

THE ANGLICAN

Incorporating The Church Standard

No. 323

No. 1 Rawson Lane, Sydney, N.S.W.
Telephone MX 5488-9. G.P.O. Box 7002.

FRIDAY OCTOBER 17 1958

Registered at the G.P.O., Sydney, for
transmission by post as a newspaper.

Price: NINE PENCE

SYNOD IN BRISBANE DEBATES UNITY OF THE CHURCH LAMBETH FINDINGS REJECTED

FROM OUR SPECIAL CORRESPONDENT

Brisbane, October 10

The diocesan synod, which ended here last night, had a great time reversing itself on important matters—and succeeded in focussing what proved to be embarrassing attention on its members after one decision, in particular.

The only matter which gave rise to any sustained interest was a debate about church unity arising from the Lambeth Report. This, synod decided, was "premature."

The synod refused to accept a canon which would have lowered the voting age in church elections to eighteen years, and shelved until the next synod legislation to transfer certain of the Archbishop's powers to the Dean and Chapter of S. John's Cathedral.

The brightest hour of the proceedings was devoted to detailed addresses by the Venerable H. J. Richards and the Reverend D. Williams, who spoke about Group Life Laboratories and Parish Life Conferences.

Both speakers "got across" to the synod what these techniques can mean in deepening and quickening the life of the church, and the synod unanimously endorsed their use in the diocese. The church building programme produced no debate. Migration, that subject of "great importance," as the Archbishop described it, was considered desultorily in a languid and uninspired debate.

CHALLENGE IGNORED

The Lambeth challenge to the whole church went unanswered, save for the matter of re-union following a motion by the rector of All Saints, Wickham Terrace, the Reverend A. P. B. Bennie, who moved that:

In the opinion of this synod, any negotiations for re-union of the Church of England and any other religious body are premature until full reunion and inter-communion with the orthodox churches of the East have been attained.

"Let no one in this synod think that I am against the re-union of Christendom, or against reunion with any church," Mr. Bennie said.

But he said it was high time that someone challenged "the strategy and tactics of our leaders."

"We are deeply afraid at the attitude of our leaders. In this grave matter, they have put the cart before the horse," he proclaimed.

"We are Western European by origin and in our way of life, consequently we feel more at home with Western European churches, whether they are Roman Catholic or Free Churches."

SECULAR MATTERS

"On the other hand, the Church of England and the Churches of the East are separated mainly by secular and temporal matters."

"As far as Faith and Order are concerned, there are close affinities. There is an identity of faith and doctrine. The Anglican Church owes its system of government and organisation to the Eastern Churches."

The vice principal of S. Francis' College, the Reverend John Hazlewood, seconded Mr. Bennie's motion, followed by the principal of the college, Canon Ivor Church, in support.

The Archbishop suggested that the synod might perhaps think

twice before voting against the unanimous verdict reached at Lambeth; but Mr. Bennie's motion was carried.

The debate naturally attracted considerable attention outside, and was well reported. The several Protestant bodies began to make protests in private, and what proved to be a majority of members of the synod had second thoughts.

In the event, after a hectic two-hour debate which ended shortly before midnight last night, the synod watered down its earlier resolution and substituted instead one worded:

"That, in the opinion of this Synod, any negotiations between the Church of England and any other religious body should give full weight to the widely felt concern that essential Church of England principles should not be compromised in the course of such negotiations, and that no such negotiations should continue if it would hinder or delay reunion with the Orthodox Churches of the East."

ARCHBISHOP'S HELP

A further resolution, inspired by Archbishop Halse, was also passed:

"That this Synod has heard with interest that the Ceylon scheme for church union has been approved unanimously by the Lambeth bishops, and it will pray that the movement may be guided and inspired by the will of Christ to hasten inter-communion with the churches of the East."

The synod was noteworthy for the lethargy of its floor members.

In debate after debate, the same half-dozen "old stagers" put in their contributions, some-

times at great length; but fully 75 per cent. of the synodsmen failed to get to their feet once during the three days, except to hustle down to S. Luke's Crypt for the free (and sumptuous) teas at 6 p.m. each day.

They did not even have a division to stir them.

ARCHBISHOP OF YORK ON METHODS OF BIBLE STUDY

FROM A CORRESPONDENT

York, October 9

In his October letter to the Diocese of York, the Archbishop of York, the Most Reverend A. M. Ramsey, calls the attention of the clergy to the resolution of the Lambeth Conference which deals with the study of the Bible.

This resolution calls upon the Churches of the Anglican Communion "to engage in a special effort during the next ten years to extend the scope and deepen the quality of personal and corporate study of the Bible."

"Ten years!" says the Archbishop, "it is exciting to think what a parish, and what an individual churchman might accomplish in that time."

The Archbishop suggests ways in which Bible study may take a more important part in the life of the parish church.

He says, "Let the lessons in church be read as well as is possible. The preparation of the reading of lessons is a part of the parish priest's duty."

The Archbishop encourages the use of the "Revised Standard Version" as it achieves greater intelligibility without loss of dignity. He says that when people follow church lessons in the Bible it is "immensely edifying."

He advises the clergy to expound the Scriptures in the pulpit; many sermons are lectures round and about the Bible, "dates and authorship can easily be boring."

What is needed, he says, is the "exposition of the Scriptures with enough background information to get the setting of the book vivid and intelligible."

He suggests "courses on some of the great words of the Bible, or upon episodes in the life of our Lord."

With a competent leader, group study of the Bible will be found to have an influence on the life of the students. In some parishes groups could make use of extra-mural classes provided by universities.

He says that we shall find prayer easier if "our souls have just received what God gives through the reading of His word."

"Prayer is always difficult; we try to give what we can to God, often with cold hearts, weak wills and dull imaginations. How much better if when we pray we try to let God give us what He will through our reading of the Bible."

The Archbishop's last point is on the unity between word and Sacrament.

"In the Holy Communion we have near us the presence of our Lord, but Christ is also near us in the Word."

"By grasping the Epistle and Gospel as the Word of God to our souls, we shall the more vividly respond to our Lord's sacramental presence and gift."

RUSSIA TO CONFER WITH W.C.C.

THE "LIVING CHURCH" SERVICE
New York, October 10

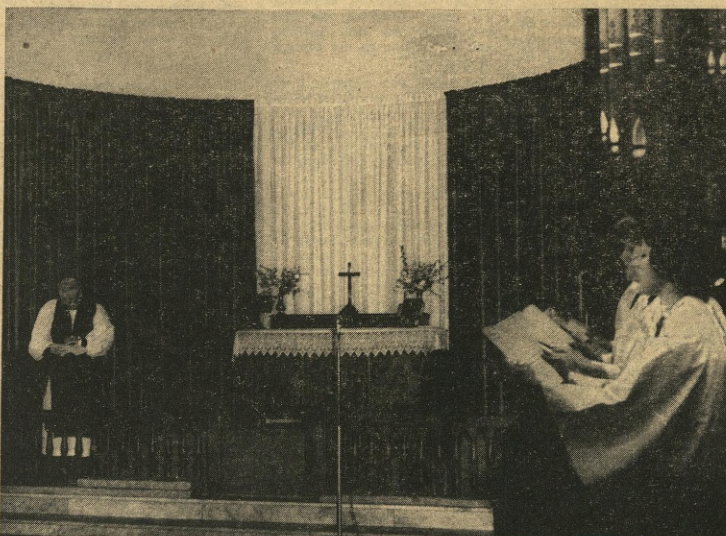
The chairman of the Central and Executive Committees of the World Council of Churches, Dr. Franklin Clark Fry, says the Russian Orthodox Church is planning a full schedule of contacts with the W.C.C. before deciding to become a member.

He says that the Russian Church will confer with seven other Orthodox bodies in Eastern Europe before it makes a final decision.

Two or three leaders of the Russian Church are to go to World Council headquarters in Geneva to confer with senior staff officers there.

Dr. Fry says that a bishop or professor of theology in the Russian Church will be invited to lecture at the Ecumenical Institute in Bossey.

REDEDICATION OF OLD WINDSOR CHURCH



The Primate, the Most Reverend H. W. K. Mowll, rededicating the 138-year-old Church of S. Matthew, Windsor, in the Diocese of Sydney, last Sunday afternoon. (See story page 10).

