

# THE ANGLICAN

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## CONFERENCE LEADER MAKES FINAL PLEA FOR UNITY MORE MELBOURNE RALLIES AND COMMISSION'S REPORTS

FROM A CORRESPONDENT

Melbourne, February 15

The general secretary of the International Missionary Conference, Bishop Lesslie Newbigin, spoke of the fruitful contacts that had been made at the final public rally of the National Conference of Australian Churches here on February 10.

He said the ecumenical movement not only helped to build formal relationships between churches, but also warm personal friendships.

At this conference, he said, a real meeting took place between Christians of different traditions, and also between clergy and lay people.

Both of these encounters would be fruitful if we continued to meet one another openly and humbly.

These are two things to be remembered as central to the life of the Church: first, that a true theology must be sought at all costs; secondly, wherever we are, we must take seriously the command of Christ to be His witnesses to the ends of the earth.

The chief speaker for the evening was Professor Colin Williams, of Melbourne, who spoke of Christ as the one hope for the overcoming of the divisions in the Church and in the world.

In Him we can see the vision of God's purpose of unity, and as we see Him more clearly we are forced to confess more humbly the sin of our divisions.

Nevertheless, these divisions must be taken seriously, and we must listen to what God has to say to us through our brethren.

Our churches are now moving closer together in understanding and will continue to do so as long as they remember that they are called to unity, not for their own sakes, but for the sake of the world.

We must go out together, identifying ourselves with Christ as He serves the world in all its needs.

For many purposes we have a wonderful instrument at hand in the Australian Council for the World Council of Churches, which this conference is asking to do many things.

This council must be seen as a vital element in the common life of our churches as we move closer together.

The unity which we see Christ wills for His Church is a symbol of the unity He desires for the whole world.

### SOUTH INDIA

At the youth and family night at the Myer Music Bowl on February 6, the Home Secretary of the Australian Board of Missions, the Reverend Ban It Chiu, held the audience's attention from the beginning.

With a delightful sense of humour and by means of practical demonstrations with crackers and paper folding he asked a series of questions, which Miss Renuka Mukerji, Principal of the Women's Christian College, Madras, subsequently answered very ably.

These dealt with — the Church in South India as an example to the Australian churches of unity which really works, with the need for the preaching of the Gospel in Australasia, with the place of women in the Church in India, with the need to clothe the Gospel in 20th century dress, the training of Christians to handle modern wea-

pons and the matter of free will.

Our thinking was further stimulated by the play, "Revolt," presented by the Christian Drama Guild. This depicted a game of chess, in which the men were waiting to be moved by the Player.

A stranger in red asks them why they are obedient to someone else, instead of doing as they please. They find that this independence leads to confusion and unhappiness and order is only restored when the Player returns and each man is moved according to the rules.

But, as Miss Mukerji reminded us, we are not mere puppets. We have our own will because we are a free people.

### FINDINGS

"The authority of the Word of God mediated through Holy Scripture remains ever unshaken," affirmed the Commission on the "Authority of the Word of God" in its report, which was received by the National Conference of the Australian Churches in plenary session.

The report was referring to the rise of the national sciences and the changes in the thought of the West which perplex many people.

The commission's findings were presented in three sections:

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diated through Holy Scripture is an absolute authority and all Christians acknowledge it their duty to render entire obedience to Him, in their faith, in their worship, and in their life in His world . . . ."

(2) The Interpretation of the Bible: "... the authority of the Bible is not affected by the (Continued on Page 11)



—Picture by Canon Ernest Cameron.

The president of the Australian Council for the World Council of Churches, the Most Reverend R. C. Halse (centre); and the Assistant Bishop of Adelaide, the Right Reverend J. C. Vockler (left), talk with another delegate between sessions at the National Conference of Australian Churches held in Melbourne from February 2 to 11.

## ENCOURAGING PLANS FOR LIVE EXPANDING CHURCH

Plans for the new Bishop Coadjutor of Sydney, Anglican migration, Sunday films, and an exhibition of Church activities, were among the matters discussed by the Archbishop of Sydney, the Most Reverend H. R. Gough, on February 11 after his return from England.

The Archbishop was speaking at a press conference at Bishops Court, Sydney.

The Reverend A. W. Goodwin Hudson, at present vicar of All Saints, Woodford Green, Essex, who is to be consecrated by the Archbishop of Canterbury on March 25, will arrive by sea to take up his work as Bishop Coadjutor of Sydney during the first week of June.

Archbishop Gough said that the son of Mr Goodwin Hudson, Peter, who will be ordained on Trinity Sunday, will also serve in the Diocese of Sydney.

The Archbishop spoke highly of the qualifications of both father and son, especially in the field of evangelism.

He said that the new bishop's experience with the media of television, radio, and religious films would be used for evangelistic work in the diocese.

This work is to have first priority of the Bishop Coadjutor's time.

At present, Mr Goodwin Hudson is being trained in television work.

Archbishop Gough made public at the press conference the fact that the Bishops Coadjutor, the Right Reverend M. L. Loane and the Right Reverend R. C. Kerle would be responsible for the northern and the southern regions of the diocese respectively.

While he was in England,

Archbishop Gough stressed to the Commonwealth Immigration Council the need of more British migrants in Australia.

Present prosperity in England has made fewer incentives for British people to come to Australia, and the Archbishop advocated informal advertising, publicity through well-produced books, and approaches to young people in their school and university years, as ways of creating this interest.

The Church of England in Australia has a good ambassador in the Bishop of Coventry, the Archbishop said, and the great response from parishes in the Diocese of Sydney in providing an "Anglican migrant House" for British families for their first six months in Australia will go far to remedy housing difficulties which might deter prospective migrants.

The meeting of the General Synod of the Church of England in Australia in Sydney from September 27 to October 6 will provide the opportunity for an Anglican Exhibition and Rally.

Archbishop Gough expressed his hopes that this exhibition will provide publicity for missionary work, and for activities such as charities, hospitals, evangelism, and school work, which the Church is undertaking.

The exhibition is to be organised by the Venerable H. M. Arrowsmith, of the Diocese of Sydney, and a committee.

### SUNDAY FILMS

The question of Sunday films was raised with the Archbishop, who in informal conversation gave his private opinion.

He said he would not openly oppose the showing of films on Sundays at times which did not conflict with church services.

The Archbishop maintained the oft-cited principle that the church cannot make rules or laws which bind people other than Christians, but he stressed the need for personal discipline by Christians themselves in regular Sunday worship and in the constructive use of leisure hours.

## BUNBURY SEEKS MEN ABROAD

FROM A CORRESPONDENT  
Bunbury, February 15

The Bishop of Bunbury, the Right Reverend R. G. Hawkins, and Mrs Hawkins, left on February 12 for a six months' visit overseas.

The bishop will visit widely in England with a view to attracting young men in the Ministry for work in his diocese.

He will preach at the Patronal Festival of St. Boniface Church, Bunbury, Cheshire, and while there will make a presentation to the head of the Bunbury family on behalf of the mayor and councillors of Bunbury, Western Australia.

While they are away the Bishop and Mrs Hawkins will see the Oberammergau Passion Play, and spend three weeks with relatives in Newfoundland.

They will return to Australia on August 5.

During the absence of the bishop, the diocese will be administered by the Archdeacon of Bunbury, the Venerable V. P. Howells.

## THREE BISHOPS TO BE CONSECRATED

FROM A CORRESPONDENT  
London, February 15

Three new bishops will be consecrated in Westminster Abbey on the Feast at the Annunciation, March 25.

They are the Reverend A. W. Goodwin Hudson, Vicar of Woodford Green, Essex, to be Bishop Coadjutor of Sydney; Prebendary S.A.H. Eley, Vicar of Kensington, to be Bishop of Gibraltar; and the Venerable J. H. Phillips, Archdeacon of Nottingham, to be Bishop of Portsmouth.

The consecration service will begin at 10.15 a.m.

## DEATH OF BISHOP OF BLACKBURN

London, February 16

The Bishop of Blackburn, the Right Reverend W. H. Baddeley, died on February 11 at the age of sixty-five.

Bishop Baddeley was consecrated to be Bishop of Melanesia in 1932, and spent the war years in the islands of his diocese.

A full obituary will appear in these columns next week.

## ANOTHER DEAD SEA DOCUMENT FOUND

### PROSPECT OF FURTHER FINDS

ANGLICAN NEWS SERVICE

London, February 15

The first documents to be found on the Israel side of the Dead Sea were discovered by a party of archaeologists on February 3.

Two fragments of a scroll on parchment, obviously parts of a phylactery, inscribed with the first sixteen verses of the thirteenth chapter of the Book of Exodus (as are all phylacteries), were unearthed in a cave in a canyon between Massada and Ein Geddi.

They were written by an expert in a style similar to that of the famous Dead Sea scrolls of Qumran.

With them were found sections of papyrus covered with square Hebrew letters of the same period, but less beautifully written.

These have still to be deciphered, but are believed to belong to the Bar Cochbar period and to be part of a letter.

A methodical search is now being carried out in the hope that these caves, the extreme dryness of which causes things to be preserved in such good condition, will yield more important discoveries.

Four expeditions have been made to this area since 1953.

Two Roman fortresses have been unearthed, and in two secluded caves remnants of linen and leather, wooden and clay implements, and arrowheads and shafts have been found.

Two coins of Trajan, who died in 117 A.D., and others of the third century, testify to

the length of time during which these caves were in use.

There is evidence that the whole area was a refuge for parties of Jewish rebels led by Bar Cochbar, who in the second century A.D. so harassed the Emperor Hadrian that he was compelled to bring his greatest general, Julius Severus, from Britain to put them down.

Those who remained after Bar Cochbar was finally vanquished survived as fugitives in these caves for nearly a hundred years.

In one of the caves, remnants of implements were found dating back to the chalcolithic period, from the fourth millennium B.C.

Unidentified skeletons also found are being examined.

## CRITICISM OF PACIFISM

ECUMENICAL PRESS SERVICE

Geneva, February 15

Pacifist attitudes in the western world to disarmament were criticised last week by the Protestant theologian, Dr Reinhold Niebuhr.

Dr Niebuhr does not believe that unilateral disarmament by the West will solve the nuclear dilemma.

"The trouble with nuclear pacifism," he said, "is that it presents the possibility of sacrificing millions of people to let the Soviet win a victory."

He said that the West to-day is divided "between those who want to be pure and those who want to be responsible."

But, he added, there is no responsibility without guilt, and the guilt of having to maintain nuclear armaments as "a provisional source of peace" so that neither side will be tempted to start a war, is acceptable as an alternative to Soviet tyranny.

## "EXPEDITIONARY" CHURCH FORCE

ANGLICAN NEWS SERVICE

London, February 15

An "expeditionary force" of lay evangelists has been training in Coventry since last October to work in the large housing estates round the city.

Seven parishes, which serve 77,000 people living on the estates, have combined in this venture to bring the church to the people.

Fifty people were commissioned by the Bishop of Coventry last year, and have been doing theoretical and practical training ever since.

Members of the team visit those who have had no previous contacts with the church, and those who are not members of a congregation.

Baptisms and confirmations have been arranged as a result of the visiting, and in areas where previously there has been little community life the church is now drawing groups together.

## ANNUAL CONFERENCE FOR OLD CATHOLICS

FROM A CORRESPONDENT

Leiden, February 15

The annual study conference of Old Catholic theologians was held in Solothurn, Switzerland, in November 1959.

The main theme of the conference was "The Holy Spirit, the Church, and the Order."

Discussions on non-theological matters that have been raised by the birth of the different Old Catholic national churches were also held.

## U.S. EFFORTS AID NEEDY

### KEYNOTE IS "SHARING"

FROM A CORRESPONDENT

New York, February 15

Church World Service, an interdenominational agency in America, is seeking over eleven million dollars during 1960.

This money is needed to support their world-wide programmes of assistance to homeless, hungry and destitute people in other lands.

Thirty-five denominations in all have joined in this co-operative relief work.

The major emphasis of the 1960 appeal will be the "One Great Hour of Sharing" observances on Sunday, March 27.

The offerings from thousands of special services on this day will be given for this work.

As well as emergency work, Church World Service sponsors projects for material aid, health, education, self-help assistance in areas of chronic need, and resettlement and rehabilitation of refugees.

Part of the 1960 funds will be spent on processing, shipping and distributing ten million pounds of clothing given by church-people.

Thirty million dollars' worth of surplus foodstuffs will be distributed during the year.

Church World Service is a major department of the National Council of Churches, with its headquarters in New York.

## PLAN TO UNITE PROTESTANTS

ECUMENICAL PRESS SERVICE

Geneva, February 15

A plan to unite Protestants in the United States of America was proposed last week by Dr Douglas Horton, former Dean of Harvard Divinity School and former general minister of the Congregational Christian Churches.

The merger which he envisioned was intended to preserve the traditions and present forms of worship of the individual denominations, and might take three hundred years or more to effect.

Dr Horton said that such a church could have at its head a bishop as "a personal symbol," exercising the authority that the several churches would grant him, as in the case of many denominations to-day.

Legislative bodies, he said, would deal with the affairs of the churches corporately, with relationship similar to the present one between individual churches and law-making units.

"The local congregations would be as various in forms of worship and government as they are to-day," Dr Horton added.

"Whatever the predilections of the new citizens... each would find the type of corporate piety to which he is accustomed and in which he could most readily develop his spiritual capacities."

## OLD CATHOLICS USE SWISS CHURCH

FROM A CORRESPONDENT

Leiden, February 15

The Old Catholic congregation in Zurich gained the use of the sixth century Augustinerkloster at the end of 1959.

The building, which was founded by Augustinian monks and completed in 1275, needed extensive restoration, for which neither money nor trouble have been spared.

When the parish broke away from obedience to the Roman Catholic Church in 1873, the property became Old Catholic.

The latest restoration has maintained the medieval style of the building, with the altar font, and tabernacle preserving the harmony.

## BILLY GRAHAM CRITICISED

### AVOIDED SIDES IN POLITICS

ECUMENICAL PRESS SERVICE

Geneva, February 15

The Ghana "Times" last week sharply criticised the Reverend Billy Graham's silence on the political issue of French nuclear tests in the Sahara.

In Accra, attendance at his meetings dropped from 14,000 on the first night to less than 5,000 on the second.

The Press criticism he has received is thought to be the reason for this decline.

Mr Graham told the Press on his arrival in Accra from Liberia that he would not speak about the tests because of their "political connotations."

An editorial in the Accra "Evening News," entitled "See Ye First the Political Kingdom," continued the criticism of Mr Graham's attitude, and blamed Christian civilisation for all the iniquities and oppression in Africa, and for the planned French tests.

Concerning this editorial, Mr Graham said, "If my coming to Africa can contribute toward free religious discussion, it will have been profitable."

"Christ was a controversial person: His message and its application were controversial."

## POLICY CHANGE FOR NEWSPAPER

ANGLICAN NEWS SERVICE

London, February 15

The new editor of the "Church of England Newspaper," the Reverend John King, indicated on February 5 a change in the newspaper's policy.

The 11,188th issue of the paper, published with a different layout and on smaller pages, tells of this change.

"It will represent an evangelical viewpoint," said Mr King.

"This will be a decisive breach with the tradition of recent years and a return to the policy of the paper as it was in days gone by."

Mr King asserted that the newspaper will not set out either to aggravate contention or to cramp its sympathies.

"It will maintain certain definite principles as fearlessly as it can," said the editor.

"Its interests will be as wide as the Church of England."

## PENTECOSTALIST GROUPS GROW

ECUMENICAL PRESS SERVICE

Geneva, February 15

The Ecumenical Council of Churches in the Netherlands reported this month that the Pentecostalist movement in that country is growing.

The report said there are between fifty or sixty Pentecostal congregations in the country with a membership of about ten thousand persons and that they are "attracting an increasing number of people in the churches."

