most valuable chapter in which he considers the "Important Theological Conceptions" of the Gospel. He will have nothing to do with the theory that S. John was influenced by Greek philosophy. Even when he uses words common in Greek thought in the first century, his ideas are essentially Hebraic.

It will be clear that this book questions much of the traditional interpretation of S. John's Gospel, especially that of Professor Dodd in his "The Interpretation of the Fourth Gospel." Finally, mention may be made of his interesting suggestion that "the beloved disciple" is an ideal figure, representing the Church. —A.W.H.

(Our review copy from Church Stores, Sydney.)

SERMONS FOR THE THOUGHTFUL

THESE ARE THY WONDERS. G. T. Bellhouse. Epworth Press. Pp. 128. English price 8s. 6d.

THE author has taken a line from George Herbert's poem, "The Flower," for this collection of sermons, because, he says, "the only way surely to prepare and preach a sermon is to see it as an instrument in the hands of God through which He may still work wonders."

These well-written and interesting sermons are noteworthy for the material on which the hearer is given to meditate. They are not full of platitudes and moralising, which is so soon forgotten; rather they ask questions to which each individual is guided to give his own answer. They would never do for mass-evangelisation, but it is likely their influence will be more lasting on those who listen to the Gospel message presented in this way. —J.S.

THE ORIGIN OF CHILD WELFARE

CHILD CARE PIONEERS. Margaret Weddell. Epworth Press. Pp. 178. English price 5s.

THE author is an experienced educationist and a member of the English body, the Central Training Council in Child Care.

In this book she tells the story of some of the pioneers to whom legislation framed for child welfare was due. Among the greatest were Lord Shaftesbury, W. T. Stead and Dr Barnardo. Others were Benjamin Waugh, founder of the National Society for the Prevention of Cruelty to Children; Prebendary Rudolf, founder of the Church of England Children's Society; and Margaret McMillan, a pioneer of nursery schools.

Little more than a hundred years ago many English children were condemned to a life of slavery in all but name. The story of their freedom, gained for them by the unremitting struggle of a few dedicated men and women, is one that should be more widely known. —J.S.

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VISUAL AIDS INCREASE CHILDREN'S INTEREST

It isn't always easy to catch and hold interest in the Sunday School or Youth Group, and many teachers and leaders are turning to "visual aids" to help them in this direction.

This is perfectly right so long as care is taken to remember that these things are "aids," and not a substitute for careful lesson preparations and presentation—they are not meant to take the place of honest endeavour to do our very best with the job we have been entrusted with.

These days there are many types of visual aids available to

Youth Workers, ranging from simple maps and pictures to flannel-graphs, sound-films, puppets, film-strips, and quite elaborate activity projects.

But elaborate and expensive equipment is not the first essential in meeting the needs of our particular situation.

The first essential is to have a clear understanding of the lesson we wish to teach.

Next, we must recognise the places which need special clarification or explanation when we come to present the lesson to our class or group, and to decide which available visual aid will be most effective in making the lesson clear to the children.

PROCEDURE

It may be that the Scripture passage should be studied first of all, and then a map or black-board summary will be all that is needed.

No teacher should despise these old and well-tried teaching aids. Their very simplicity and the ease with which they can be used are strong points in their favour—and they have the added virtue of being comparatively inexpensive.

Occasionally "Flash-Cards," which may sometimes be bought ready-made, or may possibly be simply prepared by the teacher beforehand to meet his own particular need, may help to tell the story.

A lesson may be studied from the Bible or Prayer Book, and then briefly reviewed with the aid of a film-strip, pausing from time to time to ask questions of the children as the film-strip pictures are shown. This usually helps the lesson to "come alive" if it is intelligently used.

TOOLS

Puppets can occasionally be used to tell a story; on other occasions pupil-interest can be encouraged by "table-top" projects—making a plasticine map, building a model church, making models of Eastern houses, making a miniature Crib, or other Biblical scene.

But it cannot be too often emphasised that visual aids are just what their name implies—*aids* to visualising the lesson, and nothing else.

Actually, they are tools for the teacher, and as such they must be chosen with great care.

To be really effective, they must be as accurate as possible and they must really illustrate the lesson.

It is not enough just to catch the attention of the children for a time, or even to "keep them quiet."

In every lesson there is a truth to be taught, a practice to be encouraged, an attitude to be developed, an aim to be achieved.

But this is only possible when the lesson, and the aid, are fully understood by the teacher, and both are employed to give better understanding of the eternal truths of the Christian Faith.

FOUR THINGS

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—Van Dyke

The Youth Page

TALKS WITH TEENAGERS

IT'S STILL GOOD NEWS

One of the greatest enterprises in the world to-day is that of getting and distributing news.

Everyone is looking for news—news from home, news of loved-ones, news of political events and happenings far and near; and reporter and journalist, typesetter and printer, news-vendor and broadcaster have a full-time job meeting this great need for news.

And when Jesus came, He came bringing news.

In masterly fashion, S. Mark summarises the message which Jesus brought, saying:

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.'" (Mark 1:14-15.)

We have become so accustomed to the word "gospel" that we do not realise all that it means.

For us it simply has come to mean those sections of the Bible which contain the story of the life and teachings, the death and resurrection of our Blessed Lord.

Perhaps we may also dimly connect the word "gospel" with the message which He brought of the love of God, and think that in some respects it may refer to the teachings of the Christian Church—and that is true.

GOOD NEWS

The Gospel is all that—but it is ever so much more!

It is *good news*—that is the real meaning of the Greek word *euangelion* which occurs so frequently in the New Testament.

It is *good news*, good news about God, and about His attitude to man, good news for the present and good news for the future, for the essence of the Gospel is found in S. John's unforgettable words:

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

—(John 3:16).

How different is this conception of God from the ideas which men had previously.

In the first place, then, it was good news of God.

No longer would it be possible for those who heard it to think of God as a hostile, vindictive, unpredictable Being, but as a God of love.

Nor did Jesus change God's attitude towards men, as some would have us believe.

The good news of God, as brought to us by our Blessed Lord, is that He is a Father, ever seeking the lost, longing for the son that has gone astray, and gladly welcoming him back into the closest family-relationship since more.

It is because God is like that, because He loved the world and the men and women in the world, that He sent His Son.

FOR ALL MEN

This good news of the Gospel is good news for all men.

There is no limiting restriction on God's love.

The Jews had for centuries regarded themselves as the specially favoured race—"the Chosen

THE 'THREE GATES'

If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of gold.

Three narrow gates: First, "Is it true?"
Then, "Is it useful?" In your mind
Give truthful answer, And the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

THE SUPREME TASK

During the war we all became accustomed to what, for want of some better description, have been called "War Stamps"—stamps that illustrated some aspect of the war effort of various lands.

An interesting war-time set was that issued in 1941 by South Africa, which featured marching infantry, an airman, a Red Cross nurse, various members of the women's services, a naval gun, tanks, armoured cars and an ambulance. There is nothing particularly attractive about the 4d. green of this issue, with its stark picture of a naval gun.

Guns may have an attraction for military-minded people, but for most of us they are simply reminders of destruction and death, and we look forward to the time when such weapons will be anachronisms in a world that has accepted the rule of Christ.

WEAPONS

Guns, as such, are not mentioned in the Bible, but it contains many references to weapons of war.

To Christians, however, the most attractive references are Isaiah 2:4, and Micah 4:3, both of which look forward to the coming of the Messiah, and prophesy how, as He teaches the people His ways, "they shall beat their swords into ploughshares, and their spears into pruninghooks"—converting the weapons of destruction into implements of growth and development, and changing the practice of war into a programme of peace.

The bishops at Lambeth last year spent a good deal of time discussing the vexed question of "Reconciliation" as the means of curing conflicts between and within nations. Writing of this, the Bishop of Carlisle said, "The problem . . . can be solved by looking deeply into the causes of war and searching for the pathway to peace."

CROSS

"The signpost to this pathway is marked 'Reconciliation,' and it's a signpost in the shape of a cross."

There is much food for thought here, but we have only space to remind ourselves that it was part of the eternal purpose of God, when He sent His beloved Son, Jesus Christ, into the world, to reconcile the world to Himself. (2 Corinthians 5:9.) "Separation," says the Bishop of Carlisle, "is of the essence of sin. Reconciliation is of the essence of divine forgiving love . . . (It) is a costly business to carry out, and it demands sacrifice."

Not guns and warfare, but love and reconciliation is God's purpose for men.

This is the Gospel which the Church has been entrusted with, and which it must not only proclaim, but demonstrate to all men everywhere, showing forth by every possible means the spirit of Christ in every aspect of daily endeavour.

This is the supreme task to which every one of us is called in this twentieth century.

—H.E.S.D.

THY LOVE TO MEN

O GOD OUR FATHER,
Who hast declared Thy love
to men by sending Thy
Blessed Son Jesus Christ
into the world that all might
live through Him; Grant
that the good news of Thy
salvation may so take possession
of our lives that we may never
tire in telling others of Thy love, and
holding fast the good news of
Thy promise in Christ, may at
last attain the blessings of
eternal life; Through the
same, Jesus Christ our Lord.
Amen.

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A SENSE OF THE DIVINE COMPANIONSHIP

By PROFESSOR A. BOYCE GIBSON

It is almost normal nowadays, outside centres of religious worship, to behave as if human beings were the most important thing in the universe. Most of the people I know best either ask it for granted, or say they don't know, and go on as if they took it for granted.