DEDICATION OF ORGAN

FINE SERVICE IN HOBART

FROM A CORRESPONDENT

Hobart, October 12

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, dedicated the rebuilt organ in S. David's Cathedral, Hobart, on October 3.

A crowded congregation took part in the impressive service, during which Mr. Raymond Greaves, the overseas representative of Messrs J. W. Walker & Sons, who, with Mr. Keith Davis, of Launceston, had rebuilt the organ, handed the instrument over to the Dean of Hobart, the Very Reverend H. P. Fewtrell.

A DEMONSTRATION

The cathedral organist, Mr. John Nicholls, gave a recital which amply demonstrated the many fine features of the organ.

The programme included the Fantasia in F Minor by Mozart, a set of Choral Preludes and the Fugue in E Flat by Bach, also works of the British composers Purcell, S. S. Wesley and Stanford.

The cathedral choir sang the *Te Deum* to the setting of Stanford in B Flat, and the hymn "All people that on earth do dwell" to the Coronation setting by Vaughan Williams.

The organ retains the splendid tonal qualities of the century-old Bishop and Starr organ. Many new stops have been added, which blend well with the old pipe-work to make what is now the finest organ in Tasmania.

BISHOP SEEKS THREE PRIESTS

ANGLICAN NEWS SERVICE

London, October 9

The Bishop of Honduras, the Right Reverend G. H. Brooks, addressed the Honduras Diocesan Association in London on September 30.

There are only six priests in the diocese, and this number will be reduced to five on the departure of the Archdeacon of Belize, the Venerable Rowland Taylor, who has been in British Honduras for six years. Three more priests are urgently needed.

DR KNOX SUCCEEDS BISHOP LOANE AS PRINCIPAL OF MOORE COLLEGE

The trustees of the estate of Thomas Moore have appointed the Reverend David Broughton Knox to be Principal of Moore Theological College, Sydney, in succession to the Right Reverend M. L. Loane.

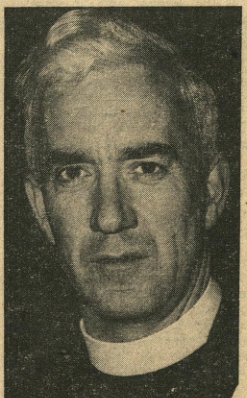
Dr. Knox, who is a son of Canon D. J. Knox, has been Vice-Principal of the College since 1954.

He is to take up his new post in January next year.

Dr. Knox was educated at Knox Grammar School, Sydney, and at the Universities of Sydney, London and Oxford.

He graduated with second class honours in Greek at Sydney in 1937, took a second class in the London B.D. examination in 1941 and proceeded to the degree of Master of Theology in the same university in 1949. He subsequently went up to Oxford—S. Catherine's Society—and proceeded to a D.Phil. in 1953.

During the Second World War, from 1943 to 1947, Dr. Knox served as a chaplain in the Royal Naval Volunteer Reserve. He was made deacon in 1941



and priested in 1942, and served his first curacy at S. Andrew-the-Less, Cambridge, to which he remained attached during his Naval service.

On returning to Australia after the war, in 1947, Dr. Knox was appointed assistant minister at S. Andrew's Cathedral, Sydney, and Resident Tutor at Moore College. He took leave of absence from 1951 to 1953 while working for his Oxford degree, and rejoined the staff of Moore College upon his return to Australia the following year.

Dr. Knox married in 1950 Ailsa, daughter of Dr. Rex Lane and Mrs. Lane, of Pymble, N.S.W. Mrs. Knox had for some time before her marriage been on the staff of the Concord Repatriation Hospital, Sydney. They have three daughters and a son.

11,000 ATTEND SERVICE

CONVENTION IN THE U.S.A.

THE "LIVING CHURCH" SERVICE

New York, October 10
More than 11,000 persons attended the opening service of the 59th Convention of the Protestant Episcopal Church in the United States of America, held in the Exhibition Hall at Miami Beach, Florida, last Sunday.

Barely completed in time for the event, the great hall can seat 15,000.

The Bishop of North Carolina, the Right Reverend E. A. Penick, conducted the service.

Three groups proceeded simultaneously into the great hall, each led by crucifers and torches or banners. These consisted of the delegates to the triennial meeting of the women of the Church, the lay deputies and officers of National Council, and the clergy of South Florida and clerical deputies to the Convention.

After the other processions were seated, the House of Bishops, visiting bishops, and the official party, proceeded down the centre aisle.

VISITING BISHOPS

Visiting bishops included the Archbishop in Jerusalem, the Most Reverend A. C. MacInnes; the Bishop of Kobe, Japan, the Right Reverend M. H. Yashiro; and the Bishop of North Queensland, the Right Reverend I. W. A. Shevill.

Music was provided by a 700-voice choir from the Diocese of South Florida.

The presiding bishop, the Right Reverend H. K. Sherrill, preached on the eve of his retirement.

He called upon General Convention to pay special attention to three of the matters which would come up for discussion—the proposals on South India, made by the Ecumenical Commission appointed by the Convention of 1955; the report of the commission on the organisation and structure of the General Convention; and the budget of the capital needs of the Church for the next triennium.

700th ANNIVERSARY AT SALISBURY

ANGLICAN NEWS SERVICE

London, October 8.
The celebrations in connection with the seven hundredth anniversary of the consecration of Salisbury Cathedral came to an end with three special services on September 29 and 30.

On the Monday more than two thousand representatives of all the local authorities in the diocese attended a special service.

Present were the Lord-Lieutenant of Wiltshire, Lord Herbert, and Lady Herbert, the Mayor of Salisbury, Councillor A. A. Maidment.

Canon Roger Lloyd, of Winchester, preached, in the absence owing to illness of the Bishop of Sheffield, the Right Reverend L. S. Hunter.

A second service was to have been held for the combined parishes of Wiltshire and Dorset, but the demand for seats was so great that a separate service was held for each county.

MARRIAGE GUIDANCE IN THAILAND

FROM OUR OWN CORRESPONDENT

Kurunagala, October 8
The Archdeacon of Kurunagala, the Venerable James Amerasekera, has returned from a three-month seminar on Marriage Guidance and Family Life Education at Chiangmai, Thailand.

It was designed to train men to become "acknowledged leaders and experts not only in their own Churches and denominations but possibly in their countries too."

Since his return the archdeacon has inaugurated a series of conferences and talks for the training of local leaders.

NEW PROVOST INSTALLED

REBUILDING AT COVENTRY

ANGLICAN NEWS SERVICE

London, October 8.
The Bishop of Coventry, Dr C. K. N. Bardsley, described the tasks ahead of the new provost as "the most thrilling and demanding in the Church of England."

He made this remark in the course of his sermon after he had installed the former vicar of St. Mary's, Southampton, the Reverend H. C. N. Williams, as Provost of Coventry, on September 27.

The ceremony was the first of its kind since 1933, when the former provost, the Very Reverend R. T. Howard, began the period of office which witnessed the destruction of the cathedral in the great blitz.

Borne at the head of the procession, which included visiting provosts and Free Church ministers, was the cross of nails made from the twisted metals left by the fire.

Mr Williams has also been entrusted with the small parish in which the cathedral stands.

Dr Bardsley said that the new provost has a position of very great responsibility. Not only has he been called to complete the rebuilding of the cathedral, which is due for consecration in 1962, but also to make it a living, vital force in the life of the city, the county, the country and the world.

"We have reached a turning of the ways . . . morality is at a very low ebb, and there is a need for a drastic spiritual awakening."

"Coventry Cathedral can be a platform for bold and prophetic utterance. It can also be a rallying point for the Church, giving to the Church a new vision of the potentialities of clear-sighted reforms in worship and service," he said.

POPULAR REPORT ON LAMBETH

ANGLICAN NEWS SERVICE

London, October 10
The Society for the Promotion of Christian Knowledge have published a "popular" report on the Lambeth Conference, entitled "Lambeth, 1958, and You."

It is in the form of an illustrated magazine, including a large number of striking photographs from all parts of the world, and should have a much wider appeal, both inside and outside the Church, than the more formidable official Lambeth Report.