It said persons who had left their churches to join Pentecostalist groups said they did so because they heard "too little in the churches of the preaching of the doctrine of the last things" and because the church was "powerless to truly give strength to the ill or those in misery."

In a discussion of the report following its presentation, the Council warned against "a negative approach" to the problem and decided to devote further study to the issue.

## PRINCESS MARGARET AT CRYPT SERVICE

ANGLICAN NEWS SERVICE

London, February 15

Princess Margaret plans to attend a service to mark the restoration of the crypt of St. Mary le Bow Church, on February 24.

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# WOLLASTON TO TRAIN LAYMEN, TOO

## COLLEGE EXTENDS ITS SCOPE

FROM OUR OWN CORRESPONDENT

Perth, February 15

The Wollaston Theological College, Perth, has made plans to extend the theological training it offers to resident laymen, and to non-resident married men training for the Ministry.

Now that a portion only of its permanent buildings is in service, the experiment will be made to widen the usefulness of the college in the Church's life to take in, as residents, men who do not believe themselves called to the Sacred Ministry.

These men will be those who are seriously concerned with their calling to service as laymen in the Church, and who would like for a time to take part in the life of the college.

Whenever there were vacancies, the college would be glad to welcome, as a real asset in its work, such men as residents.

Such men might be working in Perth either as students at the University, Teachers' Training College, Royal Perth Hospital, Technical College, as well as in jobs in the city.

### NEW COURSE

While this opportunity may be of special value to men from the country who would in any case be looking for somewhere to live, it is not confined to them, and much more than mere lodgings would be afforded.

The teaching programme of the college is being revised in order to place the whole of the present first year course in the evenings from 7.30 to 9.30 p.m. This would make it possible

to admit as resident students men for whom it would be desirable to have, while testing their vocation, their "first year" spread over the two years, while they continue in full-time paid secular work during the day; they would be resident in the college, and would undertake limited study.

Non-resident students offering for the Ministry would include those whose commitments (for example, family) would make it undesirable for them to come into residence at this early stage; these could, by attending in the evenings, take advantage of the teaching offered in the college.



Two Anglican delegates to the National Conference of Australian Churches held in Melbourne last week, Canon F. E. Maynard (left) and Archdeacon B. S. Kugleman (centre) talk to another delegate between sessions.

## FACT & FANCY

An Archbishop's reading: A review of the official life of the late Archbishop of York is published in this issue. The biography shows how great was the range and variety of his reading, which included books on travel and adventure, films and cricket.

"It is very important," he said, "that those who are ordained should keep up their reading. I can never be too thankful that at my ordination I resolved to do at least two hours' reading a day."

Typical was his diary note when he was Bishop of Winchester: "I am now reading several books on agriculture, for as the bishop of a rural diocese, I should have some knowledge of its problems."

The archbishop once expressed his delight with an ordinand "who, when I asked him what reading he enjoyed most, instead of reeling off a list of pious and theological books, replied 'Novels'."

A good slogan recommended to the Parish of S. Martin's, Killara, Diocese of Sydney, by the Acting Rector, the Reverend John Cowland (of Church Army fame): "Every insider an insider and every insider a missionary."

Another Anglican girl to achieve distinction in the recent examination results was Elaine Reed, daughter of the Bishop of Adelaide. She won the Tennyson medal for English literature in the Leaving Certificate. She hopes to do Arts at the university this year and then become a teacher.

And Peter Garnsey, son of the Bishop of Gippsland, was awarded the University Medal for Latin at the University of Sydney, having also obtained High Distinction in Greek III. He will do Greek Honours this year.

Congratulations to the Southport School and S. Michael's School, Brisbane, on winning the Halse Medals respectively for the highest passes in the Scholarship examination among the Anglican Schools of the Province of Queensland.

Bishop Stephen Bayne, in Japan last month, on his way to London to take up his job as Executive Officer of the Anglican communion, described himself this way: "I am rather like a mosquito in a nudist camp. I know what I ought to do, but I don't know where to begin."

# NEW FIELDS EXPLORED IN PARISH LEADERSHIP

FROM A CORRESPONDENT

Melbourne, February 15

The Institute of Adult Christian Education in the Diocese of Melbourne held its first annual conference from December 28 to January 4, at the Geelong Grammar School's "Timbertop" site at Mansfield, Victoria.

The conference was a new departure in the work of the Department of Youth and Religious Education of the diocese, with an emphasis being placed on the training of adult leaders for parish tasks.

The programme was designed to make the maximum use of group methods.

During the opening days of the Institute, sixty of the seventy participants took part in a "Parish Life Conference," in which they studied and evaluated the life of their parishes.

Those who had previously attended such conferences looked at some of the implications of their experiences for parish life.

A presentation was made indicating the various parts of the Holy Communion service, making reference to their significance for daily life.

This presentation was followed that evening by a New Year's Eve Holy Communion service.

Participants expressed a much clearer understanding of the significance of the liturgy.

In a practice session, the group divided into four sections, according to their interest in the four fields of adult organisations, youth organisations, Sunday school, parish counselling.

In these stress was laid on the importance of considering the individual with whom the leader is working, as a person.

The groups discovered, by first-hand experience of pastoral situations through role plays, the effect of different approaches on the member.

The programme for the Institute was kept flexible, and details were planned each day at staff meetings.

During group sessions use was made of observers, and reactions to parts of the programme were tested by sheets filled in by members.

The Institute was chaired by Mr R. Senior, a layman of the Parish of S. Peter's, Box Hill.

The Reverend S. V. Weare was chaplain, and the study-leader was the Reverend R. W. Dann.

## FRIENDS OF WALSINGHAM

FROM A CORRESPONDENT

A group of Melbourne Anglicans has recently become actively interested in the Shrine of Our Lady of Walsingham by becoming "Friends of Walsingham."

This ancient shrine, which is essentially a replica of our Lord's home at Nazareth, was founded in 1061 as a result of a vision of the Blessed Virgin to Lady Richeldis, of the Manor of Walsingham.

The new group in Australia of "Friends of Walsingham" have their headquarters at 3 Bowen Crescent, Melbourne.

## MISSION SHOP CONTRIBUTION

FROM OUR OWN CORRESPONDENT

Perth, February 15

The Anglican Mission Shop handed over to the Provincial Missionary Council the sum of £1,090 in 1959 as the result of trading in second-hand clothes, footwear, milk bottle tops, and odds and ends.

The committee of this shop had earmarked £530 for the New Guinea Highlands, £280 to the North Borneo Bishopric Fund and £280 to the school in Labasa, Fiji, where Miss Jenny Exton and Miss Beryl Goodlad (two West Australians) are working.

This shop formerly was known as the Opportunity Shop, founded by Miss Catherine Hart at the time that she was State Secretary of A.B.M. in Western Australia.

The Anglican Mission Shop (A.B.M.) is its present name, and its location is in Cathedral Avenue, Perth, in the same building in which the P.M.C. has its office.

## SOCIAL WORK BY BROTHERHOOD

FROM A CORRESPONDENT

Melbourne, February 15

The Brotherhood of S. Laurence ministered to 1,100 families through its social work bureau in Melbourne during 1959.

Casework and financial help for destitute families were two major concerns of the bureau, and £1,500 was spent on this work in particular.

Among the problems which the trained staff of four assist in are the lack of food or money due to sickness or unemployment; the desertion of a husband or wife; mental illness; mounting-hire purchase or rental debts; and the threat of eviction.

## MISSIONARY CONVENTION

The Church Missionary Society is to hold a Missionary Convention in the Sydney Town Hall each night from March 7 to 12 at 7.45 p.m.

The convention will culminate on March 14 with a service of consecration and dedication in S. Andrew's Cathedral, when the preacher will be Dr Paul S. Rees, Vice-President of World Vision Incorporated.

The theme of the convention is "Sent Forth," and the speakers who will give details of the opportunities in the mission-fields will be Dr Rees, and the Reverend A. J. Dain, Federal Secretary of the Church Missionary Society.

## FIFTEEN DEACONS FOR SYDNEY

The Archbishop of Sydney, the Most Reverend H. R. Gough, will make fifteen men trained at Moore College deacons in S. Andrew's Cathedral, on February 28 at 11 a.m.

The preacher at the service will be the Right Reverend W. G. Hilliard, Bishop Coadjutor of Sydney.

The men to be made deacons are F. H. J. Brady, P. G. Carman, R. C. Feldman, R. C. Fowler, G. L. Harrison, N. E. Hart, D. Johnstone, S. F. Lees, R. E. Lamb, P. R. Payn, D. S. Richardson, R. L. Coleman, W. D. Girvan, B. J. Skellet, and J. S. Lewis.



The Registrar of the Diocese of Ballarat, Mr K. S. B. Archer, talking with the Vice-Principal of Geelong College, Mr D. D. Davey, during the National Conference of Australian Churches in Melbourne last week.



After the ordination to the diaconate of the Reverend Alan Sapsford in S. Paul's Cathedral, Rockhampton, on February 2: the new deacon is on the right of the bishop, the Right Reverend T. B. McCall.

# THE ANGLICAN

FRIDAY FEBRUARY 19 1960

## WORK SHOULD BE GOOD FUN

One would imagine, from the utterances during the past month of so many connected with education, that hard work of any kind was something to be avoided; that there was something disreputable about it; that work of any kind was a necessary evil to be endured—in quantities as small as possible—only in order to give us all more "leisure" time. These are views that no Anglican can hold. To us, as to all Christians, useful work is a good thing, an end, in itself, and its own justification. There are few satisfactions greater in ordinary life on earth than those arising from the knowledge of a good job of work well done. It does not in the least matter whether the job is clearing virgin forest, mastering some recondite aspect of nuclear physics, sweeping a kitchen or making the effort of extending one's Latin vocabulary. The point to remember is that work, in innumerable ways, is the lot of mankind, that we must all do a great deal of it even to maintain our society at its present material and intellectual level, and that we must do a great deal more if we aim to raise these levels.

Australian school children are among the least hard worked in the world. So are the generality of their teachers. Our children, as the Orthodox PROFESSOR H. MESSEL has rightly pointed out, are scraping by in general with a mere twenty-two and a half hours of actual instruction each week, supplemented by the "homework" which they rarely do. While lazy and stupid parents in this effete society allow nonsense of this kind to go on, and while the generality of school teachers complain that even these hours are as much as they themselves are physically capable of enduring, both teachers and students in the United Kingdom spend half as much time again in actual classroom work, in both primary and secondary schools. In the Soviet Union, as in China, teachers and students spend twice as much time in the classroom and children actually do homework. This is bad; but it is worse when one considers the respective curricula followed by schools in Australia, in England and behind the Iron Curtain. An ever-increasing amount of the time of Australian children is taken up with farcical "cultural" and "physical development" and "social development" nonsense since the war, as the schoolists who in the end appear to shape the content of education implement the mad theory that hard work cannot be good fun.

For years past, more nonsense has been spouted about the problem of leisure than most subjects. The increasing amount of leisure enjoyed by citizens of a modern urban industrial civilisation does, to be sure, create a number of closely related problems—mostly moral, medical and psychiatric. It is interesting to reflect on the facts that there is no juvenile delinquency among the Esquimaux, that the incidence of duodenal ulcers among Negro people is nil, and that psychiatric disorders in China are of rare occurrence. For some reason, no one appears to have advanced the obvious suggestion that the cure to the problem of "too much" leisure is simply to cut down leisure time to the point where it creates no problem.

This is in fact what large numbers of Australians are actually doing. The professional middle classes work in general more than a forty hour week in order to beat off the impact of post-war inflation. It is notorious in most branches of industry that skilled and unskilled labour alike is more interested in overtime at penalty rates than in payment at ordinary rates for a mere forty hour week. It is equally a matter of common knowledge that more mothers of families go to work to-day than ever before in our history, and that an increasing number of people do part-time jobs, or even an additional full-time job, as well as their ordinary work.

There are facets to this idiotic situation which may safely be left to our more perspicacious correspondents to detail. What concerns us here is that this intellectual and moral cowardice of the adult community as a whole is tending to do the most serious possible harm to the system of public education in Australia. The adult community knows in its heart that the silly notions about "leisure" which it has entertained since the advent of the moving pictures are not merely unrealisable in practice, but largely bad in themselves; yet, by refusing to acknowledge the truth, it is demolishing the bases upon which our system of education should be constructed. It is ridiculous to train children to live the lives of irresponsible millionaires or Hollywood stars unless you throw in the necessary cash and facilities; but that is in effect what we are doing.



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

## The Amazing Career Of Dr Evatt

The career of Herbert Vere Evatt in politics and the law in Australia is likely to remain unique.

In a sentence he went from State politics to the High Court bench; stepped down to enter Federal politics; and stepped up on to the bench again this week as Chief Justice of the State—New South Wales—with which his spectacular and distinguished career has been mainly identified.

As Dr Evatt, he has served for 20 years in Federal politics and has been in the limelight throughout. Labour gained office the year after he went to Canberra and he became one of the Party's key Ministers. He came within one place of realising his greatest ambition—to become Prime Minister—for he was deputy and acting P.M. and since 1951 as Labour leader in opposition has been the man most likely to become P.M. if his old adversary Menzies (with so many similar achievements) could have been toppled.

Dr Evatt's acceptance of the Chief Justiceship was tacit admission that he was never likely to become P.M. But what a remarkable capacity he has to be adjudged qualified to fill the high office of C.J. of New South Wales after a break of 20 years in politics. And everyone not blinded by political bias will agree that he is a worthy choice, despite the intense controversy he has always aroused throughout his 20 years in Federal politics.

But apparently Dr Evatt (as we cannot much longer continue to call him) has his quieter moments. I read in the "Melbourne Age" something about him which should specially interest church people (he is, of course, an Anglican). This was that he is an authority on hymns, of which he is a melodious singer.

## Will Calwell Be Given Youthful Deputy?

Federal Labour will have to take two bites at its real leadership problem. Since the two aspirants for the post vacated by 63-year-old Dr Evatt are 63-year-old Mr Arthur Calwell and 65-year-old Mr Reg Pollard, there cannot be room at the top just now for one or other of the younger men who must have the best chance of leading Labour out of the wilderness in which it has been languishing for more than 10 years.

Mr Calwell seems likely to realise on March 7 the ambition he has disguised, so well during the long weeks of doubt about Dr Evatt's future. Therefore, keener interest is likely in the outcome of the ballot for deputy-leader than that for leader.

Four men so far have intimated they will seek the No. 2 job—Mr Eddie Ward (who is 60), Mr Les Haylen (who doesn't reveal his age in the Australian Who's Who, but who is supposed to be in his mid-fifties), Mr Eli J. Harrison (who is 56), and Mr Gough Whitlam (who is 43).

Two others mentioned for the deputy-leadership but who had made no firm statements when this comment was being written are Mr Allen Fraser (who is 58) and Mr Frank Crean (who is 44).

## CHURCH CALENDAR

February 21: Sexagesima Sunday.  
February 24: S. Matthias, Apostle and Martyr.

Mr Calwell, doubtless, will have two main aims as leader—to reunite the party and to win the 1961 election. He is likely to make some progress on the first aim. But whether it will be sufficient to help him to realise the second aim seems very doubtful.

If Labour loses the next election, Mr Calwell will be 68 when the 1964 election comes round. And, despite the phenomenal performance of the N.Z. Labour leader, Mr Walter Nash, who was 78 last week and was almost 76 before he became P.M., such late runs are very rare.

It seems important, therefore, that Labour should choose a man considerably younger than Mr Calwell for his deputy—the man under whom it should fight the 1964 election if it misses out in 1961.