It is not, of course, that they have no principles; they have a large assortment of them, and some of them are very fine ones; but, in asserting these principles, they are like pioneers in outer space. They are the icy summits of the world, and there is no heaven to meet them half way. What they lack is any sense of a divine companionship.

Now the man who has grown up with, or grown into, habits of worship, feels very differently. He has a sense of something more than himself, which is nevertheless nearer to him than anything.

He is not a gate crasher on the world; he belongs to an established order. And therefore, no matter what happens to him, he is never quite alone; "underneath" are the everlasting arms.

The sense of companionship which accompanies the worshipper is not always comforting; it often makes him horribly ashamed of himself; those who claim that the believer is merely seeking comfort do not begin to understand the range and depth of religious experience.

But, whether stern or friendly, the companion is there, and that is why there are such fundamental differences between those who worship and those who do not.

Incidentally, I want to insist that there is nothing odd about worshipping. We are not castaways or outlaws in the world.

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we are beset behind and before; the earth is full of the glory of God, as the waters cover the sea.

If others find it bleak and empty, we cannot be persuaded that we have made our story up, on the contrary, we feel that the others can't see what is straight in front of them. Or they are like tone-deaf people perplexed about their neighbour's interest in concerts.

And, of course, if there were persistent propaganda, directed to people's ears and nerves, telling them that there is no such thing as music, if listening to music had been branded as mere superstition, and if large numbers of people were so frightened of being called unprogressive that they never heard any music, they would no doubt think concert-goers oddly off centre, or even round the bend.

SO, if people are continually told that there is no God, and that only back-numbers believe in God, and, if in their terror of being back-numbers, they absent themselves from God, and let the practice of worship slide, it is not surprising that they should think worship odd.

But this does not mean that the belief in a world informed by the companionship of God is really odd; it merely means that those who are tone-deaf to religion have imposed their far odder standards on a too unprogressive majority.

I am not titling at shadows, or for the moment, at Communists; I am talking of the unspeakably uncompanionable deserts inhabited by intellectuals in the western world.

But to repeat what can never be said too often; if we know there is a God, we are never alone. It is simply a matter of keeping clear the lines of communication which God has established for us. And that is what we do when we humble ourselves in worship.

It is not easy to maintain the habit of worship in the distracting conditions of modern life, and that is why it is necessary to keep in constant practice. If practice is necessary, on the piano or on the running track, it must also be necessary for worship—one of the most exacting, as well as the most natural, of the activities in which man is engaged.

LIKE the runner or the pianist, the worshipper cannot afford to practise only when he feels like it; in fact, it is only when he can keep it up when he doesn't feel like it that he feels he is making progress. Just as the runner is improved by coaches and competitors, and the pianist by his teachers and his formal appearances on the concert platform, so the worshipper may conduct his dialogue best with the help of priests and ministers and against the backdrop of a publicly conducted dialogue in a formal service.

But, again like the runner or pianist, he has in the last resort to go it alone, and at that point he joins up with at least one scriptural injunction, to lock his door and do it privately.

"So—to put it in a paradox—a man is never alone, because he is alone with God; in solitude he achieves his supreme communication."

But, supposing we had no sense of the divine companionship: what would we expect to happen to us? Either we would be frozen stiff in our own loneliness, or we should huddle into herds.

Naturally, most people huddle into herds. In that condition, as the psychologists tell us, they are notably suggestible. They accept ideas and fashions very easily. They don't stand out because if they did they would be alone, and they can't take it. Somebody runs a new fancy notion, and the sheep run into the pens, and the fear of standing alone is the invisible dog at their heels.

I for one do not blame them; if I thought I was going to be as alone as all that, I should no doubt run into the pen with the best of them.

But this is where worship makes all the difference. No one who takes the trouble ever need be alone. In communion with God one has the company and the resources to resist pressures if one thinks it proper.

No one likes the disapproval of his associates: if he thinks that he will be entirely alone, he will need to be of heroic proportions not to yield. But, with a sense of being always accompanied which we learn in worship, we shall find that we do not depend nearly so much on what other people think of us.

We need not court unpopularity, but we can take it when it comes. To be universally popular, we must fall below the dignity to which we are called as men. Remember the words of our Lord, directed exactly to this type of situation, "woe unto you when all men shall speak well of you."

This article was originally broadcast in the series "Plain Christianity" over the A.B.C., by whose kind permission it is printed here.

THERE will still, I fear, be those who call this independence of mind anti-social, and I hasten to quote by way of addition, "Thou shalt love thy neighbour as thyself." But the point is, you can't give yourself in friendship unless you first are yourself. As a cork bobbing about on the eddies of anonymous suggestion you have no substance to give from. Friendship is one thing; not being able to do without people milling round you is another.

It is bad enough when men are haunted by the spectre of loneliness if they merely imitate each other. But it is much worse when gregariousness is exploited by frustrated egotists with an itch for power.

We had an example of this in the rise of the Nazi movement in what was, and is, one of the main centres of civilisation. It may be remembered that then the chief moral obstacle to the spread of the pestilence was the resistance of religious leaders.

No one can say that they were hasty: some have said (from the outside) that they were too cautious; but when it came to submitting their acts of worship to the pressures of the party and its silly wicked Aryan clause, they were properly inflexible, and at any risk.

The current ran demagogically, but the anchor held. They lived in obedience to God, and that was why they were not swept away like their secular brethren.

Incidentally, it was the most orthodox Christians, those who kept themselves in training, who stood firmest, when the well-meaning liberals on the fringe faltered. In times like those it had to be religion and nothing less: the vaguer and very common attitude better described as *Pro religion* is soon found out.

Naturally the standardisers hate it. They want all anchors torn up and all ships to flow with the current. A Nazi professor of education wrote in 1938: "unpolitical fulfilment of duty is the greatest danger to the German citizen body."

It is precisely this unpolitical fulfilment of duty which has seen it through the crisis and set it on the road to recovery. And those who held to it most clearly and most sacrificially were those who were set apart from the herd by an alternative allegiance. Because they were concerned for the authority of God, they were also concerned for the dignity of man.

But, it will be said, this isn't real independence. A man who can snap his fingers at mobs, fashions and popularity only because he has put himself in God's hands, is still in leading strings. He is not, in the phrase of a recent writer, man for himself. He has provided himself with a father-substitute in order not to have to stand on his own feet. He hasn't the courage to be lonely after all.

There is no pleasing some people. First they object to our being too independent; in the next breath they object to our being too dependent.

But they are perfectly consistent. They don't mind our being dependent on the crowd: they do mind our being dependent on God. That is to say, we may clutch each other's coat tails as much as we like, but we must not attach ourselves to our Maker.

BUT surely there is no loss of dignity in taking counsel with one's Maker, while there is a fatal loss of dignity in having one's hand forced by one's equals. Yet that is the alternative. It is by being linked to what is higher than man can stand out against the pressures which weigh upon him. And that, one suspects, is just the trouble. There are people about who would rather he could not.

The cry "man for himself," makes a God of mankind. But every good thing under God becomes an idol when it is made absolute.

The religion of humanity is not a kind one. More blood has been shed in the name of humanity than by the whims of tyrants. The solidarity of men in mutual adoration is a humourless and a terrible thing, and the father and mother of cruelty.

What men do not receive from God they will find in idols, and whatever is made an idol of loses the grace which comes to it by its proper subordination, and assumes the menace of a tyrant.

We come, then, to the conclusion that if we have no companionship from above we shall degrade the quality of companionship here.

We may stave it off, drawing all the while on our religious

capital; we may improvise wisely from point to point, doing by fluke or guesswork what, anchored in God, we should have done with conviction and assurance; we may make the religion of humanity work in a sort of a way by taking time off to laugh about it.

If we water down idolatry with indifference it is less likely to go to our heads: but we cannot live for ever on coincidences, checks and balances; either we go back to the divine companionship to which these things are a belated and unconscious tribute, or the coincidences will one day fail, the checks and balances be swept away; and the menace of an undiluted humanity will be on our doorstep.

FOR the sake of our British virtues of kindness and canonical virtues of faith, hope and charity, may we resolve to hold on quietly and inflexibly to whatever practice of worship we have found effective.

There is, however, one indispensable condition. We have talked of companionship, and this is the best word we can find for a relation which is like, but, nevertheless, surpasses, the relationship of man and man.

But we only see one end of the relation, and the rest is mystery and majesty. There really is something more marvellous in the world than we are: and one of the most marvellous things about it is that we are not dismayed in its presence, but at home.

That it should be so is, indeed, an act of grace. The dialogue which is, as we put it, the most natural thing in the world, ranges miraculously from anywhere to eternity.

It is all so close to us, and at the same time, so astonishing, that spontaneously it calls forth from us a peculiar attitude of awe: the religious fourth dimension, which forbids us to be swallowed up in lesser things and keeps our loyalties for the greatest.

Let me leave you with T. S. Eliot's picture of the worshipper turning behind the pigsty to the dull facade end of the tombstone to enter the village church of Little Gidding—feeling that at this point he has reached the world's end, at which his ordinary occupations pass over into mystery.

You are not here to verify. Instruct yourself or inform curiosity.