Its purpose, stated in its preface, is "to start you thinking about the decisions of the Lambeth Conference."

The society is also producing a series of books, one on each of the five topics discussed at Lambeth; the first, on the family, will appear shortly.

ECUMENICALS MEET IN BOSSEY

ECUMENICAL PRESS SERVICE

Geneva, October 10
Forty-two students, from 21 nations and representing 11 denominations, enrolled this month at the Graduate School of Ecumenical Studies at Bossey, Switzerland.

They are studying problems of ecclesiology and missionary practice in the "Roman Catholic World," and are to discuss the attitude of the Roman Catholic Church towards the ecumenical movement.

The subjects include the history of the ecumenical movement, Bible study, an introduction to the theological thought of different continents, and introduction to worship and spiritual life in communities, and reports from various Churches.

The students will visit the Geneva headquarters of the W.C.C. and hear lectures from the general secretary, Dr W. A. Visser 't Hooft.

BISHOP DE MEL BACK HOME

CHURCH COUNCIL IN CEYLON

FROM OUR OWN CORRESPONDENT

Kurunagala, October 8
The annual Diocesan Council of the Diocese of Kurunagala, Ceylon, met last week.

The Bishop of Kurunagala, the Right Reverend Lakdasa J. De Mel, was the celebrant at the Holy Eucharist in the Cathedral Church of Christ the King before the sessions.

Referring to the cathedral, the bishop said: "We are building a House of Prayer to the Glory of God."

"Such gifts as God has given to us as a nation in things material or spiritual must be offered back to Him."

"The gifts of national architecture, music, art and language will all be offered back to Him in gratitude for all the Spirit of God has taught us and our ancestors in our long history."

NOBLE HERITAGE

"We received a noble heritage from the northern Church and the missionaries she sent, but the responsibility rests with us now. We ask for strength before God's throne to face the coming days."

The cathedral, considered by many to be one of the noblest in Asia, is nearing completion. The council resolved that the building would be completed next year. It is hoped that the dedication festival will take place on January 6, 1959, when a number of bishops from abroad are expected to take part in the celebrations.

The report of the Standing Committee gave some account of the bishop's visit to England for the Lambeth Conference.

He also preached in Armagh Cathedral, and attended the General Synod of the Church of Ireland.

At Lambeth the bishop was episcopal secretary of the committee of racial relations. Later he went to Denmark for the executive committee meetings of the World Council of Churches.

NEW DIOCESES IN AFRICA

ANGLICAN NEWS SERVICE

London, October 6
The Bishop on the Upper Nile, the Right Reverend Lucian Usher-Wilson, forecasts the division of the Diocese of the Upper Nile into three separate dioceses.

The bishop, writing in his diocesan magazine, says that there would be cathedrals at Mbale, Soroti and Gulu.

Last year the Bishop of Uganda, the Right Reverend L. W. Brown, forecast the division of the Diocese of Uganda—the diocese is now divided into five suffragan areas.

It is expected that one of the provinces in East Africa in the Lambeth Conference report will result from the developments now taking place in Uganda.

The other province involves the dioceses of Mombasa, Central Tanganyika, Masai, South-West Tanganyika and Zanzibar.

W.C.C. APPOINTMENT

ECUMENICAL PRESS SERVICE

Geneva, October 10
Dr Nick A. Nissiotis, of Athens, Greece, has been appointed as assistant director of the World Council of Churches' Ecumenical Institute at Bossey, near Geneva.

Dr Nissiotis received his bachelor of divinity degree in Greek Orthodox theology, and his doctorate from the University of Athens.

He has studied at the S. Thomas Aquinas Philosophical Institute in Louvain, Belgium.

He has served as vice-chairman of the World Christian Youth Commission, and was a member of the youth delegation at the first assembly of the W.C.C. in 1948. Dr Nissiotis was one of the founders of the inter-Orthodox youth movement, "Synesmos."

CHURCH AND POLITICS

LABOUR PARTY CONFERENCE

ANGLICAN NEWS SERVICE

London, October 9
"There is a close bond between religion and public life in Britain," said the Archbishop of York, the Most Reverend A. M. Ramsey, at Scarborough on September 28.

He was preaching to delegates attending the Labour Party Conference at Scarborough.

The lessons were read by the Leader of the Labour Party, Mr Hugh Gaitskill, and the deputy leader, Mr James Griffiths.

The archbishop said that their presence at the service was a symbol of the bond.

"The history of the Labour Movement in this country could not be told without reference to those men, particularly in its early days, whose place in that movement was inspired by deliberate Christian convictions."

"On the other hand, churchmen in this country are increasingly conscious that the gospel they preach is not a gospel unless it has corollaries for every part of human life," he said.

MODERN HOUSE FOR BISHOP

PLANS AT NORWICH

ANGLICAN NEWS SERVICE

London, October 9
The Church Commissioners, who are responsible for the maintenance of bishops' houses throughout the country, have decided that Norwich should have a new, modern house.

The large historic palace, in which the bishop lives, dates from the 11th and 12th centuries.

It is a very large building, five storeys high, and difficult to re-plan on modern lines. In fact, the cost of altering the palace would be greater than that of building a small, new house.

The new house will be built in the garden of the old palace, and will contain a "room chapel," an office for the bishop's secretary, a room for diocesan meetings and other functions and a room for chauffeurs—for the occasions when the Queen or other members of the royal family visit the bishop's house and accommodation is needed for giving meals to their staff.

The old palace may possibly be let to Norwich School.

CHURCH BEGGING "UNWORTHY"

ANGLICAN NEWS SERVICE

London, October 10
The system of begging on which churches rely to keep going is unworthy of Christians, said the Provost of Southwark, the Very Reverend George Reindorp.

He was speaking at the sixth annual service of the Wembley, Harrow and District Federation of the Church of England Men's Society, held at All Saints', Queensbury.

"It is wrong and it must stop," he said. "No matter what the pleasure given to the ladies who make tea cosies for the annual sale of work, we must form the habit of giving to our churches direct from our pockets—which means our hearts."

If everyone were to give a penny each week the problem of money would never arise again, he said.

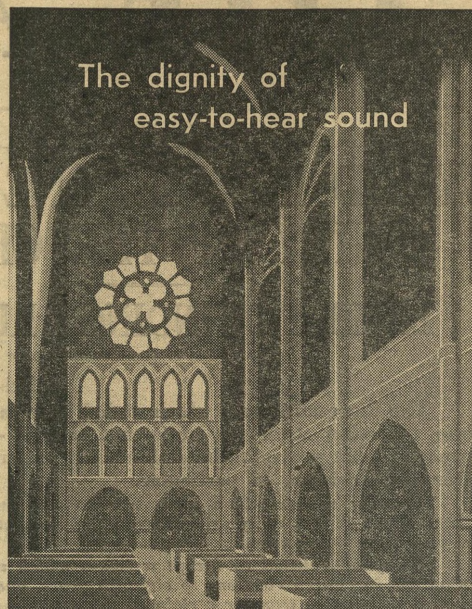
THIEF STEALS ROBES

ANGLICAN NEWS SERVICE

London, October 6

While the Bishop of Bradford, the Right Reverend Donald Coggan, was giving the harvest-time Epilogue on B.B.C. Television from Manchester on the last Sunday in September, a thief stole the bishop's robes.

They were in a case in his car parked outside the broadcasting studios.



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THE BIBLE SOCIETY HOLDS A DINNER ONLY "LEADERS" PRESENT

By A STAFF CORRESPONDENT

The British and Foreign Bible Society held a kind of modified Loyalty Dinner in a Sydney restaurant last Friday, October 10.

The object of the exercise was to present "leaders" of the church and of the several Protestant denominations, as far as could be understood, a plan of some kind.

What the plan was, precisely, was not actually explained at the dinner; but some hints were gleaned from an eight-page brochure handed out afterwards.

The Bible Society, for the first time in its history, it seems, has been compelled through lack of money to slow down production of urgently needed Scriptures. One effect of fund raising schemes, it further appears, has been that parishes have not supported the work of the Society as they should.

Why a dinner—a very bad two-course one at that—was necessary was not apparent, unless there was no other way of getting all the Protestants and many smaller sects (excluding, strangely, the S.D.As.) in the one room simultaneously.