Many political observers think that in Mr Whitlam, Labour has such an acceptable man. It will be interesting to see whether the Labour caucus shares that view when it is

called on, in effect, to decide between the veteran Mr Ward (who certainly has plenty of fire still in him) and the personable Mr Whitlam, 17 years younger, whose selection would represent the greatest break in the traditional line of succession since John Curtin was elected leader.

## More Thoughts On Alcoholism

I acknowledge another letter from Miss W. Terry, of Hawthorne, Brisbane, who wants to stir up Anglicans to take a greater practical interest in tackling alcoholism, which she regards as being as much a moral as a medical problem.

She does not agree with my remark in this column a fortnight ago that many Anglicans are interested in the temperance cause. I based that view largely on my experience in the Sydney diocese and especially on relevant views in its synod.

Miss Terry writes: "A number of Anglicans are prepared to help the alcoholic, but they are not prepared to join the temperance forces. If the number of Anglicans in both groups were to link together in an organisation, then our witness would be effective, and, as so many of our people have a completely false picture of the organised temperance movement, we need our own society."

Miss Terry also asks me to give my view on the best way effectively to tackle the problem of alcoholism. I do not claim to have any cut-and-dried remedy. But I do commend the sincere interest shown in this grave national problem by people like Miss Terry, and I do believe that the Church should be thoroughly active in contributing its thoughts and contribution to the solution.

I acknowledge also a pamphlet from the Reverend A. J. Bamford, Vicar of S. Luke's, South Melbourne, setting out the views of the social questions committee of the Diocese of Melbourne on the use of alcoholic drinks. This statement is concerned, it seems to me, not so much with the question of alcoholism as with the Christian propriety of taking alcohol at all. But it also notes that "self-control in the use of alcohol is not the only form of temperance required of Christians."

—THE MAN IN THE STREET

## CLERGY NEWS

ADAMS, the Reverend R. F., Vicar of S. Paul's, Ringwood, Diocese of Melbourne, has been appointed Vicar of S. George's, Queenscliffe, in the same diocese.

ARTHUR, the Reverend N., Rector of Naremburn in the Diocese of Perth, has been appointed Rector of S. Matthew's Church, Kalgoorlie, in the Diocese of Kalgoorlie.

BANFIELD, the Reverend T., formerly Assistant Priest on the staff of Holy Trinity Cathedral, Wangaratta, has been appointed Locum Tenens of the Parish of Nagambie, in the same diocese.

BURROWS, the Reverend M., Assistant Priest of S. Peter's Cathedral, Armadale, has been appointed to the parochial district of Wee Wee, in the same diocese.

CHAPMAN, the Reverend J., Assistant Priest in the Parish of All Saints, Moree, Diocese of Armidale, has been appointed Youth Director in the same diocese.

COISH, the Reverend C. J., formerly Rector of Yarravong, Diocese of Wangaratta, has become Rector of Oak Park, Diocese of Melbourne.

DENMAN, the Venerable S. H., Minister-in-charge of the Provisional District of Marsfield with Denistone East, Diocese of Adelaide, has retired because of ill health.

FAGAN, the Reverend B. L., Assistant Curate in the Parish of S. Luke, Adelaide, is to undertake missionary work in the Diocese of Central Tanganyika.

GRANT, the Reverend D. O., Rector of St. Andrew's, Newcastle, has been appointed Chaplain on the staff of Christ Church Cathedral, Newcastle.

## ONE MINUTE SERMON

### BEGINNINGS OF WORSHIP

GENESIS 4:23-end

WE do not read the Bible to gain a knowledge of archeology and the growth of civilisation. The picture here is not historical.

Cutting instruments we know, from search in the remains of ancient cities, were long made of copper or bronze before the use of iron came in at all. But the Bronze Age was preceded by a Stone Age, during which metals (except gold for ornaments) were not in use at all.

Moreover, long before the domestication of animals and agriculture were introduced, men were hunters, living on game and fruits and it was long after that cities were built.

The writer has telescoped great ages into a brief span and passed over some without mention.

The tradition of Cain has not been lost and with the invention of metal instruments comes from Lamech the Song of the Sword and his boasting of prowess and blood. A mere bruise has been required by death. He has a sense of security with the weapons of his son's invention and if reprisals are taken on him he will be revenged much more effectively than Cain would have been.

What a relief it is to turn from the tradition of Cain and bloodshed to Seth. He is an utter contrast to Cain and is represented as a substitute for righteous Abel. Once more God is remembered as a partner in life and the source of life.

In Seth's son Enosh (a poetic word for 'man') the formal and public worship of God are represented as having their beginning.

We have not come to the age of the Jewish patriarchs, the beginnings we might say of Jewish history. The personages so far and in the further chapters till Abraham, constitute a group of heroes filling up the gap for the Hebrews from the Creation. Most races have such primitive legends.

The remarkable fact about these Hebrew stories is the manner in which God is the background of all in creation, in the standard of morality, in judgement, in the beginnings of worship and the way in which man's life takes its meaning and makes its success or failure through relationship with or separation from God.

There is no record in other primitive nations of any such living religious background, nor of a personal God with whom His creatures have communion. Here is the beginning of the Hebrews' unique gift to mankind. How much we owe to the Jews!

HARVEY BROWN, the Reverend J., Vicar of Holy Trinity, Surrey Hills, Diocese of Melbourne, has been appointed Rural Dean of Hawthorn in the same diocese.

JOHNSTONE, the Reverend T. J., Cathedral Chaplain at Christ Church Cathedral, Newcastle, has been appointed Home Mission Chaplain in the same diocese.

MCDONALD, the Reverend R., has been appointed deacon on the staff of S. Peter's Cathedral, Armidale.

JAGO, the Reverend K., Assistant Priest in the Parish of Tamworth, Diocese of Armidale, has accepted a position on the staff of the General Board of Religious Education, in Melbourne.

MCGREGOR, the Reverend M., Vicar of Bogabilla, Diocese of Armidale, has been appointed Acting F. R. White Chaplain to the University of New England and Chaplain to the New England Girls' School, in the same diocese.

MOLESWORTH, the Reverend H. R., to be Curate-in-charge of the Provisional District of Marsfield with Denistone East, Diocese of Sydney.

WHEREAT, the Reverend C. R., has been appointed chaplain to Woodlands and Walford Girls' Grammar Schools in the Diocese of Adelaide.

WILLINGTON, the Reverend L. S., Rector of the Parish of Millicent, Diocese of Adelaide, has accepted the position of headmaster of the Kuching School, Diocese of Borneo.

WYLIE, the Reverend E. T., formerly Rector of the Parish of Ballara Park, Diocese of Adelaide, has been licensed as Locum Tenens of the Parish of S. Peter's, Glenelg, in the same diocese.

## 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 writer's name is appended for publication. Parts of some of the following letters may have been omitted.

### THE PARSON'S FREEHOLD

TO THE EDITOR OF THE ANGLICAN

Sir,—The sneer concerning the indolence of the clergy contained in the letter of J. B. Yorke (February 12), is so offensive as to indicate that his experience of, or contact with, has been unfortunate.

Priests whose life consists of conducting "some" services, plus "certain other perfunctory duties," the sum total of which may absorb between 5 and 15 hours per week may perchance be found within the diocese from which Mr Yorke writes, but one must bear in mind that this diocese enjoys a certain uniqueness in the Anglican communion fortunately not easily to be found elsewhere. Even so I imagine there will be many faithful priests in the diocese to whom Mr Yorke's insulting remarks would be inappropriately directed.

There are, I feel sure, many thousands of the laity whose experience in general has been to the many devoted and hard-working—yes, Mr Yorke, hard-working—priests who serve Our Lord in His Church with faithfulness.

We recognise that their actual physical labours for the most part far outweigh those of the laity, and that, over and beyond these, their pastoral cares and the continual offering by them of the "Opus Dei" is both physically and mentally exacting. For all this, our priests deserve, and, for the majority of church folk enjoy, our respect and affection.

Yours faithfully,

F. S. NAYLOR.

Horsham,  
Victoria.

### A VESTRY'S CRITICISM

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr H. F. Rolls, honorary secretary of a Church Vestry states in your last issue that strong exception was taken to your Leading Article which mentioned General Motors' profits.

Mr Rolls then takes it upon himself to say your readers were embarrassed by such an article. Would he mind very much if I detached myself from his inclusion of readers? No doubt I am lacking in sensitivity, with no delicacy of feeling though I am supposed to have gone to the night schools, indeed I am quite beyond the pale when I say that leading article was real good, not only for the subject matter, but for its fearless expression.

I thought you had succumbed to the soporific that creeps up on editors of Anglican papers due to weariness to get a response from the most tolerant of readers who are so tolerant as to tolerate intolerance and of which this letter is a protest.

It is good to know that you are wide awake so much so that there are some, perhaps many, who hate your style, but are compelled to buy your paper (I hope so) because like Pears' advertisement "there is no better."

In my best moments I visualise this dear old Church of ours doing something so startling and it will be certain that THE ANGLICAN will be there to chronicle with or without approval of those easily embarrassed. Yours etc.,

F. H. GAUNSON,  
Melbourne.

### HEIFER PROJECT IN JAPAN

TO THE EDITOR OF THE ANGLICAN

Sir,—The article headed "Young Campers Develop Japanese Dairy Farm" in your issue of February 5, is interesting not only from the fact that the Churches of Japan are engaged in such a worthwhile project, but also from the point of view that for the last three years all registered Jersey females imported into Japan through its Agricultural Land Machinery Development Corporation have come from Jersey herds in New South Wales and Victoria. The Corporation controls the Heifer Project.

Altogether over ten thousand Jerseys have been shipped from Australia to Japan in the last five years.

Yours faithfully,  
MARION BIDDOLPH,  
Chester Hill,  
N.S.W.

### FAREWELL TO ARCHDEACON

FROM A CORRESPONDENT

Wollongong, February 15.

Parishioners of St. Michael's Church, Wollongong, farewell their rector, the Venerable H. G. S. Begbie, on January 27.

Archdeacon and Mrs Begbie will live in Sydney, where the archdeacon will be Diocesan Registrar.

He has been Rector of Wollongong since 1949, and will maintain his contacts with the parish as he will continue to be archdeacon of the territory which includes Wollongong, as well as some Sydney suburbs.

Archdeacon Begbie will be succeeded by the Reverend B. Williams, of Five Dock, as rector of the parish.

At the farewell gathering, civic leaders and parish representatives, as well as clergy who have worked with the Archdeacon, paid tribute to the influence and inspiration he has been to the city of Wollongong.

### MENACE TO WORLD FROM PROPAGANDA

ANGLICAN NEWS SERVICE

London, February 15

Propaganda was becoming an overwhelming menace to the modern world, the Archbishop of Canterbury, the Most Reverend G. F. Fisher, said on February 13.

Dr Fisher was speaking to the Incorporated Advertising Managers' Association on "Advertising—the broader concept." The archbishop drew attention to the moral implications of advertising, and pointed out that advertising can encourage covetousness.

The infinite possibilities of advertising were open to exploitation unless advertisers adhered strictly to the facts, he went on.

Because propaganda in all its forms was increasing, the priorities of the Church were being neglected.

The archbishop urged advertisers to think more about the moral and social implications of the instrument they were using.

### HEADMASTER FOR GIPPSLAND SCHOOL

FROM A CORRESPONDENT

Sale, February 15

The Reverend H. J. Neil has become the first headmaster of the Gippsland Grammar School, which opened on February 9.

Mr Neil has had considerable teaching experience both in Melbourne and in England.

Before his appointment to this school, he was employed as a full-time chaplain by the Council of Christian Education in Schools, and had spent three years as Chaplain at Heidelberg High School.

The school opened in rooms in the renovated Old Deanery, and will spend most of 1960 here while permanent buildings are being erected.

### ORDINATION IN HYDERABAD

The Right Reverend M. L. Loane, Bishop Coadjutor of Sydney, preached the sermon at an ordination service in Hyderabad on December 21.

Two Australian missionaries, who have been working with the Church Missionary Society as teachers at S. George's Grammar School, Hyderabad, were ordained.

The Reverend W. S. Skillicorn was made a presbyter in the Church of South India, and Mr D. M. Hood a deacon in the same church.

Bishop Loane participated in the laying-on of hands for the ordination of Mr Skillicorn.

Mr Skillicorn has been released from most of his work at S. George's School to engage in evangelistic work among the university students in Hyderabad.

### APPEAL TO RELIEVE HURRICANE VICTIMS

The Australian Council for the World Council of Churches, in response to an appeal from Geneva, has opened a fund for the relief of hurricane victims in the New Hebrides.

Notice of the appeal was given to the public and the churches in Australia on February 11.

The hurricane occurred over the New Year period, devastating villages in the islands and the capital, Vila.

Four-fifths of the plantations which supply food for the islanders has been destroyed, and a mission hospital which was partly destroyed is serving sufferers despite inadequate facilities.

The Presbyterian Church of Australia has already appealed for aid to its congregations and the Australian Commission for Inter-Church Aid and Service to Refugees has already provided £500.

Donations to the fund to help the stricken villagers should be sent to the State Inter-Church Aid secretary, or to the Reverend F. F. Byatt, Room 14, 6th floor, 37 Swanston Street, Melbourne.

### WOMEN'S AUXILIARY CONFERENCE

FROM A CORRESPONDENT

Ballarat, February 16

The Women's Auxiliary of the Australian Board of Missions in the Diocese of Ballarat held its Diocesan Jubilee Conference at Ballarat on February 15.

The guest speaker was the Reverend F. W. Coaldrake, chairman of the Australian Board of Missions.

### "EVANGELISE THE WORLD"

FROM A CORRESPONDENT

London, February 15

The Bishop of Liverpool, the Right Reverend C. Martin, will present the annual report of the Overseas Council in the Church Assembly on February 16.

The bishop will move "that this Assembly urges all church people to make an immediate and worthy response to the call to evangelise the world on a scale never before attempted."

His motion proceeds to particularise three ways in which this might be done:

"All should pray daily for the world-wide mission of the Church.

"Each diocese and parish should make particular plans to put before men and women the vocation to serve the Church overseas.

"Every Parochial Church Council should ensure through its budget or by other means that a substantial proportion of the total giving in the parish should be directed to the work of the Church overseas."

## 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.

**Aren't some of the Psalms rather harsh in their attitude towards the writer's enemies? Is God then vindictive?**

My correspondent is referring to what are usually called the Imprecatory Psalms. Examples are found in these extracts:

68:21-23: "But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

"The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea. That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same."

137:7-9: "Remember O Lord, the children of Edom in the day of Jerusalem; who said, Raze it, raze it, even to the foundation thereof.

"O daughter of Babylon, who art to be destroyed; happy shall he be, that rewarded thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones."

The spirit of these selections is not only of invoking the Divine vengeance upon one's enemies, but also the triumphal exaltation at their destruction.

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 and addressed envelope is enclosed.

No wonder, therefore, that the 1928 Prayer Book permitted the omission of these verses.

How can we understand these passages—passages which are significantly contrary to the spirit of Divine goodness and mercy found in the New Testament?

Let me give an historical context. On the long wearisome trek to captivity in Babylon many a mother gave birth to a child. To save delay the soldiers either dashed out the child's brains on the rocks, or throwing it up in the air, caught it on an upraised spear. What would have been our reaction in like circumstances?

Can we enter into it a little as Dr Parker of the City Temple did last century when, hearing of the atrocities perpetrated on young Armenian girls of six to twelve by great Turks, he shouted in the City Temple itself, "God damn the Sultan!"

In judging any historical narrative, we must do so, not in the light of modern times but in the light of that time. It was an age of retribution, of "an

## FOUNDATION STONE SET FOR EAST MALVERN CHURCH

FROM OUR OWN CORRESPONDENT

Melbourne, February 15

The foundation stone of one of several lovely churches in the Melbourne suburb of Malvern was set on February 13 by the Archbishop of Melbourne, the Most Reverend F. Woods.