Or carry report. You are here to kneel. Where prayer has been valid.

It is a direct and deserved attack on the conceit of intellectuals, but it could equally well be aimed at men of action, or, for that matter, at professional artists—in fact, at any one who thinks that his humanity absolves him from the decencies of gratitude.

No one is much good for companionship who thrusts his stiff neck, mounted on a stiff spine, aggressively at the ceiling. He has got to drop this posturing bellicosity and kneel, "where prayer has been valid." And when he has utterly climbed down, and learned with a still greater poet, Dante, that "in God's will is our peace," he will find that he has recovered his independence.

For at that point obedience blossoms out into companionship, and at the incredible intersection the utterly mysterious becomes the most natural thing in the world.

EDUCATION FOR CITIZENSHIP

By THE ASSISTANT BISHOP OF PERTH,
THE RIGHT REVEREND R. E. FREETH

AMONGST the many recent slogans about the purposes and methods of education is "Education for Citizenship." In consideration of the curriculum the most insistent demand is for more and better teaching of science. Yet S. Paul tried to impress on Christians that our citizenship is in heaven.

In Western Australia, the Education Department is fully alive to the importance of spiritual values in education but is limited in its teaching by the necessity of providing a curriculum which will not offend the conscience of any citizen, be he Christian or non-Christian. The churches have, however, the right to instruct the children of their own denomination in school hours on school premises.

This is a valuable concession which in the primary schools enables a parish priest to become acquainted with all his children of school age, to instruct them in the fundamentals of Christianity and the doctrines of his own Church, and in many cases through the children to make contacts with their parents.

It is not an impossible task for parish clergy to do this, though in some outlying country schools the number of lessons given by clergy during the year is very small.

With the growth and development of high schools, religious instruction at the secondary school stage has become very difficult. It is considered that at this age a child is not only most susceptible to religious influence but is in the greatest need of moral guidance.

These high schools which are growing up all over the Perth metropolitan area accommodate, on an average, a thousand children each. The homes of these children are scattered over a wide area and are not within the jurisdiction of any one parish priest. In one high school the Anglican children are drawn from 11 parishes and cannot be considered the responsibility of the rector of the parish in which

the school is situated. Whose responsibility, then, are they?

The clergy have been valiantly struggling with this problem, but it is quite beyond them. If a parish priest can handle efficiently his primary schools as well as his other parochial duties it is as much as can be expected of him.

Children of secondary school age can be "taught" only in comparatively small classes made up of children of the same scholastic standard. They need more story-telling or preaching. They demand, and are entitled to, capable teachers.

According to departmental statistics, approximately seventy per cent. of the children enrolled in high schools are entered as members of the Church of England. If we deal in round figures, in a school of a thousand children, seven hundred would be Anglican. Taking an average class of forty, which is really too many, there would be about eighteen classes to be given thirty to forty minutes instruction each week. Few teachers in the department teach as much as thirty periods a week.

With ten high schools already established or soon to be opened in the metropolitan area, the Anglican children alone would require more than the equivalent of five full-time teachers.

The church authorities are fully aware of the importance and urgency of this work and are faced with two alternatives, both fraught with problems involving personnel and finance.

One is the appointment of a chaplain to each high school. (In this, as in Victoria, the other denominations might share.) The other is the appointment of an organiser or director who would build up his own staff of teachers and be responsible for the religious instruction in all high schools.

In view of the vast preponderance of Anglican children and the varying numbers in the different high schools, the Perth Diocesan Council has decided to accept the second alternative.

The director will have a kind of headmaster's job without a school. He will have to organise his staff. In this he can rely on some help from the clergy and some help from retired or trained teachers who cannot undertake full-time teaching positions. He will no doubt find some who can do a full week's work.

He will have to decide on a graded and uniform syllabus so that the movements of children or the change of teachers will not involve gaps or overlapping in teaching. He will have to work in with the headmasters of high schools so that the general school time-table may run smoothly.

It is considered that this position with its scope and responsibility should prove of interest to a priest with teaching experience (possibly a school chaplain) and a sense of the spiritual need of our teen-age population. It is realised that the success of this venture will depend largely on the personality of the director.

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A ROUND TRIP OF THE SOLOMON ISLANDS

BY THE REVEREND E. H. WHEATLEY

A VISITOR to Honiara, the capital of the Solomon Islands, would not be particularly impressed by a building which has all the appearance of just another Quonset hut—if it were not for the large notice board stating that here is the Anglican Cathedral.

The interior is another story. One immediately becomes aware of having entered a very simple but well-appointed house of God, a place with an atmosphere of worship and an obvious link with the proud history of the Melanesian Church.

Worshipping in the cathedral with altar ornaments made from the Patteson silver, using the chalice and paten used by the Martyr Bishop, knowing that in the little case by the altar rests the mat in which his murdered body was wrapped so many years ago, one feels something of the courage and faith which continues to inspire the Melanesians to make them missionaries to their own people.

The sacraments and services of the church are the epitome of dignity and order which seems so natural to the Melanesian people, and which is so ably encouraged by Dean Mountford.

To an Australian it is a rather startling experience to go to a week-day celebration. One arrives at the cathedral a few minutes before 6 a.m. to find fifty or sixty people already there, work-day people who have come to make their communion before going off to their duties, probably in some government department or shipping company.

In conversation with the cathedral staff, the Melanesian clergy, servers and choir, one learns something of the importance of Pawa School. Almost with monotonous regularity, the Melanesian will say, "I went to school at Pawa." Many will tell you with pride, "I was there when Father Bishop was headmaster." In sailing some 700 miles around the Solomons, meeting hundreds of the island people, I heard the bishop addressed by no other title than the affectionate "Father Bishop." Visiting the Deanery or the

tiny Bishop's Lodge nearby one learns that the cathedral is not only the spiritual centre of the mission, but also a hive of industry in caring for the material needs of missionaries and people on islands near and far.

By plane and ship the manpower and material goods arrive at Honiara. It is from here that the little ships of the mission set forth on their continual round of isolated stations. These little ships, some tiny, are the lifeline of the mission, and the importance of their infrequent visits reaches tremendous proportions to people who are otherwise cut off from the outside world.

The arrival of the *Buddeley*, the *Patteson*, or one of the other

nurse but the whole medical staff. It was an enlightening experience to go into her hospital. Built of local timber and leaf, it comprised two small wards, a little outpatients' room and a dispensary cum store room. Not a thing was out of place and everything was as clean as could be. With an earth floor, it was quite obvious that every inch of the floor had been swept that morning.

On inquiry Johanna Mary explained that she was trained at the mission hospital at Fauambu on Malaita and pointed to the marks on her cap denoting the years of her training. A Melanesian missionary, about five feet in height, probably in her early

Very few of the mission stations can afford out of their slender budget to provide and maintain a two-way radio. Some even lack a receiver, and so they look forward expectantly to a visit whenever a ship comes over the horizon.

Taroaniara is a hive of industry and one sees here a real effort toward self support. The boat-building workshop is managed and operated very efficiently, and the printing works continue to turn out numberless books, all well bound, for the various uses of church, school and hospital throughout the mission, while upon the hill "that old man of Melanesia," Dr Fox, writes away at his translations and hands down a store of knowledge for the use of future generations.

Sailing through the Boli Passage with only swamp and jungle on either side, one suddenly comes upon a notice on a pole near the centre of the passage telling all who pass by that this is the place to stock up with fresh vegetables. A ride up a small creek in a dinghy brings one to Hakawa farm, run by the Gela Church Association and ably managed by a Melanesian, Cummins Toai. It is their own idea to run the farm to help support their own Church.

OVER and over again, calling in at villages and stations on islands large and small, one becomes absolutely convinced of the spirituality of this young Church. Again and again one sees the evidence of a real new birth in the lives of the island people. At the same time there is a sadness in sailing past so many villages where the bishop will say, "We have some people there and they ought to have a pastor, but I have no one to send them," and it is sad to see some of the antiquated equipment being used on mission stations and to realise that getting the work done often means improvising with whatever material is available.

Melanesia needs the prayers of Christian people. In all missionary work, prayer supported by a cheque is more practical and makes the giver a co-worker with God! Though Melanesia is

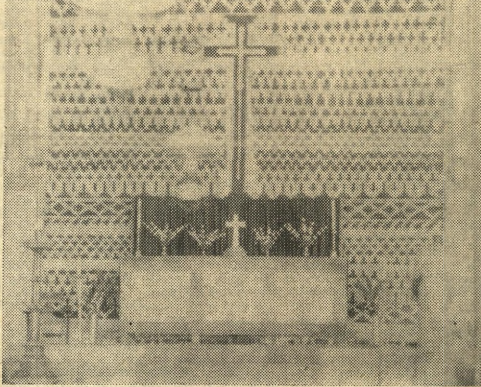


A confirmation group at Sulufau with the Bishop of Melanesia, the Right Reverend A. T. Hill, and the Reverend L. Alufurai.

finding "an ever-increasing number of clergy and lay missionaries among her own people, there is still a great need for young men and women, those with high qualifications, who are prepared to give at least a few years of their life and knowledge to this young and virile Church."

John Coleridge Patteson gave his life for Melanesia on the island of Nukapu. If he were able to see the Church in Melanesia to-day he would no doubt be proud of the evident spirit of Christ in that Church. I doubt whether he would feel any pride in the little interest shown by the major portion of the Australian Church.