Your correspondent was fortunate in drawing a genial Salvation Army officer as dinner companion. He surveyed the scene and agreed that we "leaders" were a solemn lot.

The Primate was present at the beginning of the dinner, but had to leave shortly afterwards for another engagement. No information was given by the Bible Society on the identities of the remaining diners; but the company consisted of "leaders," so it may safely be inferred that everyone who was anyone was present—including four puzzled journalists.

A N.S.W. Supreme Court Judge, Mr Justice Richardson, was in the chair. He spoke, and so did the Reverend Alan Scott—very well, too—and Mr Harold Bragg, Canon H. M. Arrow-smith also spoke.

The Bible Society itself had pictures taken of the occasion; what has happened to these is unknown to your correspondent.

Altogether, it was not the brightest of functions, and it

can only be hoped that it brings about happier results than it deserved, for the Bible Society can only continue its magnificent work if it is properly supported.

FETE TO BE HELD AT BOYS' HOME

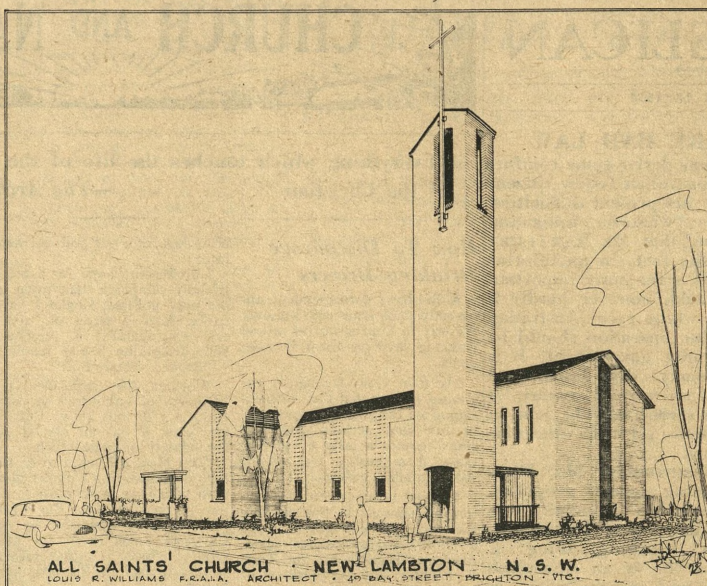
The Charlton Home for Boys, Glebe Point, Sydney, is holding a fete on November 1 in the grounds of the home.

In the past sixteen years 600 boys, mostly from the courts, have passed through the home. About 90 per cent. of all boys who have left the home are doing well.

The fete is to provide funds for repair and replacement of furniture and furnishings.

Opportunity will be given at the fete for visitors to inspect the home.

SKETCH OF ALL SAINTS', NEW LAMBTON



ALL SAINTS' CHURCH, NEW LAMBTON, N. S. W.
LOUIS R. WILLIAMS, F.R.A.S.A., ARCHITECT, 40 BAY STREET, BRISBANE, VIC.

A Melbourne architect, Mr Louis R. Williams, designed the church of All Saints, New Lambton, in the Diocese of Newcastle. Tenders have been received, and it is expected that building operations will begin very soon. The Rector of All Saints' is the Reverend M. G. S. Nickolas.

SETTLEMENT AT LARA

BROTHERHOOD'S VENTURE

FROM A CORRESPONDENT

Melbourne, October 10
The Brotherhood of S. Laurence is making definite plans for a new settlement at Lara, Victoria.

Building operations will begin at the end of the year, and the S. Laurence Park Council is enthusiastic about the success of the new venture.

The headmaster of Geelong Grammar School, Dr Darling, a member of the council, has promised the full support of the school. Masters and boys have surveyed the land, drawn the necessary plans and undertaken to lay out part of the grounds.

Apex Clubs, Trades Hall, Rotary and the Y.M.C.A. have also promised support: the furnishing of a visitors' block has already been promised.

One cottage is to be built from "The Better Way Fund," but the S. Laurence Park Council is to be responsible for the money needed for the erection of the other buildings.

BISHOP LAUNCHES APPEAL FOR NEW CHURCH SCHOOL

FROM A STAFF CORRESPONDENT

Adelaide, October 8

The appeal of the Bishop of Adelaide, Dr T. T. Reed, for £100,000 to found a Church of England school at Elizabeth is an educational landmark.

The Church of England has not founded a school of this kind in South Australia for more than one hundred years.

In his appeal, the bishop said that Church schools helped foster Christianity, which is the basis of our democracy.

Talents of leadership and independence of character were encouraged in the pupils of Church schools, he said.

The General Manager of the South Australian Housing Trust, Mr A. M. Ramsay, who is responsible for the development of Elizabeth, the new satellite town

to the north of Adelaide, supported the bishop.

He said that the pattern of the future of Australia was being set at Elizabeth, where a rapidly expanding young industrial community was being established.

The population would increase rapidly in the sixties, and the early establishment of schools in the town would be one of the greatest stabilising factors in the area.

The Headmaster of Pulteney Grammar School, the Reverend W. R. Ray, said that schools such as Queen's were a national

asset. They developed independence of thought, opinion and judgement, a quality priceless in the community.

The true meaning of "the old school tie" was a community of fellowship, which came from a community of worship, he said.

Plans for building the junior school are well in hand. Gifts to the school are an allowable income tax deduction. They may be sent to the Hon. Secretary, Queen's School Incorporated, 7th Floor, Da Costa Building, Grenfell Street, Adelaide.

PATRON SAINT HONOURED AT S. FRANCIS' COLLEGE

FROM OUR OWN CORRESPONDENT

Brisbane, October 14

Dull weather on Saturday prevented the holding of the festival service in honour of S. Francis of Assisi, patron saint of S. Francis' College, Brisbane, on the lawns beside the college.

The festival service was therefore held in the chapel of the Holy Spirit at Bishopsbourne.

Many of the 200 who attended the service had to stand, as the chapel was built to accommodate about 80 people.

The college choir, famous in Brisbane for their singing, sang the plainsong chants, in the beautiful performance of the simple Anglican liturgy.

At the conclusion of the breakfast which followed the service, the Archbishop of Brisbane, the Most Reverend R. C. Halse, spoke about the spirit of S. Francis.

The final ceremony was the

presentation of prizes to two students who topped the class in the preliminary year at the college.

The service is an annual occasion eagerly looked forward to by those of the 700 "Friends of S. Francis' College" who are able to attend.

More than 50 students are expected at the college next year; for some time the "Friends" have been working to finance the building of a dining-recreation-accommodation block.

MISSIONARY FOR NEW GUINEA

Miss Judith Webb was commissioned for work as a teacher in the Diocese of New Guinea by the home secretary of the Australian Board of Missions, the Reverend T. B. McCall, during a celebration of the Holy Communion at S. Gabriel's School Chapel, Waverley, on October 13.

Miss Webb has been on the staff of S. Gabriel's School since she finished her missionary training at the A.B.M. House of the Epiphany, Stanmore.

She sailed for New Guinea on October 14.

CLOSE OF THREE YEAR EVERY MEMBER CANVASS

FROM A CORRESPONDENT

Geelong, October 8

A parish dinner was held in the Peace Memorial Hall of All Saints', Newtown, Geelong, on October 3 to mark the close of the first three years of the stewardship canvass.

The people's warden, Mr R. Romney, who presided, appealed for a more active witness in the worshipping fellowship of the church.

He said that there should be a greater warmth and friendliness shown to new parishioners and visitors, and a return to family worship, a greater consciousness of God's presence in daily life. Sacrificial giving as a thanksgiving for our daily blessings should continue, he said.

A member of the canvass committee, Mr V. Robley, said that those who met that evening for a common meal had the opportunity to discuss the working of the Christian family.

In reviewing the past, the chairman of the collection committee, Mr J. Backhouse, said that, in the three years since the Every Member Canvass was introduced, the parish had received £11,720 in the envelopes and £4,446 in the offertory plates.

Necessary repairs to the church and vicarage were completed, the Peace Memorial Hall finished, an assistant priest en-

gaged and the vicar's stipend increased.