The new church will be for the Parish of All Saints', East Malvern, and is expected to be ready for dedication in May.

The choir led the procession, which included a dozen visiting clergy, and the Archbishop of Melbourne, attended by the recently appointed Archdeacon of Melbourne, the Venerable R. H. B. Williams.

The Vicar of the parish, who is also Rural Dean of Malvern, the Reverend F. G. Hughes, and the Vicar of St. John's, East Malvern, the Reverend T. R. H. Clarke, were also in the procession.

In his address, Archbishop Woods emphasised the need of living stones, and applied this to the diocese at large, where, within the next few years, some thirty-five additional churches will be required, staffed by some 100 additional clergy as living stones.

This type of building-up demanded wider thinking, looking beyond the confines of the

parish, and sharing in the forward movement for more manpower, the Archbishop said.

Fortunately the rain that threatened held off until the congregation of four hundred, and their visitors, were in the shelter of the parish hall for a reception and refreshments.

This fine new church building has been made possible by the enthusiastic pledging by parishioners over the past three years, and the repayment of what has been borrowed is assured by the same means.

Costing £20,000, the design is both modernistic and traditional (in other words, Louis Williams at his best), and is carefully designed because of its location on a corner.

Traffic noises will be shut out by the west wall, entrance to the church being by three doorways opening off cloisters on the east side.

Once the new church is in use, the present combined purposes building will become a youth centre.

eye for an eye, a tooth for a tooth."

God was leading His people to an understanding of their responsibility to others. To have given them the fullness of the gospel of redemption would have not been unlike providing University tuition to a kindergarten child. It was a case of "here a little, there a little; line upon line, precept upon precept."

We have been taught to distinguish between the sinner and his sin. The Hebrew identified the sinner with his sin. The tragedy was that so sinful were those days that men did not even hate the sin. They had to learn the vileness and depravity of sin.

### DIVINE ORDER

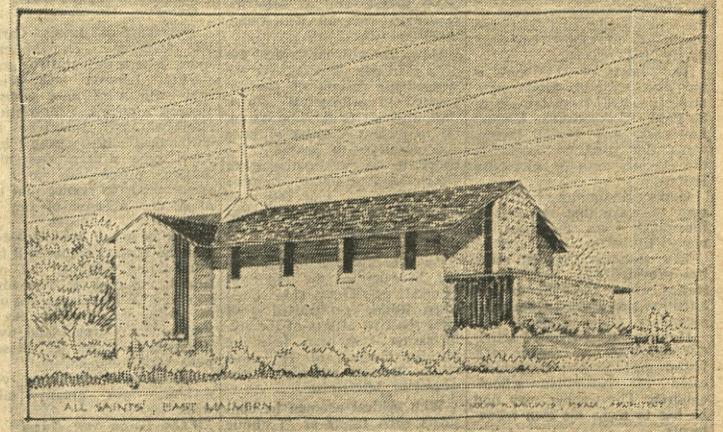
These psalms evidence this spirit—the vileness of sin. It is not, however, just a desire for personal vindictiveness, but an acknowledgement that there is a Divine order of things. To the hands of God these things can be left. This is notably an advance of any general spirit of vendetta—a state of society where every man claims to be his own avenger.

Moreover it is wise to remember that most of these passages come from psalms written by David; and far from showing a vindictive spirit, no one was more magnanimous, than David. Twice he had Saul within his power but he refused to kill him. While he prays, "Let their children be vagabonds and beg," when he came to the throne one of his first acts was kindness to Saul's household, especially lame Mephibosheth.

Later in the history of Israel when sin was appreciated for what it was, the prophets began to show not exaltation for the disaster which fell, but rather lament (Isaiah 15:5-Jeremiah 51:9). The lesson was only fully taught when our Lord Himself came.

It is necessary, however, as we read these passages to distinguish between an inspired record and an inspired action. These words would be wrong on the lips of Christians—of that there is no doubt. It is not God speaking here. They are not prophecies of God's judgement. They are a recognition that in His righteous government of the world, the Lord would act in some effective way against the wicked.

While I reiterate that these passages are wrong for the Christian, good men do desire the punishment of wrong. Was it not the saintly Phillips Brooks who seeing a man plotting the moral destruction of a young woman, seethed with red-hot anger. A modern Christian must beware lest in his pity for the sinner he condones the sin.



Perspective drawing of All Saints' Church, East Malvern, Diocese of Melbourne, to be built with cream brick textured walls, dark brown roof, and copper spirette.

## ANGLICAN OF THE WEEK



Our Anglican of the Week is a Church Army officer who stresses that his whole family works as a unit in the social evangelistic work in which he is engaged.

He is Captain Boris Sverdlhoff who is the Warden of All Saints' Boys' Hostel, Charleville, in the Bush Brotherhood of S. Paul district in the Diocese of Brisbane.

His wife is the matron, Captain Sverdlhoff says: "It has been proved now that the witness of my wife and three children, Lynne (11), Brian (9) and Marie (4) has done much to show to the children in this hostel the benefits and joys of Christian fellowship."

This year there are sixteen boys under nine years of age in the hostel (many of them only six), twenty under thirteen, and one each fourteen, fifteen, sixteen and eighteen.

"Many of these children," he says, "come from broken homes, homes where they hear no prayers, no mention of the Saviour (other than in oaths)."

### SCRIPTURE LESSONS

**MORE LISTEN AND DO.** Aurora Summer. Church Information Office. Pp. 217. English price 7s. 6d.

"**MORE Listen and Do**" is a text-book designed for religious instruction in the upper grades of the secondary school.

It is the sequel to the earlier publication "Listen and Do," and is in a similar way suitable for classes where activity combined with narration is the best approach.

The author intended the book for the less academic classes of the senior grades, and the lesson topics are of appropriate simplicity and relevance.

The theme of the book is man's response to God's initiative; incidents from the life of S. Paul, S. Augustine, Brother Lawrence, and David Livingstone are used to exemplify this theme through successive lessons.

God's continuing help for man to make that response is illustrated from the lives of many Christians.

The author's dramatic sense has provided some well-written stories which should command attention and interest from most secondary school classes.

However, the suggested activities which are to complete each lesson may be too unsophisticated for Australian school-children. The teacher may find he has to make his own refinements.

—A.H.

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

## BOOK REVIEWS

## THE BIOGRAPHY OF A GREAT LEADER

CYRIL FORSTER GARRETT, ARCHBISHOP OF YORK. Charles Smyth. Hodder and Stoughton. English price 35s.

There are some people who acquire early the gravity and maturity of middle years. Such a one was Cyril Forster Garbett, who seemed to miss the vagaries and extravagances of youth and early manhood, and to achieve the poise and maturity of judgement of an older man.

His development was steady, and in some sense unspectacular; but in every sphere of work, he so fitted the task that the next step seemed to become inevitable.

He was ordained to a curacy at Portsea Parish Church at the age of twenty-four; he remained there for twenty years, ten years as curate and another ten as vicar. This strenuous and highly-organised parish was at the turn of the century a model one, with its staff of sixteen curates.

His handling of this parish made his appointment to the Diocese of Southwark in 1919 seem almost inevitable, and "the most hard-pressed diocese in England" received a bishop whom they soon perceived to be a man of immense vigour, of great bodily and spiritual strength, and with a sense of leadership and authority.

Thirteen vigorous years here led him to Winchester in 1932, and finally to York in 1942 for thirteen years. He grew in stature, and as he mellowed in popular esteem and affection.

The whole story is clearly and succinctly told by Canon Charles Smyth in his admirable biography. Here church history in the first half of the 20th century receives ample illustration.

For it is the story of a man whose life was not circumscribed by a conventional clericalism, but who moved with a sure tread on the stage of world affairs. But behind all this was a disciplined life of prayer and devotion, without which the exacting task which he tackled, for example, at Southwark could never have been sustained.

His position as "elder statesman," where he was again and again, in effect, the official voice of the Church of England on big national and international problems, made him an acceptable speaker to the plain man, lost in the maze of contemporary life.

"We always like listening to York," said the leader of the House in the days of a Labour Government, "because he always talks about things that interest us."

"He is a great man," said one woman of ability, "and makes you want to be better and to do your best."

He was alarmed at the growing gulf between the "sacred" and the "secular" and set himself to build bridges. Says Canon Roger Lloyd: "He was probably the greatest synthesist of his time, and I believe that this is a great and a rare gift."

He realised that if you set yourself to synthesise the sacred and the secular, you must learn to use publicity rightly. He showed a genius in Press relations, foresaw what the Press would want, and gave it to them.

On his last North American trip, he gave the Press before he left England a précis of every speech he was to make! Both his speaking and writings were models of lucidity, born out of a deep pastoral experience.

"What really impressed people about their Bishop," said Bishop Mervyn Haigh, "was the fact that, in and through all his activities in their midst, he was a holy and humble man of heart, with a sure and certain faith."

This is a biography of a great churchman and a great man, well told with sane critical appraisal and insight into an interesting character: a penetrating of the first 50 years of the century seen through the life of Cyril, eighty-seventh Archbishop of York.

—A.E.W.

## THE ROMAN CHURCH TO-DAY

MODERN CATHOLICISM. Walther von Loewenich. Translated by Reginald H. Fuller. Pp. 380. 72s.

In many parts of Australia there is a deep suspicion of the Church of Rome. Some of these suspicions are well-founded. Many, however, being based on ignorance, prejudice and intolerance, are not. Few who are antagonistic have read at all widely. This book, therefore, is all the more timely, for it deals with Roman Catholicism since 1914.

Professor Walther von Loewenich, the Lutheran professor of Protestant Church History at Erlangen University, has written a book of first-rate importance. His aim is "to try and understand Roman Catholicism as it exists to-day, and to help the reader to such an understanding."

He writes with the critical eye of a scholarly observer, yet the sympathetic insight of one interested in ecumenical affairs. "All we want to do," he writes, "is to present a series of facts and problems to enable . . . people to see the situation more clearly and examine it more carefully . . . the following pages are an attempt to do justice to both sides of the question."

As a background to the period, he examines the important Council of Trent (1545-1563) when Rome re-organised itself after the first effects of the Reformation had been felt; the Vatican Council of 1870; and finally Rome's attitude to the spread of Modernism.

With critical acumen he considers such facets as "Catholic Action and Catholic Thought," "The Biblical and Liturgical Movement" and "The Church and the World."

His treatment of Mariology is most thorough. He recognises that "Mariology is clearly developing towards a doctrine of the Virgin as the universal Mediatrix of grace and co-redemptrix," and does not hesitate to quote several Roman writers who say the same. For example, on page 212, "Christianity is in the way of becoming Marianity."

This is no book for the bitter partisan. To the fair-minded

### DR MASCALL POKES FUN

PI IN THE HIGH. E. L. Mascall. Illustrated by Barbara Jones. The Faith Press. 14s. 3d.

Devotees of Lewis Carroll will welcome Dr Mascall's book. It is a rare treat of ecclesiastical humour and Bric-a-brac with some most amusing rhymes, poems, illustrations, clerihews and limericks and encourages those who have read some others, and more austere productions by the same author to realise that theology and a sense of fun are not mutually exclusive.

This is not a book however, that the general reader will find illuminating although he may find it amusing. It demands a considerable knowledge not only of traditional theology but of the modern German and Swiss theologians whose leg Mascall pulls with some ability.

Among the clerihews your reviewer was greatly taken with:

"When Baron von Hügel Came to church with a biigel, The Abbé Loisy Asked him not to be so noisy."

—J.T.

Commencing on February 25 . . .

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the State in its life.

## SUNDAY SCHOOL TEACHERS, HOW WELL DO YOU STUDY?

Praying makes the Sunday School worker a heart teacher.

Prayer puts the Sunday School worker's heart into the lesson; prayer puts the Sunday School lesson into the teacher's heart.

Yes, our great need is heart-preparation. Luther held as an axiom: "He who has prayed well has studied well."

Furthermore, praying gives sense, brings wisdom, broadens and strengthens the mind. The closet is a perfect school-teacher and school-house for the teacher.

Thought is not only brightened and clarified in prayer, but thought is born in prayer. We can learn more in an hour of praying, when praying indeed, than from hours of studying.

### GREATER

It would not do to say that Sunday School workers study too much. Some of them do not study at all; others do not study enough. Many do not study in the right way to show themselves approved of God. But our greater lack is heart preparation.

We have emphasised lesson preparation until we have lost sight of the important thing to be prepared—the heart.

A prepared heart is much better than a prepared lesson. A prepared heart will make a prepared lesson.

**We do not say that men are not to think and use their intellects; but he will use his intellect best who cultivates his heart most.**

—Adapted from *Power Through Prayer*, by E. M. Bounds.

# The Youth Page

TALKS WITH TEENAGERS

## MANY POSSIBILITIES

One of the encouraging things in life is the way in which each day comes to us with unlimited possibilities of all kinds, if only we are prepared to take a risk.

*Faithful endeavour will never be entirely wasted, but the man who is prepared to grasp the opportunities as they come, and trust God for the result, will not fail to reap his reward.*

The Gospel for the Sunday called Sexagesima (Luke 8:4-15) has much to tell us concerning life and its possibilities.

As with all His parables, this story that Jesus told to the crowd which gathered around Him on the shore of Galilee, was something which all who heard it could easily understand.

Some have thought that possibly, as He spoke to the crowd from His floating pulpit (Matthew 13:12), our Lord saw a farmer at work in the fields reaching up from the seashore, and made him the subject of His story.

### RESPONSE

As we study the Gospel we find that this story was told to explain one of the "mysteries" of the Kingdom of God (Matthew 13:11; Mark 4:11; Luke 8:10).

Hugh Martin tells us that "the word 'mystery' is used in the New Testament in the sense of a secret withheld from most men but now made known."

Apparently the "mystery" with which our Lord was concerned here was the response with which His teaching met—the strange lack of response to all that He taught and did.

It is a problem which has confronted the Church in all ages, this problem of why men and women do not readily accept and follow our Blessed Lord.

The Gospel is preached, the Way of Life is taught, and yet the result seems so small!

At the time when Jesus spoke this parable it was evident that hostility against Him was growing at any rate in some quarters, and bitter enemies were seeking His life.

It was apparent that much that He said and did was without avail, and, no doubt, the disciples were growing discouraged. They must have thought, even if they did not actually ask it in so many words, "Why do so few respond? Why don't all who hear Him recognise the Master as the promised Messiah?"

And it may be because of this that our Lord told the parable of the *Four Soils*.

It was His way of explaining that the result of His teaching depended on the degree of receptiveness in the hearts and minds of His hearers, and of assuring His friends that not all His work would be ineffective.

### THE SOILS

The whole emphasis of the story is on the different kinds of soil into which the seed scattered by the farmer found its way.

Throughout the story the seed and the Sower are the same—the result of the sowing of the seed depended entirely on the soils, and Jesus points out what should have been a self-evident fact, that even the best of seed will fail to produce results in poor soil.

The land around the villages in Palestine in our Lord's day was divided into long narrow strips, quite unfenced, but with pathways between to mark out the limits of each man's land.

### SOWING AND REAPING

*Sow a thought, reap a word;  
Sow a word, reap an act;  
Sow an act, reap a habit;  
Sow a habit, reap a character;  
Sow a character, reap a destiny.*

—Anon.

and to provide the villagers with a means of passing through the fields into the open country beyond.

Beaten hard with the tramp of countless feet, the pathway would never grow wheat—the seed would find no lodgement there.

There are people whose minds are like the pathway. For one reason or another they have become impervious to new ideas or better thoughts, and the truths of God cannot find an entry.

The rocky ground in the parable was ground which covered the solid rock in a thin layer—it had no depth.