In the early history of Australian missionary interest, Melanesia was among its chief responsibilities. As one of the parent Churches let us not "rest on our laurels," but be alive to the need for prayer and sacrifice and material support in the nurture of our child.



The interior of the old cathedral at Siota in the Solomons. The cross is inlaid with pearl shell.

mission ships, is an exciting event. No one needs to be called. Missionaries, both white and brown, are anxious for news of home. School boys and girls are anxious to talk to the crew, to find out whether the ship has recently called at their island and to hear news of village life and of the church.

We set off for a round trip of the Solomons in the *Buddeley*. It is a wonderful little ship and rides very well in the most frightening seas; it is a credit to the wisdom and foresight of the Melanesian Mission, who had it designed and built specifically to meet its own needs.

The first port of call was at Tabalia, the headquarters of the Melanesian Brotherhood. Here, in a delightful jungle setting, the brothers and postulants live together in an atmosphere of prayer and study, in preparation for the day when they will be sent out two by two on their evangelistic mission.

ON the morning after our arrival the brothers had carried the altar from the chapel and placed it in front of the station cross. The great cross stands some fifteen feet high and marks the place where the first brother knelt to be admitted to the Brotherhood. It was a moving experience to celebrate the Sacred Mysteries on this spot hallowed by years of usage in the admission and the sending forth of those who have done and will do so much toward the evangelisation of their own race and, latterly, the people of the New Guinea Highlands.

Our first sight of the medical work of the mission came when we unexpectedly got ahead of schedule, and called in at a village on Savo Island to fill in the time.

We were received on the seashore by a rather tiny girl in neat European-style uniform dress. She is Johanna Mary, the nurse for that island. Subsequent inquiry proved that she is not only the

twenties, she spoke beautiful English and explained with quiet confidence that she had no contact with the outside world except the regular visit of the mission supply ship, or when some passing trading vessel called in.

During the remainder of the trip around the Solomons, again and again we came upon these isolated little mission stations, sometimes staffed by brown and sometimes by white missionaries, carrying on their work in splendid isolation.

THUS SPAKE THE ATOM

... And now, but vaguely, I recall
How through those awesome agonising days of Birth
The Universal Spirit laboured mightily
Transmuting Void and Chaos into Earth and Man
And Me—cramped dwarf—
Pushed, brooding, deep into the heart of All

And there
For countless protean aeons have I lain
In undisturbed portentous silence
Dreaming forever of the Days before that Birth;
Sub-elemental Days when unconfined
I whirled and sped athwart the awful Chaos
And knew not chains, rejoicing
Midst the clangorous clash
Of Plus and Minus
Heats horrific
Diablolical dins.

Until, as I remember, a Voice cried
"Be there Light!"
When suddenly—or suddenly it seemed—
The blinding brilliance of the New-Created Earth
Subdued those fearsome heats and dins
As with a Prospero's wand, And I, too,
Touched by that wand omnipotent
Was cast, Dark Angel like, into the restless sleep
Which has so long contained me;
A sleep from which, Promethean, I struggled ever to
break free
Yearning to stretch my shackled, stiffened limbs
Towards those ultimate spatial bounds
And shake with wild Samsonian glee
The pillars of Man's Earth,
Laughing to see Old Chaos come again.

But all in vain I yearned
Until—but yesterday—that meddling monkey man,
True son of his uncouth progenitors,
Fumbling here, scratching there
Stumbled upon that dark and secret way
Which led him—over curious ape—
Straight unto where I lay
So long and restlessly enchained.

And now to-day his questing monkey paws
Have stretched my bonds a little
And my quivering nostrils
Smell once more the wilderness of Chaos...
Has he—poor fool!—himself no sense of smell?

—WILLIAM MCNAMARA.

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New Testament:
Oakes, Hugh Roy Gilbert, B.A., Canberra-Goulburn; Samuel, Gurubadam Thangaraj, B.D., Th.Schol., Singapore; Smith, Bruce Leslie, Sydney.

Dogmatics:
Johnson, David George, Tasmania; Smith, Bruce Leslie, Sydney; Sworn, Geoffrey Ernest, Auckland, N.Z.

Christian Sociology:
Hahn, Leslie William, Melbourne; Robey, Herbert William, Sydney; Thiering, Barry Bernard, B.A., Sydney; Thomson, Peter Ashley, Melbourne.

LICENTIATE IN THEOLOGY (Th.L.)

(In Order of Merit)

FIRST CLASS:
Grant, James Alexander, B.A., Trinity College, Melbourne.

SECOND CLASS:
McGowan, Alan Brian, Ridley College, Melbourne; McKellar, John Walton, B.Sc., Canberra-Goulburn; Jolliffe, Peter Sydney, M.A., Gippsland; Martin, George, Ridley College, Gippsland; Brice, Graham Lindsay, B.Com., Trinity College, Melbourne; Moriarty, William Warren, M.Sc., Trinity College, Melbourne; Jones, Miss Ruth Elizabeth, B.Sc., Dip.Ed., Moore College, Sydney; Thomas, Abraham, B.A., Moore College, Sydney; Knanaya, McIntyre, Kenneth, B.E.C., Moore College, Sydney; Steele, John Gladstone, S. Francis College, Brisbane; Stannus, Michael Hugh, B.A.,

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PASSES IN PART I OR II OF THE EXAMINATION (In Alphabetical Order)

I. Abbott, Leonard Mackay, B.E., Moore College, Sydney; I. Adams, John Henry, Moore College, Sydney; I. Birch, Gordon Kenneth, Moore College, Sydney; I. Bowak, Donald Charles Erith, Ridley College, Melbourne; I. Brady, Frederick Herbert James, B.Sc., Moore College, Sydney; I. Brown, Campbell William, S. John's College, Grafton; I. Brown, Noel Victor, S. Francis' College, Brisbane; I. Burrell, Rex Little, S.S.M., Rockhampton; I. Carman, Peter George, Moore College, Sydney; I. Carter, Ivan John, Moore College, Sydney; I. Cockings, Noel Kingsley, Ridley College, Melbourne; I. Collyer, Raymond Henry, Ridley College, Melbourne; I. Cottier, John Ballantyne C., Ridley College, Melbourne; I. Defty, Graham John, Moore College, Sydney; I. Dickinson, Douglas Johnson, Canberra-Goulburn; I. Feldman, Ralph Carlisle, Moore College, Sydney; I. Finney, Miss Janice Eileen, Moore College, Unattached; I. Fowler, Russell Charles, Moore College, Sydney; I. Friend, James Alan, M.Sc., Ph.D., Tasmania; I. Friend, Robert John, B.Sc., Agr., Moore College, Sydney; I. Goodridge, Jack Amos, Ridley College, Melbourne; I. Gregory, Raymond William, M.A., Ridley College, Melbourne; I. Harrison, Graham Leslie, Moore College, Sydney; I. Hart, Noel Edward, Moore College, Sydney; I. Hatherly, Brian Francis, S. John's College, Armidale; I. Hollingworth, Peter John, Trinity College, Melbourne; I. Hull, Russell Medway, S. Francis' College, Bathurst; I. Johnstone, David, Moore College, Sydney; I. Jones, Rex Lloyd, S. John's College, Bathurst; I. Kemp, Peter Scott, Moore College, Sydney; I. Laity, Ronald James, Ross, Ridley College, Melbourne; I. Lamb, Richard Eglinton, Moore College, Sydney; I. Lee, Maurice Charles, Moore College, Sydney; I. Linton, Alan Warren, Ridley College, Melbourne; I. Long, Robert Milton, S. John's College, Perth; I. Lynes, Brian Bell, S. Francis' College, Brisbane; I. McDonald, Ross Francis, Moore College, Armidale; I. McGregor, Miss Marjorie, Ridley College, Melbourne; I. Millar, Edward John Michael, B.A., Trinity College, Melbourne; I. Morris, Maxwell George, B.Sc., Moore College, Mombasa; I. Morris, Richard William, St. Arnaud; I. Murray, Mrs Lucy L., Ridley College, Melbourne; I. Newell, Phillip B.Sc., Dip.Ed., Trinity College, Melbourne; I. Newell, Richard Barry, S. John's College, Newcastle; I. O'Brien, Neville Ernest Bruce, S. John's College, Newcastle; I. O'Grady, Brian John, Ridley College, Unattached; I. Olley, Stanley Francis, S. John's College, Grafton; I. Paine, Peter Cecil, S. Francis' College, Bathurst; I. Payn, Peter Richard, Moore College, Sydney; I. Philp, Robert Henry Haldon, S. Francis' College, Nth. Queensland; I. Purtell, Michael, S. John's College, Armidale; I. Richardson, Duncan Stanley, B.E.C., Moore College, Sydney; I. Smith, Brian Norrell, G.B.R.E., Adelaide; I. Taylor, Gregory Albert, Moore College, Sydney; I. Tunbridge, Colin Geoffrey, Moore College, Unattached; I. Vine, Michael Xavier, Ridley College, Melbourne; I. Watkins, Edward George, Moore College, Adelaide; I. Wellard, Colin Herbert, S. John's College, Armidale; I. Wiggins, Gordon Vaughan, Moore College, Grafton; I. Williams, Ronald John Chantler, S. John's College, Adelaide; I. Wilson, Donald Jesse, Moore College, Nelson; I. Wilson,

Douglas Donald, Wollaston College, Perth.