Larger contributions were made to the Australian Board of Missions, to the Home Mission Fund, and a donation was made to the appeal for the clergy training fund.

Mr Backhouse outlined the church's future needs, which concluded the building of a chapel for All Saints' and the provision of heating in the Peace Memorial Hall.

A.B.M. TO WELCOME BISHOPS HOME

The New South Wales executive of the Australian Board of Missions is planning a service and reception in Sydney to welcome home the bishops who are members of the board.

Evensong will be sung in S. Andrew's Cathedral at 7.30 p.m., on November 19. The Primate will preside at the service; the preacher will be one of the returning bishops.

The reception will be held in the chapter house after the service.

TEACHING THE SCRIPTURES

FROM A CORRESPONDENT

Armidale, October 8

A course of lectures on the teaching of Scripture was given at the Armidale Teachers' College during the September vacation.

The course was sponsored by the New England Ministers' Fraternal. The principal and staff of the Teachers' College arranged the course, and delivered some of the lectures.

More than forty ministers of various denominations came from the north coast and the far west. They found the course most helpful.

Books and aids to Scripture teaching were on display, and demonstration lessons were given at the Armidale Demonstration School.

The Council for Christian Education in Schools hopes that courses similar to this will be given regularly by the Armidale Teachers' College.

BELLS CHIME FOR THE POPE

FROM A CORRESPONDENT

Melbourne, October 12

On Friday evening, October 10, a team of bellringers from S. Paul's Cathedral, Melbourne, rang a muffled peal of Grand-sire Triples on the bells of S. Patrick's Cathedral, on the occasion of the death of Pope Pius XII.

ARCHBISHOP WOODS AT IVANHOE GRAMMAR SCHOOL

FROM A CORRESPONDENT

Melbourne, October 13

The Archbishop of Melbourne, the Most Reverend Frank Woods, paid his first visit to Ivanhoe Grammar School on October 8. His Grace was received by the headmaster, Mr V. R. C. Brown, and Mrs Brown.

After having been introduced to the masters and prefects, His Grace attended assembly in the school hall.

His Grace addressed the boys after prayers, referring to his recent circuit of the world going to and returning from the Lambeth Conference.

Referring to one of the aeroplanes in which he travelled, he said that the cockpit impressed him in three ways—firstly, the fact that much of the plane's control was automatic; secondly, the skills of the crew and, finally, the presence and leadership of the captain.

These three things, said His Grace, are in our own lives and are the concern of the school, especially of the Church school.

Our bodies are, in many respects, automatic—we do not have to think about our next breath or taking a step; however, skills—such as physical fitness—are necessary in keeping the body running well.

Finally, however, there is that thing called "character" which needs must pervade all of the other aspects of life; and character concerns the will, and the will involves the spirit, and being the spirit is God.

The president of the School

Council, Canon R. M. H. Hudson, moved a vote of thanks to the archbishop for his address.

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The Anglican Press Limited

3-13 QUEEN STREET, SYDNEY, N.S.W.

THE ANGLICAN

FRIDAY OCTOBER 17 1958

HARD CASES MAKE BAD LAW

MR ALBERT NAMATJIRA may derive some comfort from the fact that all his Australian fellow citizens will sympathise with him in his present difficulties. The fact remains, however, whatever mitigating circumstances there may be, that MR NAMATJIRA has been found guilty on the facts in an inferior court of breaking the law. It is far more important that the law should be upheld, however hardly it may appear to bear on one whom every Australian is proud of, than that its due operation should be interfered with by the executive government. It is deeply regrettable that many well-intentioned Christians, ignoring the fundamental principles involved in MR NAMATJIRA's case, should join in the clamour to have his sentence set aside otherwise than by the normal processes.

THE MINISTER FOR TERRITORIES, MR PAUL HASLUCK, has shown a becoming sense of propriety, together with wholly creditable humanity, in refusing to interfere, and in making his reasons clear. It would be a shocking thing if MR NAMATJIRA, for all that he is an Australian citizen with the same rights and responsibilities as the rest of us, were to serve a sentence in the same gaol as Australians of European descent who had become enmeshed in the toils of the law. At the same time, MR NAMATJIRA is a citizen, and he must therefore shoulder his responsibilities. MR HASLUCK's public assurance that, if MR NAMATJIRA does in fact pay the penalty for his breach of the law, he will do so "in the open, in his own country, and in conditions most likely to help him regain his own grip on life," is a happy example of one way in which the executive government, itself bound to obey the law, may yet temper justice with mercy.

An Out-of-Date Procedure

The appointment of DR D. B. KNOX to succeed BISHOP LOANE as Principal of Moore Theological College will not be universally welcomed—primarily, alas, on somewhat narrow personal grounds. The manner and method of his appointment, however, raise in themselves certain questions of principle which have nothing whatever to do with personalities.

The responsibility for appointing the Principal rests with the Trustees of the estate of the late Thomas Moore. THE MOST REVEREND THE ARCHBISHOP OF SYDNEY is *ex officio* chairman of the board of three trustees; the other two are a senior priest (actually retired) and a senior layman of the diocese. The Trustees are self-perpetuating. They are neither responsible to nor controlled in any way by the diocesan synod (save that the synod, it might be said, elects one who will become chairman of the Trustees from time to time). Like the body which exercises almost identical powers over Ridley College, Melbourne, they cannot be removed, nor can their powers be curtailed or altered.

Now, it is no secret in the present case that another gentleman than DR KNOX was considered for the post. It is credibly reported, indeed, that he was pressed to accept it, but that he felt he was called elsewhere. It is true that there are very great differences between a theological college and a university, or a university college. All have this in common, however, that they are concerned to maintain certain academic standards. It is a matter of experience in academic life that there is only one way in which to get the best applicants for academic posts: to advertise them. No attempt was made to advertise the post in this case, any more than it was made in the case of DR BABBAGE's appointment to Ridley College some years ago. It might well be that in neither case would an applicant more suitable than the gentleman actually appointed have come forward, although it so happens that DR KNOX, whose examiners for his several university degrees have not on any occasion seen fit to place him in the First Class, would himself be the last person to lay claim to scholarship of any high order; but this is not the point. Much more than academic qualifications are called for in a theological college principal.

There is no ground—apart perhaps from their failure to advertise the post—upon which to criticise the Trustees, who have no choice but to act in accordance with the strict terms of their appointment. There are many other Trustees similarly placed. It is obvious, however, that the present one is not the ideal way of appointing the Principal of Australia's oldest and largest theological college, and for the sake of the college, the diocese and the Province it is time the system was altered.



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

How To Discourage Drinking Drivers

A Brisbane correspondent apparently joins issue with me over the way to treat motorists whose drinking involves them in accidents.

My own view, frequently expressed here, is that their licences should be cancelled, permanently or for long periods, and that some require a taste of gaol to make them realise the serious nature of their offence.

Without reference to any particular comment in this column, the correspondent has sent me a three-page cyclostyled statement on "The Alcohol and Traffic Problem" by the president of an American insurance company with this note:—"Worth considering, isn't it? Seems a more Christian and sound approach to me."

The pamphleteer's main point is that friendly persuasion to make total abstinence a way of life is the best way to deal with this problem. I don't dispute that. But it is a counsel of perfection, with no prospect of total achievement, so surely we must try other methods, too, to remove from the road drunken driving menaces who will not heed friendly or any other kind of persuasion.

But the pamphlet (far too long for much quotation) does give some support to my own line of argument that legal action is necessary to make the roads safer. It is only fair, however, to note that it advocates "thinking in terms of prevention and not in terms of punishment."

It cites cases to show that only 0.05 per cent. of alcohol in the blood has been sufficient to cause nearly half of the fatal accidents (presumably in the United States) for which drinking drivers have been blamed.

"We need to find the point at which alcohol impairs driving ability," says the insurance president. "Then we need to educate every driver we can lay hands on to this information so that he will not drive a car with that amount of alcohol or more. And we need to make it illegal for him to operate a car with more than that amount of alcohol and set up a legal system that will so successfully discourage him that, even if he is not a man of goodwill, he will not do it."

Yes, sure. But, while we are working up to the millennium, I fear we will also have to "discourage" by punishment, too.