Everywhere people are to be found like this ground, people who live on their emotions, and who have no real depth in their lives, who are at times "deeply moved and attracted by Christianity and by Christ," as someone has put it, but whose faith is shallow and unable to withstand difficulties and disappointments.

After the plough had passed through it, the thorny ground looked clean enough, but under the surface were the tangled roots of weeds and thorns just waiting for the rain and sunshine to make them grow again. There are people like that—too pre-occupied by business or pleasure to find time for religion, too full of other things to let God into their lives.

### HARVEST

Finally, there was the good ground.

Someone has pointed out that each of the Evangelists gives a different interpretation to this part of the parable.

Matthew says that the good listener understands the word (Matthew 13:23).

Mark says that he receives the word—he takes it right into his mind and it becomes part of his thinking and of his life (Mark 4:19).

Luke says that he keeps the word—he accepts the truth and obeys it at all times, no matter how difficult it may be to do so.

Possibly if we take all these explanations, we shall get a true picture of the ideal hearer of the Word of God.

From the good ground the farmer reaps his harvest.

He had been prepared to take a risk with his seed, and had scattered it broadcast over all his land; some of it was lost, some of it was unable to grow, but some produced a bountiful return.

So it has always been with the Gospel.

Jesus was never discouraged. He knew the risks He ran. He was aware of the hostility of His enemies. He realised that those who stood around would not always hear or understand what He was saying, but He knew also that in the end the harvest was sure.

Here is encouragement for those who sow the Seed of the Gospel—for Sunday School Teachers and Youth Leaders as well as for clergy and missionaries.

Every farmer knows that some of his seed will produce no result, but he knows too, that in spite of that, there will be a harvest.

Setbacks and discouragements may come, but the man or woman willing to take a risk with God will find in the end that the harvest surpasses his expectations.

## A CAT'S TAIL IN A BALL-POINT PEN

Uncle George gave Mary-Jo a beautiful Ball-point pen for a Christmas gift. Its colour was blue, just the tint of Mary-Jo's eyes, and around it was a gold band inscribed, "Mary-Jo Babcock."

When she pressed the little red button at one end, out came the ball-point from the other. It made a pleasant little click.

Mary-Jo was so pleased with her pen that it was fun to write letters to all her friends. And since it was Christmas vacation she had time to draw pictures for her little brother, Jimmy, who was in bed with a broken leg.

One day when she and Uncle George were in Jimmy's room and Mary-Jo was drawing pictures, suddenly Jimmy looked up and said, "Hi, Sis! What about putting a tail on that cat?" as he held out the picture of a tailless cat.

### MEET THE BABCOCKS

The Babcock family are Americans, but they might well be the folk who live next door.

Their chronicler, the Reverend M. W. K. Heicher, a new friend of the Youth Page, has kindly consented to their story appearing here from time to time.

"That's all right, Jimmy," replied Mary-Jo, "the tail's in my ball-point pen."

"How can you put a cat's tail into a ball-point pen?" asked Uncle George, with a laugh.

"That's easy," answered Mary-Jo, "you think it in. Everything that comes out of a ball-point you have to think in."

"Dad tells me something like that," remarked Jimmy, "the more you put into a thing, the more you get out of it."

"True!" said Mary-Jo wisely, "but it's not always quantity that counts; it's the quality of what you put in that's most important."

"Where did you learn that?" asked Uncle George.

"At Sunday school," said Mary-Jo, "and I know the Bible text—'Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things.' I'm going to put such things into my ball-point pen all this year."

"That's wonderful!" exclaimed her uncle. "Don't you think I'm a smart girl?"

"You sure are," said Uncle George.

—M.K.W.H.

## IT EXISTS FOR YOU

The preacher found a little lad standing alone one morning looking about the beautiful church.

The boy said: "It does things to you, doesn't it?"

Asked the clergyman: "What does it do?"

"It makes you feel all kind of quiet and it makes you feel bigger than you are."

Indeed, the Church of Christ exists to make you big, bigger than you are, to make you feel important in the sight of God and significant in your relations with your fellow men. It exists for YOU.

—Kenneth A. Carlson.

### THE FRUITS OF THE SPIRIT

O LORD, we pray Thee, sow the seed of Thy Word in our hearts, and send down upon us Thy heavenly grace, that we may bring forth the fruits of the Spirit, and at the great day may be gathered by Thy holy angels into Thy garner; Through Jesus Christ our Lord. Amen.

(Convocation, 1862).

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## PACE

*So fast, so fast, time's current flows,  
Yet cannot rush the budding rose.*

*While life goes by at breakneck speed,  
All in its time will burst the seed.*

*Though planes increase their miles per hour,  
Only the sun can speed the flower.*

*And though man set ahead his clocks,  
He cannot speed the equinox.*

*Let him accept the truth with grace:  
God alone can set the pace!*

—Mae Winkler Goodman.

## MOVE ON!

The work we do, during our life on earth, is always work that somebody else has done. We begin where they have left off. And somebody else will begin where we leave off.

We inherit splendid towns which we never built, with houses full of stores which we never gathered, with reservoirs that we never dug, and with vines and olives that we never planted (Deuteronomy 6:10-11).

We inherit the results of the labours of those who have gone before us, and others who come after us will enter into what we have accomplished.

There is a placard with the sign, "Move on," that hangs over all our work.

—D. T. Niles.

# WITHIN THE VICARAGE WALLS

## TRIBUTE TO A FAMOUS MAN

### with the VIXEN

Now and again, I indulge upon a little trickery—quite harmless really and maybe helpful—I hope!

Our town is in the throes of a spiritual awakening and, as is typical of crank sects—Jehovah's Witnesses and Mormons are endeavouring to make hay while the sun shines, by intensive visitations upon unsuspecting householders.

Now, as our vicarage is set in a nice respectable street quite divorced from the church itself, our residence is to all intents and purposes an ordinary private dwelling.

Therefore we are exposed, as are our neighbours, to the very doubtful privilege of hearing "the vital message" which these misguided people feel duty bound to pass on.

I make it quite plain that I am not interested, but most of these people are quite incapable of taking a hint, and sterner measures are required.

If they still will not lie down, I repeat that I am not interested myself, but Father, I am sure, would be glad to have a chat.

The change in their manner is really quite amusing. They immediately become even more eager and ask when Father will be home. I make the appointment and they are satisfied to go at once, feeling it is all worthwhile.

In due course, when they arrive to keep the appointment, I allow Father to answer the door—dog collar and all—then begins the contest in earnest and I make myself scarce!

The Jehovah's Witnesses were terribly persistent at one time and had misguided hopes of converting Father. They absolutely pestered the Vicarage at any hour, especially Sundays, in spite of repeated requests from me not to do so.

The atmosphere in our household was becoming quite tense, and it was required of me on more than one occasion to say things no lady would, to a "visitor," in an endeavour to curb his enthusiasm. As Father is a difficult man to catch at home "on chance" I bore the brunt of it.

With background music of clamouring children, pots boiling over on the stove etc., I found these visitations mighty hard to take. Even the children developed a thing about it and their play became affected. I overheard Michael and Bronwyn having an argument over the possession of a toy.

"No, you can't have it," said Mike, aggressively.

"Anyway, I don't care, it's nothing much, it's only just plain awful" said Bronwyn, realising she was beaten.

"Yes, and I spose you hate Church anyway, you'd just like to be Jovers Witness when you grow up, wouldn't you?" was Michael's trump card.

Father had been feeling the weight of the parish more heavily on his shoulders. My impromptu request of "Smile please," did not make any worthwhile impression until the day he visited a lady in hospital.

Being a total stranger, and taking the liberty with which she undoubtedly believed age endured her, she told him if he smiled more often, he would look better! Which is exactly what I had been trying in a gentle wifely way to say for years.

The same lady told a youth worker who visited her, that if she had her hair cut, it would make her look more tidy! I'm mighty glad I did not visit the dear soul.

Reading is a very favourite pastime of mine. I find it most fascinating, and a wonderful means of escape from the trivialities of things mundane. When a young friend visited me one day last week, our conversation naturally turned to books.

Before departing, she insisted upon lending me a "wonderful book" she had just finished. I rather grudgingly saw it through to the end. Tastes in literature vary from person to person, and also according to one's experience.

This book of friend's was of the type I had out-grown by the time I was sixteen, though previously I was greatly enthralled with the amorous adventures of life on paper. Nowadays my tastes are confined to travel, historical novels, biographies, and the like.

One of my favourite subjects is Tibet; therefore the present tragedy of that brave little country is heart breaking. I have just finished "Light on Lucrezia," an historical work in the setting of the papal court of the 16th century. What wicked old men they were, and how long suffering the women!

A particularly wonderful book of a young girl's heroic fight back to health after the shattering experience of the complete paralysis of poliomyelitis, is "Over my Dead Body." Probably dozens of my readers have read these books long ago, but I have just discovered them, and enjoyed them greatly.

Book censorship, I can never comprehend. I would like someone to enlighten me as to what makes a book eligible for the "banned" list.

Obviously a number of them slip through, presumably on the censor's day off, or maybe when he is in a mellow mood. Maybe some authors have made a spe-

cial survey on the times and occasions when it is expedient to submit their books! Perhaps I will never know!

I feel ever grateful to my mother who has always been a "book-worm," and has passed the inheritance on to me. It also affords me great joy to see my children's heads buried deeply in their books.

HERE we are approaching the latter part of another month. Many of my sister Clergy wives will understand without explanation what THAT means. For the uninitiated, it is the art of juggling the family finances until the arrival of the following month's cheque.

Father had occasion to visit the local Presbytery recently. When he returned home I had a cup of tea and biscuits awaiting him. These he declined as he had partaken sumptuously of cream cakes with the priests. Now, as they do not receive a stipend, they do not pay income tax, but please, who DOES provide the cream cakes for an ordinary afternoon tea?

Bronwyn, in second grade, proudly told her class during morning talk, it was Mummy's birthday and she was 35 years old. In telling me about it later, she said everybody thought it was awfully old and said "Help!"

Neville is at present very enthusiastically probing the mysteries of magic. He guarantees to find out the correct age of anyone under the age of sixty, by allowing the chosen "victim" to voice a number taken from a series of several cards. He gets it right always too, but don't ask ME how. I prefer to believe in magic, the fairies, AND Father Christmas.

### MYSTICISM IN RELIGION

ANGLICAN NEWS SERVICE

London, February 15

The tendency of modern theologians to denigrate the mystical aspects of religion had been disastrous, the Archbishop of York, the Most Reverend A. M. Ramsey, said on February 7.

The Archbishop was speaking at the last of his "Any Questions?" sessions in the mission he had been conducting at the University of Oxford.

"The close union with God, an intense and immediate cognizance of Him, is something He gives to some very fortunate people.

"For other people, perhaps, experience of God is a different kind of thing," said Dr Ramsey.

He warned his hearers, however, of the danger of placing too much emphasis on the mystical element in religion.

Dogma and Church doctrine, and the influences of reading and social experience, must have their place, he said.

### DAY OF PRAYER FOR STUDENTS

ANGLICAN NEWS SERVICE

London, February 8

The Student Christian Movement in Great Britain and Ireland has organised a universal day of prayer for students for February 21.

A special call to prayer and an order of service have been prepared.

The Archbishop of Canterbury is among the Anglican leaders who have given their support to the day of prayer.

### OLD CATHOLIC IN FRANCE

FROM A CORRESPONDENT

Leiden, February 15

The old Catholic congregation in Paris came before the eyes of the public for the first time in many years with a discussion held during January.

The discussion was held in the Club du Faubourg on the subject "the Faith: the Office of the Church, and the present situation of the Old Catholic Church."

The parish is in the care of the Abbé Bekkens, and is supervised by the Bishops' Conference of the Union of Utrecht, from which it receives financial help.

For its services, the congregation uses the Anglican Embassy Church.

### ORTHODOX PRIMATE VISITS N. AMERICA

ECUMENICAL PRESS SERVICE

Geneva, February 15

The primate of the Japanese Orthodox Church, Archbishop Ireney left Japan in January for a six months' visit to North America.

In the United States of America, he will serve as special assistant to Metropolitan Leonty of New York, head of the Russian Orthodox Greek Catholic Church of North America.

He will visit parishes throughout the country during his stay, and assist in development programmes at two Orthodox theological colleges, S. Vladimir's in New York, and S. Tikhon's at South Cannan, Philadelphia.

WE are here to-day to pay a tribute of respect and regard to a famous man, and by our presence and our prayers to assure those close to him of our sympathy.

The first Lesson is quite commonly read, but rarely does it apply as properly as to-day. It begins, you remember, "Let us now praise famous men." It speaks of men "giving counsel by their understanding, such as brought news in prophecies, leaders of the people by their wisdom, wise were their words in their teaching."

Let us recall the facts of his life. He was born just sixty years ago, educated at Shrewsbury, and was just old enough to serve in the army at the end of the war. From early youth he had a passion for aviation, and it was natural that he should wish to train as an engineer.

He did this at Oxford, then served in one of the great English aircraft firms, and soon became a fully qualified pilot. It is well known that he worked on the great project of the R 100, which set him, as calculator and assistant chief designer, most difficult, new technical problems.

After the disaster of the Government-designed airship, the R 100 was abandoned, and Norway, with some friends, formed their own aircraft manufacturing company—a project that required the greatest optimism and courage, for it had practically no capital—and after nine years the firm was on a sound financial basis.

It is well known that it was for some relief from the immense demands that these technical questions made on him that he first took to writing novels. On the outbreak of war he joined the R.N.V.R. and hoped to be involved in active service at sea, but his technical qualifications were too valuable, and for the duration of the war he was employed at the Admiralty on important projects.

From 1945 onwards he took to writing as his main occupation and immense success came to him.

### GOOD CITIZEN

In 1950 dissatisfaction with life in England and a sense of adventure led him to wish to settle in this country, and a detailed examination of Australia led him to decide that Frankston was the best district in which to live. Here he has written, and here he has proved himself a good citizen, and a good member of the community.

As a famous writer, his passing is an international event. As a person, there is a sense of local loss.

Such in brief are the chief events of his life. When I think of him, three objects come to my mind: a book, a slide rule, and a little church.

It is, of course, as an author that fame came to him, and as an author that he will be best remembered.

I do not think for a moment that he would have claimed to be among the immortal writers. He has been criticised on the grounds of style. And it is true he could not be called a stylist.

### NEW HOME FOR CHILDREN

ANGLICAN NEWS SERVICE

London, February 15

A new voluntary organisation, the Children's Relief International, has been formed here, to help needy children of any nationality.

It is not a refugee organisation, but will help needy children from refugee camps.

It has been formed by a group of churchmen, but it is inter-denominational, and the children will be brought up in their original faith.

This is the text of an address given by the Bishop Co-adjutor of Melbourne, the Right Reverend J. D. McKie, at a memorial service for Neville Shute Norway, on January 20.

as is Harold Nicholson, Lytton Strachey, or even John Buchan. I have even seen one unknown critic say that he couldn't write at all, which would appear to me to be exactly the same as a cricket writer who might say that Bradman could not bat.

But he was not concerned with the perfection of phrase sought for by the literary man who has no other than literary interests. He was concerned with telling a story.

Again, it may be said perhaps that in his books we do not see a depth and subtlety in the delineation and development of character. And this is true. But, none the less, he, like John Buchan, was a great storyteller. And he wrote always with a tremendous sense of sincerity. He never wrote in his own words unless he was "steamed up" in a subject or a tale.

The second thing that comes to my mind is the slide rule, which is, of course, the title of his autobiography, and which he, as it were, chose himself, as symbolising his gifts and talents and their use.

### EFFICIENCY

He was a scientist, an engineer, a calculator, one who was aware that the world is an ordered place and that man by the use of reason and his other talents can in a large measure control it.