PASSED IN SINGLE SUBJECTS

KEY TO THE FOLLOWING LIST:

PART ONE
Old Testament: 1. New Testament: 2. Doctrine: 3. Church History: 4. Greek New Testament: 5.

PART TWO
Old Testament: 6. New Testament: 7. Doctrine: 8. Church History: 9. Prayer Book: 10. Greek New Testament: 11.

OPTIONAL SUBJECTS
Philosophy: 12. Principles of Education: 13. Christian Missions: 14. Psychology: 15. Latin: 16. Hebrew: 17. Christian Ethics: 18.

(In Alphabetical Order)

Anthony, David, 1, 2, 3, 5, 11, 18, S. Francis' College, Brisbane; Appleby, Clement Alwyn, 6, 9, Adelaide; Archinal, Adrian John, B.A., G.B.R.E., Armidale; Aries, William Albert, 1, 7, Winchester; Arkell, Colin Robert, 1, 2, 3, 5, S. Francis' College, Brisbane; Arnold, John Frederic, 5, Moore College, Sydney; Ashworth, Brian, 1, 2, 3, 9, G.B.R.E., Melbourne; Atkinson, William John Stanley, 1, 6, 17, Canberra-Goulburn; Aust, Trevor Albert, G.B.R.E., Grafton; Avery, Philip John, B.E., 1, Adelaide; Bailey, Harry Roberts, 1, 2, 8, Ridley College, Melbourne; Barlow, Ian Fleming, 1, Adelaide; Bazel, Frank Dennis, M.B., 9, 10, 11, Wollaston College, Perth; Beard, Miss Doris Marjorie, 2, 3, G.B.R.E., Melbourne; Beatty, Clive Ernest K., 7, 8, St. Arnaud; Bedford, John Plasket, 3, 10, S. John's College, Bathurst; Bednall, Ian William, B.E., 3, Adelaide; Beer, John Geoffrey, 1, 2, 3, 4, S. John's College, Armidale; Behan, Lindsay Edward, 5, 11, S.S.M., S.S.M. Sydney; Beynon, Miss Jennifer Anne, 1, 2, 3, 4, 13, Moore College, Unattached; Blackie, John Campbell, 1, Newcastle; Bolt, Reginald Victor, 3, G.B.R.E., Melbourne; Bond, Leslie George, 3, G.B.R.E., Melbourne; Bowden, Raymond David, 3, 4, S. John's College, Armidale; Brierty, Kenneth John, 1, 2, 3, 4, Ridley College, Melbourne; Broadbent, George Clarke, 2, 3, 6, Wangaratta; Broadley, Harry, 1, 3, Ridley College, Melbourne; Brown, Campbell William, 10, 11, S. John's College Grafton; Browne, Arlene Lynn, 10, Trinity College, Melbourne; Browne, Keith Herbert, 1, 2, 4, S. John's College, Grafton; Bryant, Barry John, 2, Central Tanganyika; Bunyan, John Reynolds, B.A., Dip.Ed., 3, Carpentaria; Burrell, Rex, 8, 10, 11, S.S.M., Rockhampton; Butler-Nixon, Grahame Gordon, L.L.B., 1, 2, 3, 4, 10, S. John's College, Riverina; Camillatos, Nicolaos, 2, G.B.R.E., Melbourne; Chapman, John Charles, 1, Armidale; Charnock, Miss Dorothy Myer, B.A., 3, 4, 10, Sydney; Chittiborough, Martin Carew, 1, 2, 3, 4, S. John's College, Adelaide; Close, David Barry, 10, Bathurst; Cohen, Leon David, 1, 2, 7, Riverina; Colefax, Stanford, 1, 2, Unattached; Coleman, Ronald Leslie, 1, 2, 3, 4, 13, Moore College, Sydney; Collier, Robert William, 3, 4, 13, Ridley College, Melbourne; Colver, Raymond Henry, 2, 3, Ridley College, Melbourne; Connah, Miss Alison Mary, 3, G.B.R.E., Brisbane; Cooling, Graham Harry, 1, 2, 3, 4, S. John's College, Adelaide; Cottier, John Ballantyne C., 7, Ridley College, Melbourne; Cunningham, Miss Margaret Clare, B.Sc., 4, Sydney; Curry, Norman George, B.A., B.E., 1, 4, 6, 8, Ridley College, Melbourne; Curtis, Neville Leighton, 13, Ridley College, Melbourne; Dalling, Alfred Thomas, 7, Gippsland; Davies, Peter Hassall, 2, 3, 5, Canberra-Goulburn; Davis, Sidney Charles, 2, St. Arnaud; Dean, Michael Horace, 6, 8, Wollaston College, Perth; Dewhurst, Miss Helen Jean, 1, 6, Canberra-Goulburn; Dickinson, Douglas Johnson, 9, Canberra-Goulburn; Dixon, Ormond Sydney, 4, S. Columba's Wangaratta; Drew, Miss Nancy Edith, 4, D. W.H., 2, St. Arnaud; Duraney, Ronald Theodore, 10, Melbourne; Dyson, Ronald Arthur, 9, Grafton; Eldon, Arthur Vivien, C., 2, 7, Melbourne; Farley, Graham John, B.Com., B.E., 3, 10, G.B.R.E., Melbourne; Fellows, Norman Bennett, 2, Canberra-Goulburn; Finch, Bryon Herbert, 2, 4, S.S.M., Adelaide;

Foley, Miss Marian Ruth, 3, 8, G.B.R.E., Newcastle; Fowell, Milton David, 1, 2, 3, 4, S. John's College, Newcastle; Fox, Alec Maurice, 2, 3, Brisbane; French, David John, 1, 8, Canberra-Goulburn; Gaden, John Robert, 16, 18, Trinity College, Bathurst; Geoghegan, John George, 1, 2, 3, 4, S. John's College, Grafton; Gibson, Edward George, 3, Bunbury; Girvan, Wesley David, 1, 2, 3, Moore College, Sydney; Goodes, William John, B.Sc., 1, 2, 3, 4, 10, S. John's College, Adelaide; Gray, Anthony James, B.Sc., 3, G.B.R.E., Sydney; Gregory, Raymond William, M.A., 10, Ridley College, Melbourne; Gregory, William Thomas, 1, 2, 3, Moore College, Sydney; Gribble, Frank Clinton, 4, G.B.R.E., Sydney; Griffiths, Alwyn Geoffrey, 9, 10, Unattached; Griffiths, Trevor Bryce, 6, Armidale; Hall, Kevin Edward, 1, 2, 4, 5, 11, S.S.M., Perth; Halley, Mrs Evelyn Mary, 5, 11, Wollaston College, Perth; Harrison, Graham Leslie, 11, Moore College, Sydney; Hart, Frederick Arthur, B.A., 11, Canberra-Goulburn; Harvey, James, 10, G.B.R.E., Brisbane; Henderson, John Brian, B.Sc., 2, 5, 11, Sydney; Hickson, Noel Richard, B.Sc., 2, 3, Sydney; Hodgson, Cecil Mervyn, 9, 10, Wollaston College, Perth; Hoffman, Kevin Douglas, 2, G.B.R.E., Adelaide; Holden, Ralph William, 7, Tech., 1, 2, 4, Adelaide; Holley, Graham Albert, 8, St. Arnaud; Hood, Donald McKenzie, B.A., 1, 2, 10, Sydney; Hook, Reginald Harley, B.A., M.B., 2, 3, Sydney; Howells, John Conrad, B.Sc., B.Ed., 3, G.B.R.E., Melbourne; Hughes, Robert Stewart, 1, 2, S. John's College, Newcastle; Humphreys, Robert William, B.Sc., 2, Fiji; Ireland, Anthony John, 2, 3, Canberra-Goulburn; James, Frederick David, 3, 7, 8, G.B.R.E., St. Arnaud; Jones, Frank Lewellyn, B.A., 2, G.B.R.E., Brisbane; Jones, Rex Lloyd, 10, S. John's College, Bathurst; Kemsley, Douglas Sinclair, B.A., M.B., 1, 2, 3, 4, 10, G.B.R.E., Sydney; Kerly, Henry Joseph, 3, 7, 9, G.B.R.E., Tasmania; Klein, Clifford George, B.A., 1, 2, 3, 4, 6, Grafton; Koska, Miss Lily Laura, 1, 8, Melbourne; Laing, Allan Glanville, 4, Nelson; Lancaster, Bruce Arthur, 1, S. John's College, Armidale; Langshaw, Ronald Harry, 7, 9, 10, Wollaston College, Perth; Latham, Leo Alwyn, 10, G.B.R.E., Canberra-Goulburn; Laver, Douglas Edward, 10, 11, S. John's College, New Guinea; Lay, Ronald Henry, 1, 2, 5, 11, G.B.R.E., Brisbane; Lees, Samuel Frederick, B.E.C., 2, 3, 4, 10, G.B.R.E., Sydney; Lemsing, Gordon Thomas, 1, 2, G.B.R.E., Armidale; Leonard, John Graham, 8, Unattached; Lewis, John Stanley, 1, 2, 3, 4, 13, Moore College, Sydney; Lindsay, Eric, 4, 10, G.B.R.E., Melbourne; Little Malcolm, Ross, 1, 2, Christ College, Tasmania; Lobliner, Miss Roma, 1, 2, 3, 4, 10, Sydney; Long, Robert Milton, 10, S. John's College, Perth; Lyons, Mrs. Kathleen May, B.A., 4, 10, Auckland; McAlpin, Mrs. Bernice Elizabeth, 2, 8, Nelson; McAlpin, Craig Neal, 7, Nelson; McCartney, Hugh Watt, 2, 4, S.S.M. Melbourne; McDonald, Ross Francis, 9, Moore College, Armidale; McDowell, Ian James, 3, 4, S. John's College, Adelaide; McDowell, Robert John, 5, Unattached; McKenzie, Keith Grace, M.B., Ch.B., 3, Moore College, Unattached; McLean, Kenneth James, M.E., 3, Ridley College, Unattached; Marshall, Douglas Edwin, 7, 9, Bendigo; Mayo, John Layton, 1, 2, 3, 4, Newcastle; Mickle, Miss Elizabeth Ann, 11, Wollaston College, Perth; Mill, John Joseph, 1, 2, 4, Ridley College, Bendigo; Miller, Donald Sydney, 7, 9, Adelaide; Morley, John Sydney, 3, 10, S. John's College, Adelaide; Morrey, Frederick Albert, 1, 2, 5, S. John's College, Gippsland; Mott, Arnold Oswald, 10, G.B.R.E., Ballarat; Moyle, David Rees, 2, Ridley College, Unattached; Mullins, George Austin, 11, Melbourne; Murfin, Miss Evelyn Joan, 9, Newcastle; Nelson, Raymond George, 3, 10, S. John's College, Grafton; Oatway, Hugh Malcolm, 1, 2, 3, 4, Moore College, Nelson; O'Grady, Brian John, 10, Ridley College, Unattached; Old, Lieutenant, 4, D. W.H., 2, St. Arnaud; Olley, Stanley Francis, 10, 11, S. John's College, Grafton; Page, Clifford Kemp, 3, G.B.R.E., Melbourne; Pamphlett, Thomas MacDonald, 9, 10, G.B.R.E., Ballarat; Parish, John Raymond, 1, 2, 3, 10, G.B.R.E., Grafton; Pearson, William Robert, 2, 3, S. Francis' College, Carpentaria; Peel, Mrs. Ellen Patricia, 2, Melbourne;