Can We Keep An Election Campaign Friendly?

Is this to be a nice friendly Federal election campaign? It's probably too early to say, because only candidates and party organisers seem much interested in it yet.

Most electors don't even know who their prospective candidates are. Their current speculations are turning more on the chances of various members of a rather younger band of men of wider reputation in "making" the Australian team to meet the M.C.C. in the first Test in Brisbane, beginning on December 5.

But, with the Labour Leader, Dr Evatt, firing the first shot in the political battle in Sydney this week, attention will be drawn increasingly from now on to the election on November 22, just over five weeks away.

The fortnight's calm between the rising of Parliament and the beginning of the campaign could be a good thing if it helps to extract some of the customary

bitterness from our political warfare.

I drew some hope for a more friendly campaign than usual in the only political slogan I have so far seen—a series of "stickers" (incidentally, a reprehensible, disgusting habit) reading:—"Broke? Blame Bob."

Whether this proclaims the battle-cry of Labourites or communists I do not know. But, in any case, it has an almost affectionately intimate touch.

"Out Menzies!" used to be the type of Opposition trumpet blast with which we were most familiar in past contests. But when you call your opponent by his Christian name (even for alliterative effect), it rather softens your criticism of his economic policy.

Perhaps the Liberals could return the compliment with some such amiable slogan as: "Bewitched? Bewildered? Blame Bert."

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)

RADIO SERVICE: 9.30 a.m. A.E.T., 10 a.m. W.A.T.
October 19: United Nations Service from the Friends' School, Hobart. Preacher: Mr Wilfred Asten.

DIVINE SERVICE: 11 a.m. A.E.T., 10.30 a.m. W.A.T.
October 19: St. Andrew's Cathedral, Sydney. Preacher: The Right Reverend M. L. Loane.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.
October 19: "Some Contemporary Church Architecture"—Father Michael Scott, S.J.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T.
October 19: Combined Beaufort Methodist Churches, Perth.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T.
October 19: Canterbury Fellowship, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.
October 19: The Bishop of Nagpur, India, the Right Reverend J. W. Sudhi.

THE EPILOGUE: 10.55 p.m. A.E.T., 10.50 p.m. W.A.T.
October 19: Twentieth Sunday after Trinity. Broadcast from the B.B.C.

FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.
October 20: The Reverend A. C. Eadie.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.
October 20-24: The Reverend A. W. R. Milligan.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.55 a.m. W.A.T.
October 20-24: The Reverend Allan Macdonald.

DAILY DEVOTIONAL: 10 a.m. A.E.T. and W.A.T.
October 20: Mrs A. V. Maddick.
October 21: The Reverend John Conellan.

October 22: School Service—"Stories from the Old Testament"—"Wandering in the Wilderness."
October 23: The Reverend A. P. Campbell.
October 24: The Reverend A. C. Eadie.
October 25: The Reverend Alan Watson.

EVENING MEDITATION: 11.20 p.m. A.E.T., 11.45 a.m. October 25; 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.
October 20-25: The Reverend L. G. Gomm.

RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.
October 22: "A Layman's View"—Francis James, Journalist.

EVENSONG: 4.30 p.m. A.E.T.
October 23: St. John's Cathedral, Brisbane.

TELEVISION, October 19:

ABN2, Sydney:
11 a.m.: Divine Service from St. Paul's Church of England, Burwood, Sydney. Preacher: The Reverend R. A. O'Brien.
6.30 p.m.: "Jesus of Nazareth"—Part VI.

10 p.m.: "Discovering the Bible"—Professor J. Davis McCaughey.
ABV2, Melbourne:
11 a.m.: Divine Service from Chatswood Central Methodist Church, Sydney. Preacher: The Reverend C. F. Gribble.

6.10 p.m.: "Jesus of Nazareth"—Part VII.
10 p.m.: "Kirk and Church"—Dr Felix Arnott talks with Professor Crawford Miller on the Churches of Scotland and England.

Namatjira Needs Help, Not Gaol

Happily the sentence of six months' imprisonment imposed on the talented Aboriginal artist, Albert Namatjira, for a liquor offence has been suspended, following an appeal.

The magistrate seemed very reluctant to impose the sentence and Namatjira was told very clearly his right of appeal. Actually he served a few days in gaol before exercising that right.

While the magistrate apparently had no option but to impose the sentence, the minimum one prescribed by law, the incident has not enhanced Australia's reputation in the treatment of its Aboriginal people.

Namatjira's offence was that he had supplied liquor to another Aboriginal. But the intention of the law under which he was charged and sentenced is to punish white men who give liquor to debarré Aborigines.

Every thoughtful Australian is disturbed by the effect of liquor in demoralising Aborigines (and alcoholism is a major problem among white people, too), but few would argue that the gaoling of Namatjira, the most gifted member of his race, would make any worthwhile contribution to the solution of this problem as it affects Aborigines.

It is to be hoped that, whatever the outcome of the appeal, the law will be altered to give magistrates a discretion in such cases, and not compel them to prescribe gaol.

Namatjira has not lacked encouragement from his white friends and admirers in recent years. But he is still in need of their sympathetic and understanding help. Cannot ways be devised to ensure that he gets it? He is a distinguished Australian who deserves it.

We Don't Want Any More "Ghost Towns"

Most Australian "ghost towns" are the result of gold petering out. But a new danger to formerly bustling communities is arising from the outmoding of coal by cheaper fuels.

One cannot imagine that a town like Cessnock, on the northern coalfields of N.S.W., will be allowed to languish because mines are being closed there. But it took the Federal and State Governments an unconscionably long time to move to help that area.

Now another coalfields town, Wonthaggi, in Victoria, is disturbed about its future, because the Government of that State recently dismissed about 100 workers at the State colliery there and has announced that the remaining 400 will have to go, too, over a period.

One cannot justify the maintenance of uneconomic industries. But both Cessnock and Wonthaggi are towns on which considerable public money has been spent in schools and other community buildings, and enlightened statesmanship surely requires that alternative industries should be established by public funds if necessary—to protect these assets.

But, of course, the need for action must be primarily on the human basis. This nation is strong enough economically to give prompt and adequate aid to communities when it is beyond their own power to grapple effectively with the change in their economic circumstances.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

JESUS CHOSEN AS MEDITATOR

HEBREWS V, 1-10

LEST we should forget, and in our forgetting lose heart—for that is what seems to have happened to the Jewish Christians in Rome—the writer takes them and us back to the Old Covenant to make more real than ever the wonder of the Priesthood of our Lord and Saviour Jesus Christ.

God wants His children near to Himself. He will do all He can to make that nearness possible.

The one thing that can cause separation, as it did when Adam and Eve hid themselves among the trees of the Garden, is the fact of rebellion, the fact of sin.

But no man can choose this office for himself; there is a Divine call necessary, as there was in the case of Aaron and of those who followed him, for "no stranger who is not of the seed of Aaron may come near to burn incense before the Lord."

But, even though the writer mentions Aaron, the emphasis is not on privilege of succession, but on the moral urgency that the priest should be inwardly conformed to the will of God and the purpose of his office.

He is not confusing the Christian truth by appeal to an outworn institution, or pouring new wine into old bottles, he is absorbing old types into our Lord's fulfilment of them.

So the priest's function to offer gifts and sacrifice for sins expects in him a capacity to take in some sense the sins and frailties of men upon himself.

He must have sympathy (to suffer with) to the uttermost.

This is kept alive by the continuous duty he has (Leviticus 9: 7, 16, 17) to make offerings for magistrates, as well as for the people. He is one with them.

Thus, Jesus was chosen, cf. Psalms 2: 7; 110: 4, and how deeply He entered into our human lot these verses 7 to 10 declare.

This experience drew from Him His prayers and entreaties, cries and tears.

Did the writer have in mind the prayers in the Upper Room and in Gethsemane, as he shows to us what it meant to Jesus to be Son and Priest and to be both together?

"He learned obedience by the things he suffered," and to the writer these sufferings and prayers were part of the oblation the author of our salvation made on our behalf.

This writer is more sensitive to this side of the human story of Jesus than any other writer in the New Testament.

Of this he is sure, that our Lord's priestly work for us exceeds anything the Aaronic priesthood can provide, and he will seek to explain it to us, difficult though it will be.