To whatever project he entered, he brought this sense of order and technical efficiency. He believed that thinking was important, that facts were there to be understood and arranged and so to be mastered and controlled, and that all this is to be done in an orderly and disciplined way. And this he showed in his writing, in his farming, in his sailing.

And the third thing I think of is a church—a particular church, the little wooden building at Langwarrin.

It is just a year ago that he came to see me about the rebuilding of this. With his characteristic sense of order he arrived with a big ordinance map, with the district marked out and with its planned development illustrated, and he made a most generous offer of assisting in this building.

All this symbolises a tremendous amount to me. It does make clear to me that he was a man of faith. To him religion did matter.

### MORAL PRINCIPLES

So in his later books it was natural that he should deal with certain of the great questions of human history—questions of religious and international significance. He did not believe that we are the helpless pawns of great forces, but that by reason we can master a situation. Thinking does matter.

Again, this is why in his books we have a proper insistence on moral principles. He had a tremendous sense of responsibility with regard to the influence of his writings, and he believed that human life is only properly lived with a sense of discipline and order.

This explains one other thing. I said to one of his closest friends this morning, "What would you say was his chief characteristic?" And he said, "His consideration and kindness."

I hope, then, that when this new church is built, there will be in it a permanent memorial of this man who looked forward to its building.

### GOVERNMENT MONEY BUILDS CHURCHES

ECUMENICAL PRESS SERVICE

Geneva, February 15

The Hungarian government has made an extra 200,000 dollars available to churches in the country over the last three years, for church building and restoration.

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# HENRY TUDOR: ROYAL THEOLOGIAN

BY THE REVEREND EDWARD HUNT

THE study of history, secular or religious always opens doors revealing new and unexpected vistas. And often a particular person is shown in an unexpected light.

A man of the world appears also as a man of the spirit, or a politician may prove to have been an excellent churchman. But when a kingly tyrant is also revealed as a sound and first-rate theologian the student is taken by complete surprise.

Such at least is the case with the second Henry Tudor, famous in history as the self-willed Henry VIII, and often, but quite wrongly, credited or blamed for the English Reformation.

The fact of course is that the reformation of the Anglican Church would have occurred even if Henry VIII and Anne Boleyn had never existed.

The English Reformation sprang from no desire on Henry's part to marry again, nor was it an unfortunate accident, as Jerrold maintains. It was merely a part of the pattern of events which had its roots in the hearts and minds of many people of the times, both high and low, who were seeking for a freer expression of religion.

The most that can be said for the private affairs of Henry VIII in connection with the break with Rome, is that his desire for an annulment of his marriage with Katherine of Aragon put the spark to an explosive train that had long been preparing.

And a study of Henry's life from a theological angle shows why the Church of England remained truly Catholic despite the extremist Protestant doctrines of the times.

It is often held that the proud title of Defender of the Faith, granted him by Pope Leo X, was an empty tribute, but a study of the king's theology proves that he truly earned and deserved the title.

For Henry was not defending protestantism, nor even Anglican doctrines, but Catholicism in all its essential and eternal purity.

The mild Reformation in England may have legally broken with papal authority, but thanks to the firm orthodoxy of Henry Tudor it never caused the ancient church of the land to break with true Catholicism.

## EDUCATION

Henry Tudor was born at Greenwich, June 28, 1491, third child and second son of Henry VII and Elizabeth, eldest daughter of Edward IV and thus in his person united the rival houses, of York and Lancaster. He was baptised at Greenwich in the Church of Friar's Observants, an order specially beloved by the Tudors, by Bishop Fox.

Brought up strictly by clever parents, Henry was carefully educated. Erasmus himself paid tribute to his intellectual ability, being astonished at his theological understanding at the tender age of eight.

He spoke Latin, French, Spanish and Italian, and was a musician of no mean ability, some of his excellent anthem compositions being in the British Museum.

As the king's second son he was not expected to succeed his father, and Lord Herbert of Chorbury records that Henry was intended for high ecclesiastical office, and therefore specially trained in theology.

At all events he retained keen theological interests all his life, though, as one critic maintains, he wrote better than he lived.

According to one contemporary, Wolsey induced him to study S. Thomas Aquinas.

In 1518 Henry defended "mental and extempore Prayer"

and in 1521 composed his famous treatise, "Assertio Septem Sacramentorum," in reply to Luther, a work of such sound theology that the Pope gave him the title of Fidei Defensor, a well-merited title, which his successors have borne ever since, in recognition of the true Catholic doctrine of the Anglican Church.

In 1537 Henry showed his theological skill in an examination of the heretic Lambert, when, according to Cromwell, he "benignly essayed to convert the miserable man to the true faith of the Eucharist."

The articles of Fidei Defensor's Book, 1537, also owed a great deal to Henry's interest in theology.

His comment on the study of the Scriptures was "Blessed are they that HEAR the Word of God and keep it."

Many bear record to the religious nature of Henry, for he usually heard Mass three or

five times a day, and regularly attended Vespers and Compline. To the end of his life he crept to the Cross on Good Friday, served at Mass, and received Holy Communion every Sunday.

Even just before his death, January 28, 1547, he declared that if he did not cast himself to the earth before the most holy sacrament he should be derogating from its due honour.

## DEFENDER

We are not concerned here with the details of Henry's Kingship or private life, though his character has been well summed by Pollard as conservative, legal, but unjust. Of his matrimonial affairs Fisher says Henry was a Christian bachelor, mishandled by fate.

Even in the matter of the Royal Supremacy Henry was no innovator, for he had the ancient and undisputed law of

the realm on his side, as Gairdner and Crosse point out.

It was only Henry's grasp of the theology that lent a more practical meaning to his title of Supreme Head, a grandiose claim no doubt, but one that was essential in those chaotic times, when even doctrine needed a defender of the national faith.

Though his popularity gradually waned, Henry never lost the confidence of the nation, and "the majestic lord who broke the bonds of Rome," did more to influence the Catholic doctrines of the Church of England than is sometimes realised.

In his own strange way Henry's voyage across the perilous seas of his times brought home an argosy, as Fisher says, and with all his faults and failings Henry Tudor's theology richly deserved the tribute of Defender of the Faith.

# DR HROMADKA ASKS FOR MORE HELP FROM THE WEST

Professor J. L. Hromadka's address to the Continuation Committee of the Prague Christian Peace Conference which met late last year in Warsaw is of interest to an understanding of the Christian mission behind the Iron Curtain.

He reported on the work of the Prague Conference and outlined its future tasks on the basis of an analysis of the present world situation.

"I should like to mention two points," he said. First of all the fact that I have again and again found an atmosphere of a certain self-righteousness in the highest bodies of ecumenical Christendom.

"It is not to be taken for granted that we are Christians. We have clearly discovered this in our situation.

"It is not to be taken for granted both in the inward and in the outward sense. But it seems to me that many of our dear brethren in the West take this for granted.

"And that they incline to regard the fact that it is taken for granted in Western societies to belong to a church, as something positive for Christendom or for society, although a terrible temptation and danger is involved in this.

"The other point which I should like to emphasise is this. The assumption is ever again made that we Christians in this Eastern sphere, if we are really believing Christians, will automatically undermine our society, that it is somehow a part of our Christian being to weaken and undermine the new society.

"In proof of this I may mention my experience that I lost the respect and confidence of many of my brethren in the ecumenical movement in the moment in which they saw that I regarded my work in the new socialistic society in a very serious and positive way and that in my opinion it was a part of the prophetic ministry to say not always a 'no' but for once also a 'yes'.

## DANGERS

"Only if I say 'yes' am I able really to struggle with all the difficulties, infirmities and sins of our society.

"It is sometimes a terribly difficult work which we have to do in our countries. We are aware of our dangers. But our dangers are of another kind than our brethren in the West mostly imagine.

"They have often no idea of our real situation, they do not know where our dangers lie, they measure us according to their standards and are not able to put themselves in our place, to understand our work and our hearts.

"This is why we have started this work of ours, in order to invite our brethren from the

West with open arms; come to us and help us—for we are in need of the Western Christendom too, we need their intercession . . .

"Many people think that freedom exists only in the West and from this point of view they speak of the unfree world. But is this true?

"When Africans or Asians come to us they feel free, and when they come to the Western countries, they feel unfree. Where is the standard? Where

is the norm of what is freedom and right?

"Let us come together for a dialogue. Without this dialogue we cannot move forward. Of course, this is not easy.

"I do not know how deeply all of us live under the burden of tradition. But we must speak together.

"We want to have you with us as ambassadors of good-will, you brethren of the West, that you may help us to smoothe the way at least."

## FOR THE HARVEST FESTIVAL . . .

### VALLEYS THICK WITH CORN

*Behold, a Seed Drill went out to sow his wheat;  
Impaction of steel on life, to bring new life to birth,  
A basket of miracles behind the tractor's whirr;  
Cacophony availed from the furnace heat  
Enabling the secret fructification  
That is the divinest riddle of this mystic earth;  
The throbbing of pistons and the wheels' rotating purr  
Assisting a boundless multiplication:*

*"My Power hath gotten me this wealth," he said,  
And crowned himself King within his lofty shed . . .*

*So short a time it seems, since on their English farms  
More leisured Squires surveyed the golden yield of corn  
Where, at the sun's awaking, rhythmic sickles flashed  
While all the world stood by, and wives and sweethearts lashed  
A host of prostrate sheaves within their greedy arms.*

*Through long and dreamy days the village school was shut,  
And boys rat messages and girls played nurse to brats  
Or picknick'd in the stubble; while the old ones bragged  
Of harvests of the past, and how the horses dragged  
Across the fields to fill the barns with Nature's glut.*

*And love, like toil, luxuriated in the field  
When 'harvest time was heart time' for the merry young;  
And farmers grouped, when dusk was shading into night,  
To take or give advice in the remorseless fight  
Against new foes that threatened each expected yield.*

*Until the aching sleep of nights and sweat of days  
Left one sheaf standing idle on each shaven range,  
And village ancients swung the bells that called both priest  
And weary workers to the wonted Lammas Feast,  
When greying Temples voiced the anthem of their Praise:  
Since Harvest was the business of the Deity  
Earth must link hands with heaven to grasp felicity.*

L. M. HOWELL.

## ARMIDALE SYNOD

The Synod of the Diocese of Armidale, will commence on Sunday, February 21, when the Bishop of Armidale, the Right Reverend J. S. Moyes, delivers his address at the evening service in S. Peter's Cathedral.

The meetings will be at the Armidale Town Hall on February 22 and 23.

On Monday, February 22, at 8 p.m., representatives of the Australian Board of Missions and the Church Missionary Society will give addresses.

## MOSMAN CHAPEL DEDICATED

The Archbishop of Sydney, the Most Reverend H. R. Gough, made his first visit to S. Clement's Church, Mosman on February 14 to dedicate a new side-chapel.

The chapel is in the northern transept of the church, and has been built with a bequest made for the purpose some years ago.

S. Clement's Church serves 2,300 families in the parish, and is used as a chapel by the boys of Mosman Church of England Preparatory School.

## SYDNEY LAW TERM SERVICE

Judges in their long, ermine-trimmed robes made a colourful procession into S. James' Church, King Street, Sydney, on February 9, for the law term opening service.

A large number of Queen's Counsel in full-bottomed wigs and robes, with junior counsel, and solicitors, were present.

The choir boys of S. Andrew's Cathedral attended the service, which was conducted by the Rector of S. James', the Reverend Dr W. J. Edwards, assisted by the Cathedral precentor, the Reverend A. J. Glennon.

Mr Mervyn Byers was the organist for the service, at which the choir sang the anthem, "Be Strong in the Lord," by Nicholson.

The President of the N.S.W. Bar Association, Mr N. H. Bowen, Q.C., read the lesson.

## THE SERMON

Members of the Supreme Court bench who attended were the Senior Puisne Judge, Sir William Owen, and Mr Justice Herron, Mr Justice McLelland, Mr Justice Richardson, Mr Justice Le Gay Brereton, Mr Justice Myers, Mr Justice Nield, Mr Justice Ferguson, Mr Justice Manning, Mr Justice Else Mitchell, and Mr Justice Macfarlan.

The sermon was preached by Bishop W. G. Hilliard, in the absence of the Archbishop of Sydney.

He said it was most appropriate that the judiciary and the legal profession should begin the first law term each year by dedicating themselves to the service of God and seeking His unerring wisdom and unfailing strength.

"Yours is a tremendously important work on which our liberties and enjoyment of the rights, and the smoothness of our individual and social well-

fare, security, and progress depend.

"In the modern rush and bustle of life people tend to forget the Church.

"The Sabbath gave people the opportunity to stop, look and listen, but the community, it seemed, suffered badly from spiritual malnutrition.

"Although they knew better, people tended to disregard churchgoing for noise and excitement."

## BIBLE SALES IN YOKOHAMA

ECUMENICAL PRESS SERVICE

Geneva, February 15  
The Japan Bible Society has undertaken for 1960 a one-year campaign to distribute Bibles in the city of Yokohama.

Five teams have started work in the residential section of the city where they are making house-to-house calls and visiting the schools which have given permission to them to sell copies of the Scriptures during midday recess.

During the first seven weeks of the campaign 40,000 copies of the Scriptures were sold, including 6,000 copies purchased by the manager of a large whaling company for distribution among crews of outgoing boats.

The Society has announced it will establish a centre to train additional persons to sell the Scriptures and various tracts for the campaign.

At present it has a staff of thirty full-time and forty part-time persons engaged in this work.

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# "MELODY IN OUR HEARTS"

BY THE REVEREND PETER NEWALL

"BE filled with the Spirit, speaking to yourselves with psalms, hymns, and spiritual songs and making melody in your heart to the Lord." In this familiar passage from Ephesians 5, St. Paul gives the principles that govern Church music.

First, that the root and cause of singing is in the heart, and second, it is an expression of praise.

In brief, Church music springs from grateful hearts to a bountiful God. Of course, the Apostle speaks only of singing.

Yet we can say in defence that in the music of the people of God, the words are of greatest importance; all instrumentation serves the Word of God as a handmaid, not as an equal partner.

I know that we have all felt deep things in music that has no words—in the last of the Beethoven quartets, in much of the keyboard music of Bach, in the keenly felt struggle and defeat of a Tchaikovsky symphony.

But if we are to speak of them not only as deep things but as deep things of God, our experience has to be linked at once with Jesus Christ, with penitence and thankfulness to God. This will mean inevitably that we connect our emotion with the Word of God.

There is a valuable lesson here for those who will receive it. It is of the essence of our humanity that we should feel deeply about the sadnesses, losses and inequalities of human existence.

There is a great deal in music that speaks to us of these things. It makes us most keenly aware of our fund of compassion, of our fellow-feeling with those who have suffered.

Yet when we look at the Scriptures so far as song is concerned, there is little or no mention of it as of music about which we know so much.

Of almost two hundred references to songs and to singing, fewer than a dozen lack the marks that we noted in St. Paul, that singing comes from the heart and in particular is an expression of praise to God.

There is an atmosphere of joy, of super-abundant confidence in God that has no parallel, I believe, in any music that is to be heard, apart from God's Word:

"Be Thou exalted Lord in thine own strength, so will we sing and praise Thy power."

"My heart is ready, O my God, my heart is ready: I will sing and give praise." (Ps.57:7.)

"My lips shall greatly rejoice when I sing unto Thee and my soul which Thou has redeemed." (Ps.71:23.)

"I will sing of the mercies of the Lord for ever." (Ps.89:1.)

There is no human music that can speak like this, for our excellence in the art comes from the deep well of human weakness, human grief, human sin, and the long, long caravan of death. The noblest of human music leads us to pause and to reflect, at best perhaps moves us to tears.

## GOD'S WORD

Only God's Word can give us music for rejoicing. It speaks not only of One greater than ourselves, but of One who has done for us in Christ what we could not do for ourselves.