Peel, Robert George, 2, Melbourne; Pennington, Michael John, 15, 16, Adelaide; Penwill, Leonard Thomas, 3, 4, 10, G.B.R.E., Tasmania; Pevely, Miss Jean Anne, 1, 2, 3, 4, 13, Moore College, Unattached; Pierce, Mrs. Amy Melissa, 5, 11, Wollaston College, Perth; Pierce, Duncan Dennis, 8, Sydney; Pope, David John, 2, 3, 5, 15, Ridley College, St. Arnaud; Potter, Rupert Marshall, 3, Christ College, Tasmania; Power, Arthur Lyle, 1, 2, 6, Grafton; Raff, Kenneth William, 1, 2, 3, S. Francis' College, Brisbane; Ralston, Alexander James, 3, G.B.R.E., Bathurst; Reid, Norman Colin, 2, 10, G.B.R.E., Brisbane; Richardson, Robert, 1, 2, Transvaal, Unattached; Roberts, Colin Frederick John, 1, 2, 5, 10, 11, S.S.M., Brisbane; Robertson, Albert, William, 3, Canberra - Goulburn; Robinson, Daryl Joseph, 1, 2, Moore College, Armidale; Ross, Geoffrey Maxwell, 8, Bendigo; Ross, Mrs. Margaret Lansdowne, 7, Melbourne; Routley, Donald, 3, 4, 5, Ridley College, Unattached; Rowlands, Roy Griffith, 2, 3, 4, Ballarat; Ruskin, Leslie Edgar, 1, 2, Canberra-Goulburn; Sanderson, Ronald Thomas, 3, Adelaide; Scattergood, William Henry, 6, 7, Bathurst; Schramm, Bruce Malcolm, 2, 3, Ridley College, Unattached; Schultz, Bruce Allan, 2, 3, 4, S. John's College, Riverina; Scott, George Baird, 3, Bendigo; Scott-Halliday, David Samuel, 2, Carpentaria; Sevier, Maurice Charles, 2, 10, G.B.R.E., Bendigo; Sexton, Geoffrey Holland, 1, 2, 10, S. John's College, Adelaide; Shelley, Owen Campbell, 4, Sydney; Shephard, Allan George, 2, G.B.R.E., Grafton; Shepherd, Donald Milton, 3, Canberra-Goulburn; Sibby, Geoffrey Dean, 7, G.B.R.E., Adelaide; Simpson, John Barrie, 7, Melbourne; Sinclair, Kingsley Gordon, 9, 10, Wollaston College, Perth; Skellett, Barry John, B.A., 1, 2, 3, 4, 12, Moore College, Sydney; Skillicorn, Walter Stanley, B.A., 2, 4, Medak, India; Smith, Leon Edgar, B.A., 1, 2, Canberra-Goulburn; Somerville, Miss Ethel May, Georgia, 2, 4, G.B.R.E., Sydney; Sowell, Charles Keith, B.A., 1, 2, 5, Canberra-Goulburn; Stacey, Percival James, 1, G.B.R.E., Adelaide; Steanes, Robert Ellington, B.E., Dip.Ed., 3, 4, Moore College, Sydney; Stephenson, John Henry, 1, 2, 4, 5, 11, S.S.M.; Storton, Horace Albert, 4, 7, Bendigo; Tate, Robert, B.A., 1, 3, 10, Canberra - Goulburn; Taylor, Charles John, 1, 2, S. John's College, Newcastle; Taylor, Keith Edward, Mus. Bac., 10, G.B.R.E., Dunedin; Taylor, Peter John, 4, G.B.R.E., Nelson; Thiering, Mrs. Barbara Elizabeth, B.A., B.D., 17, Sydney; Thomson, Douglas Walter, 3, 4, Melbourne; Thuborn, Neville John, 1, 2, 3, S. John's College, Ballarat; Todd, Roy Charles, 2, 3, 9, 10, Kalgoorlie; Treherne, Thomas, 7, Brisbane; Turner, Miss Leita Eva, 10, G.B.R.E., Perth; Tutty, Thomas James, 7, G.B.R.E., St. Arnaud; Tweddell, Ian Henry, 2, G.B.R.E., Auckland; Van Emmerick, Johannes Adolf, 1, 2, 3, 4, Christ College, Tasmania; Verspaandonk, Joseph Maria, 1, 3, 4, 5, Wollaston College, Perth; Walker, Geoffrey Joseph, 3, Ridley College, Melbourne; Waring, Cecil Clarke, 10, G.B.R.E., Ballarat; Welch, Sidney, 1, 2, 5, S. John's College, Grafton; Wellard, Colin Herbert, 1, 2, 4, 5, S. John's College, Armidale; Wellock, Peter Noel, B.A., Dip.Ed., 3, G.B.R.E., St. Arnaud; Wells, Miss Mary Sylvester, 5, G.B.R.E., Brisbane; West, John Henry, 3, 10, S. John's College, Newcastle; White, Miss Ruth Hilary, 4, G.B.R.E., Newcastle; Wiggins, Gordon Vaughan, 7, Moore College, Grafton; Williams, Haydn Dickinson, 2, G.B.R.E., Melbourne; Wilson, Donald Jesse, 11, Nelson; Woodward, Lance Bolton, 5, Ridley College, Unattached; Wynne, Mervyn Charles, 8, 10, Ridley College, Gippsland.

PRIZES

The Hey Shap Prize:
Awarded to James Alexander Grant, B.A., Trinity College, Melbourne.

The John Forster Memorial Prize:
Awarded to Alan Brian McGowan, Ridley College, Melbourne.

The Frank and Elizabeth Cash Essay Prize:
Awarded to Herbert Henry Condon, B.A., Dip. R.E., Th.L., Melbourne.

On behalf of the Council of Delegates, FRANK CASH, Registrar.

Christ Church, North Sydney.
28th January, 1959.

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OBITUARY

BISHOP E. J. BERGGRAV

We record with regret the death of the Bishop of Oslo and Primate of Norway, Dr Eivind Josef Berggrav, at the age of seventy-four.

As a youth, Bishop Berggrav did not intend to go into the church, although his father was a Lutheran bishop.

He taught for ten years after leaving the university, but was led to the study of theology, and in 1919, was ordained Pastor at Hurdal.

Ten years later he was consecrated Bishop of Hallogoland.

In 1939, as Bishop of Oslo, he did all in his power through the World Alliance of Friendship to avert the catastrophe of war, but when Norway was overrun, he put himself and his clergy at the head of the resistance.

The fight was opened by the pastoral letter of the Norwegian bishops of February, 1941, which declared: "When the authorities allow violence and injustice in society and when they oppress souls, then it is that the Church is the guardian of conscience."

When the Dean of Trondheim Cathedral was ordered to arrange a ceremony of glorification at the installation of Quisling as puppet Prime Minister, Bishop Berggrav and eight hundred of his clergy resigned.

He was the centre of the resistance movement which the Germans realised would be strengthened if they made a martyr of him. After three years' imprisonment in Bredtvedt concentration camp, therefore, he was released and put under house arrest in his country cottage.