CLERGY NEWS

FEET OWES, the Reverend N. B., deacon in the Parish of Cootamundra, Diocese of Canberra and Goulburn, has joined the staff of St. John's, Wagga Wagga, in the same diocese.

HOLMES, Canon W., Rector of Murrumbidgee, Diocese of Newcastle, will retire from the ministry on October 30.

LEASK, the Reverend K. J., Rector of Cook's River, Diocese of Sydney, to be Rector of Dural, in the same diocese.

CLERGY ILLNESS

DONOGHUE, the Reverend J. G., Rector of Murrumbidgee-Harden, Diocese of Canberra and Goulburn, entered a Sydney hospital early this month for surgical treatment.

HART, the Reverend W. F., Vicar of St. Anselm's, Middle Park, Diocese of Melbourne, is a patient in Heidelberg Repatriation Hospital, Melbourne.

VICE PRESIDENT OF C.E.H.S. HONOURED

The Senior Vice-President of the Church of England Historical Society, Mr P. W. Gledhill, has been appointed the first Fellow of the society. He is now entitled to use the letters F.C.E.H.S. Mr Gledhill has given much service in advancing the knowledge of the Church of England in Australia over the years.

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 brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

QUOTA SYSTEM FAVOURED

INCREASE IN ASIAN IMMIGRATION

TO THE EDITOR OF THE ANGLICAN

Sir,—I wish to comment on a statement of the policy of the Australian Government in regard to the immigration of non-Europeans. It was sent to the Australian Council for the World Council of Churches by the Minister for Immigration in reply to that body's expression of pleasure at the abolition of the dictation test and suggestion that a small quota of Asians be admitted yearly to Australia for permanent residence.

The statement claims that, due to real differences in customs, culture, religion and economic standards, Europeans and Asians cannot merge into one harmonious community. The Australian Government's aim is, therefore, to avoid insoluble problems by maintaining the homogeneity of the Australian people.

It claims that those who think that a small quota system would remove a source of ill-will towards Australia are mistaken. Such a system would have the following disadvantages:

1. It could be offensive to nations with small quotas (as in the American system), especially by comparison with our large number of European immigrants.
2. It might permit fewer people to come here than in the past, for there is at present a substantial number of Asians in Australia.
3. It could become filled up years in advance, and so create ill-will rather than good-will.
4. Asians already temporarily in Australia, and wishing to remain permanently, would create a special problem.

In my opinion, disadvantage 1. seems improbable. We could easily ask persons in Asia for their views. The Indian Ambassador, Mr Achuta Menon, recently advocated an Asian migrant quota in Australia, and said that such systems in other countries (Canada and the United States) were not criticised in Indian newspapers.

As to 2., it surely need not be so small that fewer people come here than in the past. Disadvantage 3. is debatable, and as to 4., the problem is surely not insuperable.

The main argument is that Europeans and Asians cannot merge into a harmonious community. I do not believe this. Together with many Australian students, I have found that I have more in common with Asian student friends than with many Australians.

I would suggest that our small number of Asian immigrants be very gradually increased. Our ideal as Christians must be eventually to admit Asians on exactly the same basis as Europeans: certainly not immediately, for our present ignorance and prejudice would make this very difficult.

Non-Christians, also, must look forward to a time when Asians will come here in large numbers. For its fullest development, Australia needs a much greater population than she will have by natural increase, together with her present European immigration rate.

Whether from Christian motives or from fear of the alternative, we must accept Asians amongst us.

Yours, etc.,
P. GREEN,
Brisbane.

HIGH STANDARD IN STAINED GLASS

TO THE EDITOR OF THE ANGLICAN

Sir,—I recently had the privilege of assisting in a great service in the Garrison Church of S. Matthias which ministers to the troops at Victoria Barracks, Sydney.

The personnel, with the City of Sydney Regiment (Commandos) and the Southern Command Band, took me back to Parade Services in S. Mary's, Poona, dedicated by Bishop Heber, with Colonel (now Field Marshal) Montgomery reading the lessons as C.O. of the Royal Warwickshire Regiment.

But here the Women's Services, very smart too, turned out in strength. The dignity and bearing of the Australian Army were in keeping with the traditional splendour of Britain's historic regiments in India. The Rector-Chaplain, the Reverend Newton Stephen, must have felt a legitimate pride in the historic occasion, and Mrs Stephen, an accomplished musician, in her choir.

The occasion was the unveiling of the second World War Memorial window, by the G.O.C. of the Command, Lieut-General R. G. Pollard, and its dedication.

The window marks a great step forward in ecclesiastical art in this part of the world, for too many of our windows have ill drawn pictures and colours which are violent and crude, to say the least.

The artist, Martin J. van der Toorn, now living in Bondi, has produced a glorious Crucifixion window comparable with the work of the Scots genius Douglas Strachan, whose stained glass windows are famous through the Scottish War Memorial in Edinburgh and Winchester Church in Sussex.

I felt it possible that Mr van der Toorn had seen Dr Strachan's windows in the Palace of Peace at The Hague.

Be this as it may, in the Church of S. Matthias he has produced a window which, though in itself not very large, can afford to stand with the best in Europe, and should initiate a higher standard than much we hitherto have been content with.

Your obedient servant,
(The Venerable)
W. ASHLEY-BROWN,
Avoca Beach, N.S.W.

CREATION STORY IN GENESIS

TO THE EDITOR OF THE ANGLICAN

Sir,—I have followed the correspondence on the Creation Story in Genesis with interest.

I have always believed the Biblical account as given in Genesis to be correct.

I cannot see that the slight differences in chapters I and II, as noted by V. Pocknell (The Anglican, October 3), make very much difference. Every school teacher knows that the recapitulation of facts already given varies slightly from the detailed version given in the original lesson.

Similarly, no poet or writer is ever tied to one simile or metaphor, nor does he take a fact and present it to his audience in all its baldness. First, he takes the fact (as does the account in Genesis I); then he dresses it in beauty (as does chapter II), and so presents to his audience the truth wrapped about with beauty.

When I was a student at a Scottish University, James Stephens, the poet, came to give a reading of his poems. Before he began his well-known verses about the hare caught in the trap, he first described the fact of how he had heard the whimper of the hare and had tried to find it. Then he recited his poem about it.

So in Genesis I, we find first the fact of the Creation described; then, in Genesis II, we see that fact robed in beauty.

I am, etc.,
D. C. WATT,
Elwood, Vic.

ARMY OF THE KING

TO THE EDITOR OF THE ANGLICAN

Sir,—With great pleasure I read the letter from your correspondent, Mrs Barbara Thiering (The Anglican, October 3), referring to a conflict between two armies.

One army was unsuccessful in its conflict due to the incompetence of the leader who was unable to carry out the necessary duties for the unit. The other army was adding daily to its victories, mainly because of the success of highly organised units and cell groups.

Is this story not significant of the activities of the Church today? Many parishes fail because the rector is unable to bring to the hearts of all men and women under his guidance, the power and love of Jesus Christ our Lord.

Why? I think the answer lies in the story of the two armies. The rector has not sufficient help from his parishioners; he is the single leader and in his effort to maintain full responsibility the effectiveness of his duty is not fully realised.

Many parishes succeed, the rector acting with the combined help of his parishioners. With the help of an organised church whose varied activities are supervised by a group of strong leaders, the rector will find that the power of love and claims of God are being extended to all his parishioners.

It is evident in the parish of S. Margaret's, Nedlands, as in many others, that a new light of faith is burning. Prayer cells have commenced in the mission to bring to the people of Nedlands the feeling of God's eternal presence.

Many parishioners are now realising their responsibility to the church. Every member of a parish is required to play his or her part to the advancement of God's eternal love and Divine power.

Yours sincerely,
P. H. RALPH,
Nedlands, W.A.

CHURCHWARDENS IN AUSTRALIA

TO THE EDITOR OF THE ANGLICAN

Sir,—It is to be hoped that every parish priest and churchwarden read the excellent article "Churchwardens—Good Types," in your issue of October 10. The fact that it was written by a priest made it all the more valuable.