In short, the music of God's people springs out of God's salvation for them. Men led by the Holy Spirit have shown this in every age.

Martin Renkhart was Archdeacon of Saxony during the Thirty Years' War when his town was the centre of refugees. The sufferings of those days were terrible yet it was from his pen at that time that we have the lines:

"Now thank we all our God, with hearts and hands and voices, Who wondrous things hath done, in whom this world rejoices."

His writing of this hymn has been called an act of superb courage, and it is so because the music of God's people springs

This is the text of the address given on the occasion of the Royal School of Church Music Festival Evening at St. James' Church, King Street, Sydney, on January 21.

out of His Salvation for them. If we turn back the page of experience we see always that faith depends upon a new attitude towards God, a love that did not exist before. I mention it because there is a danger for some that they shall attempt to praise God without having the best and only reason for doing so.

For we do not praise God by offering Him the best musically that we can offer unless first of all we have received Jesus Christ, His Son, as our Lord.

It is impossible to sing and make melody in the heart to the Lord if Christ be not there, and if there is no melody in the heart to Christ then whatever we attempt to offer musically is flat, stale and unprofitable.

All have passed, please God, through the phase of life when our taste for the best in music outstripped our thirst for the living God when we were more concerned about the poverty of the music we were asked to perform (or would not perform) than the spiritual and theological content of what we accepted as good. If, then, there is no melody in the heart, no melody arises from you to Christ, no love divine comes down.

There will very naturally be some among you who feel that too little attention has been paid (and particularly by the clergy) to the musical content of what we sing to God.

Most organists have a formidable fund of stories about the musical inanities of clergy. Most of them, I fear, are true though present company is, of course, excepted.

So we shall turn to Luther for help as clergyman and musician. "Music," he says in the preface to his hymnal, "is one of the loveliest and most glorious gifts of God." Music is a glorious gift of God, very like theology.

## BOOK REVIEW

### A NOVEL OF FRUSTRATION

THE HUMBLER CREATION. Pamela Hansford Johnson. Macmillan. Pp. 346. 20s.

THIS is the story of Maurice Fisher, a London vicar, whose home shelters not only Libby, his emotionally immature wife, wanting love without desire, but also her twittering mother and widowed sister, Kate, with her two adolescent sons.

Within that settling Pamela Hansford Johnson develops an interesting plot, in which Fisher's personal frustration leads him into a love situation (never consummated) with the rather rich widow, Alice Imber, one of the race of those who claim to be "not a believer," but who, nevertheless, give their energies to good works under the shadow of the Church. It is her dramatic interests which serve as the real introduction between Fisher and Alice Imber.

The novel offers a convincing enough picture of the parish situation, even as it exists here—the well-drawn wardens, the loyalty of the curate to his vicar, the type of worthy folk managing the Christmas bazaar—but (and one might say, is this typical of the Church of England to-day?) neither Fisher nor his curate appear as devout or dedicated persons.

Only the character of the bishop (though he is more referred to than seen) is suggestive, of spirituality. It seems more important to this story that both Fisher and his curate should be "persons of high sexual energy" than that they should be convincingly Christian.

Here is no real picture of a man of God. Rather, Maurice Fisher is the kindly family man, anxious to do the right thing and to cause nobody hurt. As a

I would not part with my little gift of music for anything in the world:

"Satan hates it because it has great power to dispel temptations and evil thoughts. Music is one of the finest arts. Music is one of the loveliest and most glorious gifts of God," he says.

"And this is just where most of our trouble lies. We may appreciate the gift of the Giver, but have no knowledge of the art, in which case our judgement will be astray."

## TWO THINGS

Never was sound judgement more needed than to-day when so many are tempted to present the dearest and most costly act in creation—the death of Jesus Christ—in the cheapest way.

If, as the Apostle says, the standard is to be guided by the hymns of the early Church and in particular by the psalms, then we must not be afraid to reject what does not measure up to these standards.

And in this we look to those who have been trained as musicians to guide us and to educate, keeping always before you the melody of the heart which Christ's indwelling brings.

So we try to put together the two things—the melody of the heart which we read at sight from Christ, with wonder, in His word, and the music that makes possible the complete act of worship of the people of God. Once again Luther has something inspired and sensible, spiritual and musical to say.

Speaking of the psalms, he writes: "Faith not only thinks of the sweetness and the lowliness of the psalms as regards the grammar and the music, how neatly and how skillfully the words are arranged, and how sweet and lovely the chanting of the music sounds, but of the lovely theology and meaning."

If we all thought of God's revealed word as lovely (and surely Christ is lovely) and joined faith to a fully musical understanding, we would be better able to speak with our Author in psalms and hymns and spiritual songs because of the melody in our hearts.

priest, he is no more than a man with a Living, with a position to uphold, and arranging some of his chores at least with a casual dutilfulness.

To a reader who is himself a priest there will come a sense of irritation that an Anglican priest should again be painted in colour so out of character.

Certainly, Fisher is a real person, but as vicar he plays no part that permits him to portray the simple magnificence of the priestly service to God and man: a certain irritation also with the author; that one more woman, gifted as a writer, should have found it necessary to emulate the large company of her own sex who to-day seem unable to tell a story without

# A CHRISTMAS STORY... FOR THE WHOLE YEAR

BY BADEN HICKMAN, WORLD REFUGEE YEAR REPORTER

CHRISTMAS, they say, goes on for more than a third of the year in the white-capped Alpine township of beautiful Badgastein, Austria. Snow and sunshine share a romance together long into the springtime.

And that is one reason why this Christmas story is as undated as the snow on which the skiers are to-day speeding downwards.

It comes from Anne Jensen, the jolly Danish girl who is in charge of the World Council of Churches' famous Alpine home for refugee girls.

She has written it from the Villa of the Noble-to-be, the new and unofficial name by which her hillside haven has become known to many instead of Villa Edelweiss (freely translated, Villa of the Noble). It is here that many of Europe's ignoble refugee girls, young roamers, prostitutes, cheats and lost ones, have found friends again and a new beginning.

This is how Anne writes her Christmas story:

It was Christmas. In beautiful Badgastein it was snowing as the Hungarian refugee girls from Villa Edelweiss went to church. We are not many this year, but we know from cards and letters we had had that the thoughts of all those girls who had been with us the two previous years were with us this Christmas evening and night.

## GREETINGS

Gyorgyi had written three Christmas cards from New York and even sent a record she had made, sending greetings to us all. She would surely be thinking of us. Our Zsuzsi, now in Australia with her mother, had sent us the most beautiful card she had been able to get.

Magdi, just married in the States, wrote: "I am often lonely here and at Christmas I shall wish I were back in Badgastein."

Had not Magdini, from the hospital in Missouri in which she has been for months, written: "It was a happy time. I will be thinking of you."

And dark-haired, pretty

Terry, now married to an American in Kansas, did she not write "I think of last Christmas and hope your Christmas will be just as nice this year?"

Our old cook would be thinking of us a lot, too. She had tried so hard to tell us in so many words how happy she was in her new country, and then her daughter spoiled it all by writing: "All we wish is that we were back in Badgastein."

Happily settled Erzsi and Ibi had sent us greetings from Florida. And Vesna sent cards to the home and separate cards to all the girls she knew here, from her sanatorium in Belgium.

O yes, these and many more cards were the proof to us on this snowy Christmas night that the time these girls had spent here with us, however short it had been, had meant something to them.

But not only the girls had sent us cards. There are all our volunteer workers. They are thinking of us as well. Many of them have sent gifts for the

home and for the girls. Money gifts, Christmas presents—one has sent lipsticks for all the girls—and lots of cards and letters, that was their way of telling us that they were thinking of the Villa.

From people who had seen us on T.V. or read a W.C.C. article about us, we had presents, letters and cards for Christmas. And all of them wanted to know if there was anything they could do for us; all of them wanted to take up correspondence with our girls; all of them were saying that they would be thinking of us at Christmas.

And so it was that while we were striving through the snow to get to church on Christmas night, the chiming bells told us that there might be hope of "peace on earth" as we had experienced ourselves the "good-will towards men."

The snow falls at Badgastein. Anne still serves and befriends her refugee girls. Her Christmas story and her hope are for the whole year.

## BOOK REVIEW

### USEFUL READING AT CONFIRMATION TIME

KNOCK AND ENTER. Chad Walsh. Faith Press. Pp. 208. 14s. 3d.

AN author who sets out to teach the Church's doctrines in the guise of a story for teenage children, as this American Episcopalian priest has done, must beware of a number of pitfalls.

He must see that his narrative is not too obvious a sugar-coating for the pill, and that his grasp of the wider realities with which his story deals is as sure as his grasp of doctrine.

He must see, too, that his plot and his teaching sections are fused together in more than a mechanical mixture, for what teenager will resist the temptation to skip the religious bits and get on with the story?

Chad Walsh manages to avoid most of these traps, because he knows how to write. He has created, or rather artistically recorded (for they must surely be real), the four children of an Episcopalian minister, the eldest two of whom are preparing for Confirmation.

He shows them in natural situations which give rise to religious questions on such matters as revelation, baptism, life after death—in fact, he covers in a remarkably unforced way the whole range of the Church's historic doctrines, some briefly, some more fully.

His characters are well differentiated, and exist for their own sake and not just for the problems they represent.

There is moody Tom, living in a dream of space fiction and resentful about being a minister's son; there is the irritatingly pious Betty (a healthy touch), who has to learn that Confirmation means more than a religious thrill, and the two younger children, with their simple faith, are useful for further insights.

A good literary touch is the sub-plot in which the son of a truculent neighbour is drawn into interest in the church against his parents' wishes, and a satisfying climax is provided in the account of his spiritual awakening.

Critical teenagers might object to a little unnaturalness in some of the discussions, especially near the beginning of the book, in which the author has not avoided the pitfall of making his characters ask too conveniently leading questions, and responding in a way that carries the argument a step further: it becomes a little like a sermon divided between two people.

Further, some of the more obvious intellectual problems are sidestepped by simply not allowing the children to think of them.

Yet many problems are aired, and very sensibly dealt with in

## CONVERTING THE CHURCH

In his address to the National Conference of Australasian Churches on February 5, the Reverend Hans-Ruedi Weber criticised what he saw to be a prevailing concern of some churches—concern for numerical strength.

He further criticised those who construe the task of evangelism as one of plucking men out of the abominable swamp of the world, into the cleanness of the church.

Mr Weber, who is executive secretary of the Department on the Laity of the World Council of Churches, said that the laity must make a more mature and Christlike witness in the name of the Church.

He said that the Church needed to be converted to "holy worldliness," which would make her free from the world in order to serve the world. The laity must see that in

their normal daily life and work they are engaged in the work of God's kingdom, he went on.

They must regard themselves as the Church in the world.

## H.M.A.S. WATSON CHAPEL FUND

The Memorial Chapel Fund for H.M.A.S. Watson has now received amounts totalling £13,524/4/11.

Previous acknowledgements had been for the sum of £12,091/18/11.

Donations can be sent to "The Chapel Fund," H.M.A.S. Watson, Watson's Bay.

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## CONFERENCE OF CHURCHES

(Continued from Page 1)

variety of the literary forms in which it may be clothed . . .

(3) The Bible in the Church's Life and Mission: . . . the spiritual growth of every Christian demands a knowledge of the Bible and a constant recourse to it, with the constant endeavour to relate its words to the situation of the modern world . . .

The commission, led by the Reverend W. F. Hambly (chairman) and Professor J. F. Peter (secretary), was helped materially by the study document prepared for the conference by a committee set up by the Division of Studies of the Australian Council for the World Council of Churches, and published under the title, "The Authority of the Word of God—primarily as mediated through Holy Scripture."

The commission recommends that further study along the lines set out in this report will contribute to the renewal, unity, and mission of the churches, and it indicates specific subjects on which it thinks continuing study is necessary. A new awareness of the mission of the Church in the world and a recognition of the sin of disunity dominated the thinking of the Commission on

the Life and Structure of the Local Congregation.

The commission recognised that there is a "fundamental rhythm" in the life of the Church. The phrase "fundamental rhythm" describes the pattern of the Church's life whereby the members are continually drawn together for worship and sent out into all sectors of life.

This rhythmic pattern can be developed by such means as a deepening of worship and the relating of it to the work of the laity in the world; a total programme of Christian education; the establishment of an inner concerned core.

There is a growing understanding that the ministry of the Church means the ministry of the whole Church, every member exercising his gifts in the local congregation and in the world. It was recommended that the particular roles and functions of ordained and lay ministries be thoroughly investigated.

### LOCAL CHURCH

The local church draws together people of the same neighbourhood, but is often little related to important areas of people's lives, such as work and leisure.

For instance, in the field of work, the local congregation should train its members to understand the nature of their ministry, and their responsibility in action through groups to discover work problems; inter-church vocational groups; cells or groups in places of employment.

A real need is for a congregational family in which people meet at a deep level. The local congregation should provide adequate buildings and facilities for a variety of service, educational, cultural and physical activities.

Confronted with the sin of disunity it was agreed that as far as possible local congregations should share with one another within the local community for the purposes of impressing their basic unity in one another, deepening and expressing their vasic unity in Christ, serving the wider community and manifesting their love for Christ and for people.

### CHURCH SCHOOL IN MALACCA

FROM OUR OWN CORRESPONDENT  
Singapore, February 15  
The building of a new church school on Bukit Bahru in Malacca was begun in January of this year.

At least four classrooms should be completed before the first week of May.

The school will be named S. David's High School, Malacca. However, lessons have already begun with three forms, using temporary quarters.

One form is using space in the Malacca High School, by courtesy of the principal of the school and the Malacca Education Department.

Mr D. O. C. Thomazy, who was for ten years a teacher at S. Andrew's School in Singapore, has been appointed Acting Headmaster of S. David's School.

The town of Malacca is the capital of the state of Malacca, one of the states in the Federation of Malaya.

### OLD BIBLES WIN PRIZES

ANGLICAN NEWS SERVICE

London, February 15

Prizes for the oldest Bibles to be discovered in Sheffield have been awarded as part of the 150th anniversary celebrations of the Sheffield auxiliary of the British and Foreign Bible Society.

The winners include Canon R. L. Hale who owns a complete 1583 edition and who owned the oldest whole Bible in any language.

The award for the most interesting find went to the owner of a 1536 Tyndale New Testa-

## OBITUARY

### MR C. H. G. SIMPSON

L.C.S.W. writes:

With the death of Claud Herbert Goldie Simpson at Blackheath a few weeks ago the Brotherhood of the Good Shepherd has lost one of its oldest supporters and a link with the early days of the Brotherhood has been broken.

Mr Claud Simpson was a very young man when the first Bush Brothers visited Sydney to plead the cause of their Mission in the far western parts of the State and in those far off days one of the earliest meetings for the Brotherhood was held in his parent's home—the home of the late Mr Justice and Mrs Simpson. At that delightful home not only were meetings held but the Brothers also enjoyed the wonderful hospitality of the Simpson family.

With the passing of Mr Claud Simpson's parents, Claud himself assumed responsibility for the annual meeting of the Brotherhood in the Hunter's Hill district and meetings continued in the old home, with one or two exceptions when they were held in a local hall, right up to the time of last year's campaign.

As Mr Simpson was chairman of the Hunter's Hill meeting we always looked forward to his address of welcome to the Bishop of Bathurst and the Brothers, and after the last meeting his address was referred to as one of the best appeals made for the Brotherhood for many years.

Some quarter of a century ago Mr Simpson became treasurer of the Sydney Committee and his work for the Brotherhood in this connection has been invaluable. At the various Drawing Room meetings one caught something of the joy which he experienced when the contents of the "bowl" exceeded that of the previous year. The compilation of the Campaign Statement for 1959 which the Principal received only a week before his death, a statement which revealed a record campaign, must have been for him an occasion of much joy.