Here he carried out a secret liaison with the resistance movement and was able to attend conferences, being smuggled out by his friends.

When Norway was liberated, Bishop Berggrav became a leader in the ecumenical movement and addressed meetings in Europe and America.

He was a great friend of the late Bishop of Chichester, the Right Reverend G. K. A. Bell.

His simplicity and directness of speech, his wartime courage, his post-war vision of churchmen of all traditions united to meet the threats of powerful states, won him the affection and admiration of all who knew him.

He had a warm regard for England. In 1945 he received at the hands of Dr Fisher the Lambeth Cross, instituted in 1940 for award to leaders of other churches in Europe who had rendered exceptional service to the cause of Christian unity.

He edited for nearly fifty years the periodical *Church and Culture* and published *The Prisoner's Soul and Our Own* and *Land of Suspense*.

MORE MONEY NEEDED FOR NEW CHURCHES

ANGLICAN NEWS SERVICE

London, January 24
The Bishop of Birmingham, the Right Reverend J. L. Wilson, is appealing for a sum of £1,200,000 for building churches and halls on new housing estates.

Unless the sum of £350,000, which is needed to complete the appeal, can be found, the bishop says nearly half the new estates will have no churches.

DIOCESAN NEWS

ADELAIDE

GUILD OF S. LAURENCE

On Friday, February 6, the Servers' Guild of S. Laurence will celebrate its twenty-fifth anniversary.

Evenings will be said at S. James' Church, Mile End, by the warden of the guild, the Reverend E. J. Cooper, assisted by the vicar, the Reverend B. R. Jones, and the Rector of S. James, the Reverend L. E. W. Renfrey, a former member of the guild.

The president of the guild, Dr T. T. Reed, will attend the celebrations and address the members at the meeting following Evensong.

It is hoped that former members will join in these celebrations.

BATHURST

COWRA

The newly-formed Men's Movement has got away to a good start. The first two speakers at their meetings were the Mayor of Cowra and Canon Harry Thorpe. The men include "hospital visiting" in their programme of Christian works.

MELBOURNE

TRAINING COURSE

A training course for Christian leaders is being held this week at the Young Women's Christian Association, Russell Street, Melbourne.

A Presbyter of the Church of South India, the Reverend Harry Daniel, is conducting the course on the topic "The Faith of the Church."

RELIGIOUS DRAMA SOCIETY

The annual meeting of the Religious Drama Society will be held

NEIGHBOURLY HELP IN SWITZERLAND

ECUMENICAL PRESS SERVICE

The Catholic congregation and clergy at Sarmen in the Canton of Obwalden, Switzerland, are each giving 5,000 Swiss francs towards building a Protestant Church.

There are only 300 Protestants in the canton and they form a minority of 1.25 per cent. of the population.

OBITUARY

CANON W. M. F. SCOTT

We record with regret the death of the Principal of S. Aidan's College, Birkenhead, England, Canon William Morris Fitzgerald Scott, who died in hospital at Birkenhead on January 11 in his forty-seventh year.

Canon Scott showed from the earliest years of his ministry a great gift of expository preaching.

He was tutor for four years at Wycliffe Hall, Oxford, where he had been trained for Holy Orders, and after six years as Vicar of Christ Church, Toxteth Park, Liverpool, was appointed in 1950 to be Principal of S. Aidan's College, Birkenhead.

The college at the time desperately needed wise and courageous leadership. He surmounted many difficulties and restored S. Aidan's as a place in which men learn to be not only evangelists, but true pastors and faithful priests.

He had been ill for four years, but time after time would rise from his bed to assume leadership in the college. His confidence that God would give him strength was an inspiration to staff and students alike.

England has lost a notable scholar and teacher, and a man of rare humility and devotion.

in the Theatre, Cathedral Buildings, Melbourne, on Monday, February 16, at 8 p.m.

All churchpeople who are interested in this work are invited to attend this meeting.

VALEDICTORY SERVICE

A valedictory Communion service was held in the chapel of S. Paul's Cathedral, Melbourne, on January 27, for Miss Dorothy Mace and Miss Margaret McKechnie, who are travelling to Africa in the liner "Strathmore".

Miss McKechnie is secretary to the Bishop of Tanganyika, the Right Reverend Alfred Stanway, and Miss Mace is to teach at the Katoke multi-racial preparatory school.

PERTH

NEW EDITOR

The Rector of Carlisle, the Reverend E. A. Gundry, has been appointed Editor of "The West Anglian", the official journal of

the Diocese of Perth, in succession to the Reverend T. R. Fleming, who leaves the diocese to take up an appointment in the Diocese of Adelaide.

1959 SYNOD

The second session of the thirty-second synod of the Diocese of Perth will commence in the Burt Memorial Hall, St. George's Terrace, Perth, at 4 p.m. on Tuesday, April 21, 1959.

INTERCESSION SERVICE

An Intercession Service for Missions will be held on the evening of Shrove Tuesday, February 10, at 8 p.m., in S. George's Cathedral.

Members of all Anglican women's organisations in the diocese are invited to attend.

SYDNEY

LUNCH HOUR SERVICE

The Commonwealth Public Service Anglican Fellowship has arranged a lunch hour service to be held at S. James', King Street, on

Tuesday, February 3, from 1.15 p.m. to 1.45 p.m.

The subject of the address is "The Church in 1959." It will be given by the Precentor of S. Andrew's Cathedral, the Reverend A. J. Glennon.

The committee of the fellowship extends a cordial invitation to all public servants and their friends to attend this service.

TASMANIA

INSTITUTION OF RECTOR

The Assistant Bishop of Tasmania, the Right Reverend W. R. Barrett, assisted by the Archdeacon of Hobart, the Venerable C. E. S. Mitchell, instituted the Reverend O. L. Davis as rector of the parish of S. James the Apostle, New Town, Hobart, on January 22, in the presence of a large congregation.

The rector's churchwarden, Mr D. H. Johnstone, welcomed Mr Davis to the parish at a social gathering held in the parish hall after the service.

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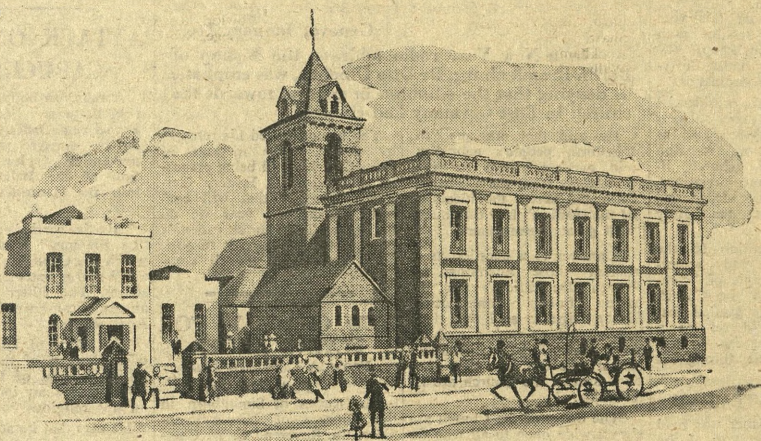
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The First Town Hall

Australia's first town hall was built in Melbourne early in the 1850's when rich gold discoveries had drawn a big influx of people to Melbourne and the city was spreading rapidly. This hall was completed in 1854. Nearly 13 years later, it was pulled down to make way for a new building. The then Duke of Edinburgh laid the foundation stone in 1867 and erection began in 1868. The new hall was formally opened in 1870. It is still used and stands at the corner of Swanston and Collins Streets on what John Pascoe Fawcett, one of Victoria's pioneers, once described as "a narrow strip of land in a dusty, noisy thoroughfare."

The architects for Melbourne's second town hall were Reed and Barnes, whose design won a competition. A tender of £62,500 by Lawrence and Payne, builders, was accepted. Cost of the land, fittings, furniture, clock tower and organ was reported to have been less than £100,000. A portico was added in 1887, but apart from minor changes the town hall is as it was when it was built.

Australia's oldest existing town hall is at Geelong, Victoria. The town was incorporated by a special act in 1849 (only seven years after Melbourne) and the foundation stone for a town hall was laid in April, 1855. This hall was enlarged in 1917, but is still basically the same as when it was built.

The first plan for a town hall in Sydney—to be combined with a market-house—was made in 1814 by Francis Greenway five months after his arrival in Sydney as a convict, but Governor Macquarie did not put it into operation. Later, a market hall was built.

Sydney and Melbourne were both incorporated in 1842 (it is worthy of special note that the first city administration incorporated in Australia was at Adelaide in August, 1840), but it was not until long

after Melbourne that Sydney's town hall was built—the first part in 1866-75 and the second part in 1883-88.

Many architects—J. H. Wilson, who won the original competition, Albert Bond, T. Bradbridge, E. Bradbridge, David McBeath, Charles Sapsford, John Hennessy and George McRae—had parts in designing Sydney's "lollipop" town hall. In accordance with architectural tastes of the times, the hall was highly ornamented, scarcely a square foot of wall surface not being covered with elaborate decorations. The foundations of the main auditorium were faultily constructed and had to be taken up. When the second part of the building was begun in 1883, progress was extremely slow (due partly to the death of the City Architect, Charles Sapsford) and it was completed by Sapsford's successor, George McRae, only just in time to justify the name "The Centennial Hall."