Like the late Bishop Wylde and the late Mr Russell Roxburgh, Mr Simpson was a great lover of the Brotherhood and a realisation of the excellence of the Brotherhood system of adequately ministering to the isolated people of the bush found expression in his devoted service as our Sydney treasurer and member of our Sydney Committee.

On the occasion of the Jubilee of the Brotherhood in 1952 both Mr and Mrs Simpson made the long journey from Sydney to be present at the great services of thanksgiving to mark the arrival in Dubbo of the first Brothers of the Brotherhood of the Good Shepherd.

Mr Simpson's loss to the Brotherhood is, indeed, a great loss but we know that his prayers for the old Brotherhood, which he so faithfully served, will be of the greatest value for us in the nearer Presence of God.

May he Rest in Peace.

### SUNDAY SCHOOL HAS NEW LOOK

FROM A CORRESPONDENT  
Sydney, February 15

The Sunday School in the Parish of Emu Plains, under the guidance of Mr G. Wickens, adopted from the beginning of February a new form of organisation.

Junior Church will have its own simplified service in the hall each Sunday, and will appoint its own Junior Church officers.

Two Junior Church-wardens will be elected by the members, and there will be a Rector's Junior Church-warden as well.

A Junior Church Parish Council, and sidemen, will complete this miniature of parish organisation.

After a member has attended for ten consecutive Sundays, he will receive a Junior Church badge, and, after twenty-five, a hymn book.

## DIOCESAN NEWS

### BALLARAT

#### DIMBOOLA MISSION

The Parish of Dimboola will hold a mission from March 13 to 20, on the subject "What is the Church of which I am a member?" The mission will be conducted by the Archdeacon of Ballarat, the Venerable R. G. Porter.

#### TEACHING YEAR

The Parish of Holy Trinity, Ararat, is keeping 1960 as a "Teaching Year" in preparation for the parish mission in June, 1961. The appeal to the parish to "Know Your Faith" will be made through the publication of a "Parish Handbook"; courses of sermons on the Church's faith; special addresses every night for two weeks during Lent, from March 28, and missions to districts in the parish—Buangor, Great Western, and Moyston. Parish organisations will arrange their programmes in accordance with this general purpose.

#### WOMEN'S CONFERENCE

Women from all over the Diocese of Ballarat will attend a conference of Anglican women's guilds at Ararat on March 16. The conference will begin with a service of Holy Communion at 10 a.m. The guest speaker at the conference will be Mrs F. Woods, wife of the Archbishop of Melbourne.

### BATHURST

#### SECOND THREE-YEAR PLAN

The Parish of S. John the Baptist, Mudgee, in 1960 begins its second three-year development programme. The aim of the programme is not only to maintain the operation expenses of the parish at the present level, but to increase local support for the wider Church. Included in the plans are repairs to several country churches and extensions to the sanctuary of the parish church. This year is the Centenary of the present building.

#### ALL SAINTS' CATHEDRAL

The newly inducted rector of the Cathedral parish, Canon E. Barker, has begun a series of "Meet the Clergy" evenings in the homes of parishioners.

On every Wednesday night during Lent, the first "Cathedral School of Religion" will be held, with the purpose of giving Anglicans instruction in what their church teaches.

Bishop Lesslie Newbigin will preach in the cathedral on February 28 and speak at a public meeting that same afternoon.

#### PORTLAND-O'CONNELL

The Director of Promotion in the Diocese of Bathurst, the Reverend Don Shearman, has just concluded a survey of this parish, during which he addressed two annual meetings on the work of Promotion and outlining the sort of help this department could give to various parishes. One result of his visit is that a parish paper will be published; to serve as an educational medium prior to the holding of a parish convention later in the year.

### BRISBANE

#### PARISH FUND RAISING

A combined Funds Programme was launched in S. Andrew's Parish, Indoorspool, with a

Loyalty Dinner on February 15.

The programme is being conducted by laymen with the advice of a professional fund raising organisation. Objectives of the programme are to have every family active in the life of the parish, to raise funds for the Church's social and mission work, for parish expenses, and for the completion of the parish church.

### MELBOURNE

#### MEN'S SERVICE

Men who attended the rally for the Bishop of Coventry in September, 1959, were present at a service in S. Paul's Cathedral, Melbourne, on February 14. The Archbishop of Melbourne, the Most Reverend F. Woods, conducted the service. After the service, a discussion was held in the Chapter House on the most effective way of putting available manpower to work, in view of the challenge issued by the Bishop of Coventry.

#### INDUCTIONS

The Archbishop of Melbourne, the Most Reverend F. Woods, inducted the Reverend H. R. Smythe to the charge of S. James' Church, East St. Kilda, on February 17. On February 18, the Archbishop inducted the Reverend C. H. Duncan to the charge of S. Michael's Church, North Carlton. Dr Duncan recently returned to Australia, after studying at the University of Cambridge.

### NEWCASTLE

#### SCHOOL OF RELIGION

The fourteenth session of the Cathedral School of Religion will be held in the Cathedral Hall of Christ Church Cathedral, Newcastle, on Wednesday evenings in Lent. The Dean of Newcastle, the Very Reverend W. A. Hardie, will lecture on the subject "The Anglican Communion."

#### CATHEDRAL ORGAN

The Diocesan Council, on behalf of the Synod of the Diocese of Newcastle, has undertaken to finance the rebuilding of the cathedral organ at Christ Church Cathedral, Newcastle. The work is expected to cost £12,000, and should be completed in eighteen months.

### PERTH

#### NEW CHURCHES IN 1960

Foundation stones of two new churches are likely to be set this year. The Rector of Mount Hawthorn, the Reverend F. W. Pitcher, states that the building of the

new church of S. Peter, Mount Hawthorn, is likely to be commenced in April this year.

The Reverend W. G. P. D. Painter, Rector of North Fremantle, with L.S. Vestry, is convinced that the time has come to erect a permanent church in Palmyra. Mr M. J. Boyce has been assigned the task of designing the church. The new S. Mark's, Palmyra, will be a memorial to pioneers of Palmyra and past worshippers in the existing church.

### SYDNEY

#### SCRIPTURE TEACHERS

The Board of Education of the Diocese of Sydney held their first workshop conferences for teachers of religious instruction on February 15, 17 and 18, in ten centres. Further conferences are planned for the beginning of each term.

#### LUNCHEON CLUB

The Cathedral Luncheon Club resumed its weekly meetings in the Chapter House of S. Andrew's Cathedral on February 16. Mr L. Bury, M.P., spoke on the topic "The Social Effects of Inflation."

#### YOUTH LEADERS' COURSE

A combined Youth Leaders' Training Course will be held in the C.E.N.E.F. auditorium in Sydney for six weeks, beginning February 29. The course is organised by the Church of England Youth Department, the Girls' Friendly Society, and the Church of England Boys' Society. It is designed to train youth leaders in doctrine and group-work.

#### EMU PLAINS' MISSION

A mission in the Parish of Emu Plains will begin on April 3, when the Archbishop of Sydney, the Most Reverend H. R. Gough will commission the Reverend R. Ash as missionary. Thereafter for a week, evening meetings will be held in the parish church of S. Paul. A committee representing all sections of the parish is organising the week, which has been called "This is the Way."

#### LENTEN ADDRESSES

A series of addresses on "The Relevance of the Church to the Modern Age" will be given at Evensong on Sundays during Lent in S. James' Church, King Street. Six laymen will be the speakers.

#### RELIGIOUS DRAMA

The Chapter House of S. Andrew's Cathedral will be used on Thursday evenings, commencing February 25, for production by the Australian Christian Theatre Guild. The first play will be "Cry Dawn in Dark Babylon," to begin at 6.15 p.m.

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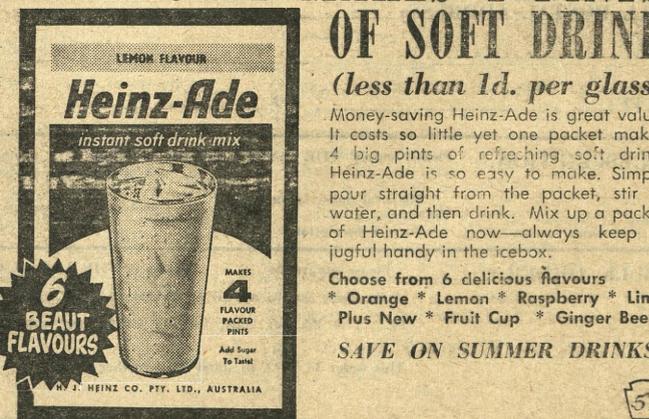
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# MISSION PATTERN IS DUE TO CHANGE

## BISHOP NEWBIGIN SPEAKS IN MELBOURNE

"The pattern of missions is overdue for change," said Bishop Lesslie Newbigin in the first address at the National Conference of Australian Churches in Melbourne on February 3.

He was speaking at the opening service of the conference, on the nature of the Church's missionary task.

Bishop Newbigin identified two senses in which "the mission of the Church" is used: the broad sense of its total task in the world, and the narrower sense of the Church's outbreak into unevangelised areas.

He said that because the nature of the latter task, traditional "missionary" work, had changed, the churches were in danger of thinking that the "age of missions" was over.

"The missionary work of the Church is not one of the strands of which world history is composed. It is the clue to world history; the gospel is the announcement of the end of world history," Bishop Newbigin said.

For this reason, we are mistaken if we construe the missionary task of the church as the work that we do: God's Kingdom has come, and what He is doing to world history as a whole is the framework within which our missionary thinking must be done.

Understanding the signs of the times through the Biblical view of history involves accepting world history as a continuing conflict between the forces of Christ and anti-Christ; it involves seeing world history as moving through suffering and witness, not until a perfect world is reached, but until Christ returns in judgement and exposes the shams of anti-Christ.

### FALSE HOPES

In western Christendom, the attempt to assert the authority of the religious over the other spheres of life has broken down, and false messianic hopes have drawn the whole world into an ever deepening crisis.

The task of the Christian is not to try to re-establish the authority of the religious over the secular.

He must be the suffering servant of the Lord among the nations, going with and in the

movements of technological and social development.

Thus he will bear witness as part of the people of God to the true meaning of God's work in the world, and to the true Messiah who alone can give final blessedness to man.

Because the missionary task is the task of the whole body, the missionary home-base is everywhere that the church is.

The churches must develop means by which important missionary decisions can be made in partnership, and take more seriously than hitherto the task of resolving denominational divisions.

The relationship of paternalism on the one hand and of dependence on the other, which has been such a problem in the modern missionary movement, never developed between the church at Antioch which sent out Paul and Barnabas and the younger churches which came into being through their preaching.

### WITNESS

In the New Testament, it is the Holy Spirit who is Himself the missionary, the witness to Christ; men are witnesses only in a secondary sense.

The life of the early missionary churches was built on the faith that the living Spirit of God is able to bear His own witness.

So they became not pale replicas of the churches which established them, but fresh characteristic reflections in the idiom of each new people of the many-sided splendour of Christ.

So to-day, Asian churches are striving to express this belief in their own lives, in the faith that God will create for these new congregations, out of their own people, the kind of pastoral leadership that they need and that He can use.

From the first minute, the congregation becomes itself a missionary body which requires no organised evangelistic apparatus, but itself becomes the means by which men and women are drawn to Christ.



The scene in S. Thomas' Cathedral, Kuching, on February 3, during the consecration of the Right Reverend James Wong, now Assistant Bishop of Borneo.

# ARCHBISHOP WILL MEET PEOPLE IN THEIR DAILY OCCUPATIONS

FROM A CORRESPONDENT

Dapto, February 16

The Archbishop of Sydney, the Most Reverend H. R. Gough, will visit rural and industrial workers in the Parish of Dapto and Albion Park on February 22.

The rector, the Reverend J. B. Burgess, made the arrangements for the archbishop's visit, after the archbishop had expressed his wish at Wollongong nine months ago to see local industries.

The Archbishop will arrive at 10.30 a.m. and will proceed to the Huntley Coalmine, which employs about three hundred men, many of whom are residents in the parish.

He will meet the staff of the mine, and then proceed to the coalface, where he will inspect the highly mechanised units which make the Huntley Coalmine one of the most modern on the South Coast.

Later, the Archbishop will meet Union representatives, and speak to the miners during their luncheon period.

The Archbishop will lunch at "Penrose," the home of Mr and Mrs Lindsay Evans, at Prince's Highway, Dapto, one of the oldest farms in this rural-industrial parish, where he will meet the churchwardens and other leaders of the parish.

After lunch the Archbishop will inspect the dairy farm.

After this, the Archbishop will proceed to the Tallawarra

Power Station, which is also in the parish, and which employs eight hundred men on maintenance, operation and construction.

He will be met by the Superintendent, Mr Arthur Dreverman, and will then proceed on

a conducted tour of the Power Station.

At 6.30 p.m. the Archbishop will address the local branch of the Anglican Men's Movement, which celebrates its First Birthday.

It is expected that two hundred men will avail themselves of the opportunity of hearing Archbishop Gough.



The Archbishop of Sydney, the Most Reverend H. R. Gough.

### PRIMATE'S APPEAL FOR WORLD RELIEF

ANGLICAN NEWS SERVICE

Toronto, February 15

The Primate of All Canada, the Most Reverend H. H. Clark, will make a national appeal for support for the World Relief Fund on Sexagesima Sunday, February 21.

At least the first 100,000 dollars of this fund will be devoted to the objects of the World Refugee Year.

The fund will be a permanent one, from which grants may be made immediately whenever disaster occurs, without waiting until contributions from church members begin to flow in.

The announcement of this fund was made by the Primate in his November letter to parish clergy.

He asked the clergy to urge their people to support the World Refugee Year through their own parishes.

A great deal of promotion material has been prepared for the Sexagesima launching of this appeal: a poster, a sheet of pictures, a pew leaflet, filmstrips and slides, and copies of an address given by the Reverend L. Cooke, when he introduced the Year to the General Synod.

From 1951 to 1955, there was a Church Placement Plan for refugees sponsored by Lutheran, Roman Catholic and Jewish agencies in Canada, and by the Canadian Council of Churches, through which the Anglican Church took part.

Anglican response to the previous plan was very poor and the Primate hopes that many more parishes will provide a new home for refugees.

### PARISH TO ADOPT POLISH BOY

ANGLICAN NEWS SERVICE

London, February 15

A London parish has decided to adopt an eleven-year-old Polish refugee boy.

It will raise £150 a year for the next five years for his support and education.

The boy, who has never seen his own country, and has known no home but a refugee camp, is being brought to England under the Ockenden Venture.

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### CHURCH SERVICES

**S. JOHN'S, BALMAIN, SYDNEY.** Sunday, February 21, 1960.

**SEXAGESIMA**  
Balmain Municipality Centenary.  
7.30 a.m.: Holy Communion.  
10.15 a.m.: Family Eucharist.  
7.30 p.m.: Evensong, Sermon and Procession.

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

### CANADIAN DELEGATES TO W.C.C. ASSEMBLY

ANGLICAN NEWS SERVICE

Toronto, February 15

The representation of the Anglican Church of Canada at the Third Assembly of the World Council of Churches, to be held at New Delhi in 1961, was discussed by the General Synod Committee on Ecumenical Affairs on November 19.

The meeting decided that the delegation should be headed by the Primate, the Most Reverend H. H. Clark, and that the other three delegates should be a priest, and a man and woman representing the laity.

Other business of the meeting was to elect the Bishop of Kootenay, the Right Reverend P. Beattie, as chairman of the committee, to replace the former Bishop of Saskatchewan, the Right Reverend H. Martin, who retired in October.

Bishop Beattie will represent the Anglican Church of Canada at the 1960 meeting of the Central Committee of the World Council, at S. Andrew's Scotland, in August.

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