The oldest site for a town hall in Australia was at Parramatta. This was selected by Governor Phillip in April, 1792, at a time when Parramatta was favoured as the capital for the colony. Much later—in 1883—a town hall was built at Parramatta, but there is some doubt whether this building stands on the site that Phillip chose. Earlier, the area now occupied by the hall was used as the site for a market.

In both the U.S. and Britain, there has been a tendency to widen the scope of local government at the expense of central political administration, but expansion has been curbed in Australia. New South Wales now has 94 municipalities and 135 shires and is regarded as the stronghold of local government in the Commonwealth, but financial aid from the State Government has failed to keep pace with the vast growth of almost all centres and the consequent expansion of local government responsibilities.

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THREEFOLD DUTY OF EVANGELISM

CLERICAL CONFERENCE HELD IN ISLINGTON

ANGLICAN NEWS SERVICE

London, January 24

The Islington Clerical Conference was held in the parish church of S. Mary, Islington, under the presidency of the Vicar, the Reverend M. A. P. Wood.

In his presidential address, Mr Wood said that the duty of evangelicals was to encourage Biblical authority in the Church to stem the tide of ritualism and to encourage evangelism.

This was the 125th conference of the series, which was started in 1827 by the then Vicar of Islington, Dr Daniel Wilson, who later became Bishop of Calcutta.

The opening prayers were read by the Archbishop-elect of Sydney, the Right Reverend H. R. Gough, who is a former Vicar of Islington.

As an experiment this year a whole evening session, with the title "clergy workshop," was devoted to clergy under thirty-five and accepted ordinands.

Mr Wood, in his presidential address, said that many subjects now before the Church, such as canon law revision, re-union with non-episcopal church, liturgy and race relations, needed a fresh knowledge and understanding of the Holy Scriptures.

He called attention to the danger of a too ready acceptance of the principle of "comprehensiveness" in the Church of England, and suggested that the Church should set up a Council for Evangelism to initiate new projects throughout the country.

GREAT STATEMENT

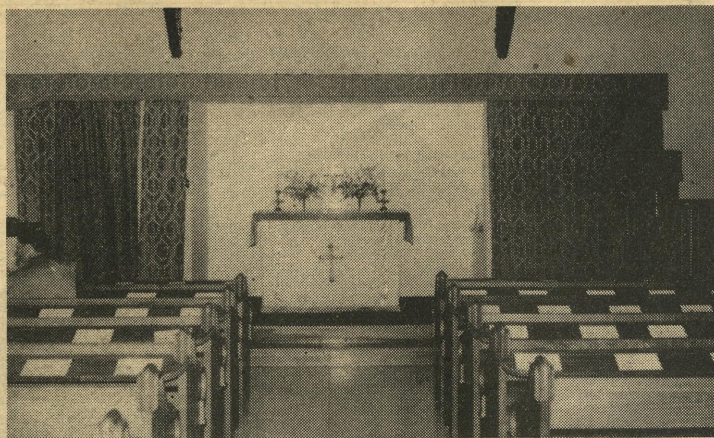
A stimulating paper was read by the general secretary of the Church Missionary Society, Canon M. A. C. Warren, on the subject of "The Christian Family in Contemporary Society" with particular reference to the Lambeth Report.

He described Resolution 116 "as a very great statement, whose full implications for the corporate life of the Church as well as for the families which compose it . . . have as yet, perhaps, hardly been envisaged. "I am persuaded that the greatest opportunity for evangelism everywhere in the world is the Christian home and the Christian family," he said.

The Reverend T. Allan of

the Church of Scotland, spoke on the duty of the Church to evangelise. He has been closely identified with the "Tell Scotland" movement from its inception.

He said the movement was based on three fundamental principles—the continuity of evangelism; the agency of the Church and the work of laymen.



The altar in the new Church of S. James PALAU BUKOM, in the Diocese of Singapore. The church was built by the Shell Company for their employees. ("The Anglican", January 16)

CHURCH DOORS WIDE OPEN FOR EAST GERMAN YOUTH

ECUMENICAL PRESS SERVICE

Geneva, January 16

In a New Year radio address, the Bishop of Berlin-Brandenburg, Dr Otto Dibelius, was emphatic in denying that the situation in general towards the church in East Germany had changed.

He said that attempts "to transform people's mentality and persuade them to free themselves from the Christian faith and accept the ideology of materialism" had continued with great thoroughness.

In answer to a question as to whether those attending the "Youth Dedication" are debarred from Confirmation, Bishop Dibelius said that there had never been such a prohibition; that Christian Churches cannot take the view that decisions against the Church are irrevocable.

"The doors of the Church are always wide open to all who do not wish their lives to be determined by the scepticism of our time."

The bishop said that the Church knew that many boys and girls attended the "Youth Dedication" ceremony because their parents were afraid that otherwise they would not be admitted to any form of higher education.

Those who had attended the "Youth Dedication" half-heartedly would be admitted to confirmation after a lapse of time, as the Church must be sure that these boys and girls really wish to join the Church and reject atheism.

The bishop ended his remarks by saying, "The message of Jesus Christ is still being preached and heard in Eastern Germany. Whether that will continue during the year we do not know. The Church can only pray to God to help it through these times and give it courage."

NEW CHAPLAIN FOR FLYING ANGEL

FROM A CORRESPONDENT

Perth, January 26

The Rector of Simonburn, in the Diocese of Newcastle-on-Tyne, the Reverend C. W. Chetwynd, has been appointed chaplain to the Missions to Seamen at Fremantle, Western Australia.

Mr Chetwynd, his wife and three children, left England on the *Strathaird* on January 23.

Mr Chetwynd has been organising secretary for the Missions to Seamen in the Diocese of Newcastle and Durham since 1954.

He was commended at a special celebration of the Holy Communion in S. Michael's, Chester Square, the day before he left for Australia.

Mr Chetwynd was a chaplain to the R.N.V.R. for several years.

NEWSPAPER SOWS HATE

ATTACK ON THE CAPUCHINS

A religious body, the Capuchin Fathers, a branch of the Franciscan Order, is alleged to be engaged actively in preventing the absorption of the Italian migrant into the Australian community.

This is carried out through "La Fiamma," a newspaper in which the Capuchin Order holds 6,047 shares out of a total 8,000 shares. The editor in chief is an American-born friar, Father Anastasio.

The editor of *La Critica*, the official organ of the Italo-Australian Bureau of Public Relations, makes an incisive attack on this religious body.

He says that its activities must finally force the Roman Catholic Church into taking some action "to prevent the Church being placed in the position of endorsing something repugnant to all Australians and ninety per cent. of Italians."

CRIME STORY

La Fiamma publishes each week a story dealing with crime and violence; editions also have included a savage attack on the Australian Press, articles and letters stimulating dissension between Northern and Southern Italians, false stories of vile characters, charlatans and frauds, and a fake conception of assimilation in which Italians must be "aggressively" so.

In the opinion of *La Critica*, this newspaper is doing the Italian population of Australia a great disservice by adopting a policy and attitude which must eventually draw on the Italian migrant the combined animosity of the great mass of Australians.

NEW TERRITORY FOR MOMBASA

FROM A CORRESPONDENT

Mombasa, January 19

The Diocese of Mombasa is to undertake mission work in Karasuk, a territory within the boundary of Kenya, which has always been administered by the Government of the Uganda Protectorate.

This has been agreed by the Bishop on the Upper Nile, the Right Reverend L. C. Usher-Wilson, and by the authorities of the Bible Churchmen's Missionary Society, which has been working in the area of Nasokol for thirty years.

Pioneer evangelism, medical and elementary educational work among the people of Karasuk has been carried out by a young doctor.

The Church in Mombasa will now be responsible for the evangelism of this primitive people.

A FRATERNAL VISIT

BISHOP KOH IN SOUTH INDIA

FROM OUR OWN CORRESPONDENT

Singapore, January 23

The Assistant Bishop to the Bishop of Singapore, the Right Reverend Roland Koh, left Singapore this week for a six weeks' study mission in India.

When synod was considering the appointment of an assistant bishop it resolved that if the man appointed were Indian he would have to make a study of the Chinese community and vice versa if he were Chinese.

As Bishop Koh is Chinese it was decided that he should visit India.

"It is a fraternal visit from our assistant bishop to the Indian Church, in order that he may learn at first hand about the Indian community, and, in particular, about the customs and religious life in Southern India, from where most of the Indians in our congregations have come," said the Bishop of Singapore, the Right Reverend H. W. Baines.

On his way to Singapore after his consecration in Canterbury Cathedral, Bishop Koh made a brief stop in Northern India, where he met leaders in the Church.

This present "visit of communication" is to be confined entirely to South India, where Bishop Koh will make a study of the Church of South India.

SECRETARY TO BE NEW MANAGER

ANGLICAN NEWS SERVICE

London, January 24

Mr D. A. Hunter Johnston is resigning his position as secretary of the Central Board of Finance of the Church of England, as he has been appointed to the board's investment manager for the investment and deposit funds created by the board under the measure of 1958.

During Mr Hunter Johnston's secretaryship there has been a considerable expansion of the board's activities and responsibilities.

He is succeeded by Captain D. H. Doig, R.N., who has been secretary of the Portsmouth Diocesan Board of Finance since 1949.

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