It is indeed a sad thing to see some parishes stifled of their great potential through the presence of unimaginative wardens of little vision and less practical ability. Too often outstanding men of a parish are not chosen as wardens because "solid types" who have nothing else to do push themselves forward for the job.

Such men are only harming the Church's witness.

Yours, etc.,
OBSERVER,
Sydney.

BISHOP WRITES OF "TEDDY BOYS"

ANGLICAN NEWS SERVICE

London, October 7

The Bishop of Lichfield, the Right Reverend A. S. Reeve, wrote on "Teddy Boy Mentality" in his diocesan magazine last month.

"The root problem in this country to-day is the breakdown of home influence, with the result that large numbers of our young people have to all intents and purposes lost their hold on moral principles and have no clear distinction in their minds at all between what is right and what is wrong.

"There is no doubt that moral principles, which the influence of a good home used to teach, are the direct product of the Christian religion.

"This religion has for years been abandoned by masses of people... who have allowed their children to choose for themselves; and because they made the choice without any experience they have chosen wrongly, and this evil tree is now bearing a very bitter fruit."

I'D LIKE TO KNOW...

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

What do you look for in a broadcast religious address? In what ways can Christian broadcasting help your spiritual life to develop more?

Thank you to those who replied to our question. I shall try to summarise the points made by correspondents so that the rest of the readers of this column may be aware of their opinions.

One correspondent likes a speaker who conveys the impression that he is vitally one with the listener. There are so many who, for various reasons, are never able to attend their church services. Occasional references in broadcast services convey the impression that listeners are part of the congregation and effectively linked in worship with it.

There are almost two irreconcilable arts—public speaking and private conversation. The man on the air must rid himself of the idea that he has a large unseen congregation, and rather think of himself chatting to a friend or two. To address one's wife as one does a congregation, would not add to domestic bliss. To be a good preacher does not mean that one is a good broadcaster.

This leads to another contribution—that the Church should encourage the training of religious broadcasters, who could be used time and time again until their names were known, their voices recognised and they had completely mastered the difficulties of radio preaching. The comment may have been caustic but "some men haven't the voice for broadcast, and others haven't the approach."

Others prefer that the service of the Holy Communion should not be broadcast as it cannot convey the mystery and the wonder of the sacrament. Not even the comments of an able commentator assist. It would be better that Morning Prayer be broadcast.

Priests who use non-liturgical prayers come in for scathing

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 publications" will be answered by post if a stamped addressed envelope is enclosed.

chastisement. "I do not want to hear a strange confession and an even stranger Absolution, nor do I want to hear the service cut off at the anthem and then have to listen to a number of prayers that were never in the Prayer Book (and, from their English, I hope they never will be)."

As Bertrand Russell once observed when the average clergyman draws inferences from his Bible, he generally displays "a most disastrous desire to quote too unhappily."

Another touches on the point of direct broadcasts as against services which come directly from the studio. While the former meet the needs of those separated from their church, more than one writer prefers a short service, with prayer, psalm, reading and talk from the studio, to which they can attend while they are doing their chores.

Some years ago the B.B.C. received a complaint about a hymn which the listener didn't like. Some time later the hymn was used again, and she sent a postcard saying, "Why do you have that hymn when you know I don't like it?" That programme was hers personally.

Writers who listen—as most do—to the A.B.C., will find that the Commission provides programmes for all tastes. From the short five minute session for the housewife—Pause a Moment—through the Wednesday evening talk, the Daily Devotional or the Sunday Plain Christianity, to the seventy-five minute broadcast of a church service from selected churches, the needs of people are met. The A.B.C. supplies a list of religious broadcasts monthly, and copies will be forwarded free from Sydney if requested.

Can one be a true Christian and a Communist?

I have had rather a long letter from a Melbourne correspondent who signs himself "Puzzled." He raises several issues, among which is the alleged Communist outlook of the Dean of Canterbury.

He concludes his letter with these words: "You might be so good as to tell us how a person can be a true follower of the Church of England and have a clear conscience in the face of all this."

What can I say?

Just this. Stick to your faith in Jesus Christ, and do not be disturbed by things which do not affect your hold on Christ in the slightest degree.

When the Apostle Peter was told by our Lord about his future, he questioned Christ about John, who was standing nearby.

Our Lord replied—and I paraphrase it—"Peter, you do the job I have committed to you, and do not be worried about what will happen to John. That is between him and Me."

Without heaven, what would our hope for a future life be?

The same correspondent, quoting Luke 21:33: "Heaven and earth shall pass away, but my words shall not pass away," says that he understands the earth passing away, but not heaven, for, without heaven, what would our hope for a future life be?

It will be readily recognised from reading the immediate context that our Lord is setting against his seemingly passing and transitory words, the permanence of heaven and earth.

The heaven referred to here is not the dwelling-place of the righteous, but the firmament above the earth—the physical heaven of sky and clouds, rain and lightning, air and wind.

QUMRAN GROUP BELONGED TO ASCETIC JEWISH SECT

BY THE REVEREND C. L. OLIVER, WARDEN OF S. COLUMB'S HALL, WANGARATTA

CONTROVERSY continues about the exact identity of the Qumran Group, in whose library the Dead Sea Scrolls were found, but it seems clear now that they belonged to some branch of the Essenes.

These were an offshoot of the Therapeutae or Healers, an ascetic Jewish sect settled originally near Lake Marotis in Egypt, but which spread gradually throughout the Middle East from c.150 B.C. until their suppression by Hadrian in 132 A.D.

They required unhesitating obedience to the Rule, and to the leaders of the order; piety to God and justice to men; help to the righteous and hate to the wicked; and the postulant promised to harm no one, to reprove liars, to waste no words, to utter no rash judgements to refrain from women, perfumes, ointments, uncleanliness, eggs and beans; to shed no blood of man, bird, or beast; to love truth and to keep the Ten Commandments; to communicate to no one any mystery of the order; to withhold no secret from his confessor; and to take no other oath while these remained.

Although Philo of Alexandria states that "no maker of warlike weapons" was to be found among them, and Josephus praised the Essenes for their "moral qualities and peace-making", there was a definite group of Free Essene-Zealots linked in sympathy with the political Zealots.

From these came the Assassins who took their name from the custom of assassinating political opponents during the unsettled period before the Jewish War.

The fury of the Assassins was largely responsible for the blood-drenched final siege of Jerusalem under Titus in A.D. 70; but their general fanaticism led the Romans to view all associated groups with suspicion and hostility, and may help to explain the unexpected slaughter and destruction at Qumran.

Roland de Vaux, who spent a year recently in excavation at Qumran, has suggested that the Tenth Roman Legion captured Qumran in A.D. 68, and that the Romans set up a military post there which remained at least until the end of the century.

The residents seemed to have had sufficient warning of the attack to preserve, according to their Admission Oath, the Rolls of their sect; but they cannot have expected, from the state in which their bakehouse and writing-room has been found, the almost complete destruction which followed.

This may argue that their group had no direct affiliations with the troublesome Zealots.

On the other hand, from The Manual, which was one of the seven original Dead Sea Scrolls, we learn of the Teacher of Righteousness persecuted by the Wicked Priest.

Both Mr Cecil Roth and Pro-

fessor G. A. Driver agree that this Teacher of Righteousness was Menahem, chief of the Zealots, whom Josephus calls a "sophist" or spiritual leader.

The Wicked Priest would then be Eleazar, Captain of the Temple Guard, whose fight with Menahem took place in the autumn of 66 A.D. Eleazar was successful. Menahem was taken alive, tortured, and put to death.

If the Roth-Driver identification is correct it would help to explain the violence of the destruction at Qumran in 68 A.D.

The records show that Herod the Great, an Edomite, befriended the Essenes because a Menahem, or titular leader of the sect, foretold his rise to power; and, during Herod's reign from 37 B.C. to 4 A.D. the Qumran Group left their Dead Sea home about thirty miles from Masada, the fortress-rock headquarters of Menahem, chief of the Zealots, to go to Jerusalem. On Herod's death they returned to the Dead Sea site, where the attack by the Tenth Legion in A.D. 68 brought their history to a close.

It is interesting to note that still another Menahem or Manahen, probably the grandson of the Menahem who predicted Herod the Great's rise to power, was reared as foster-son to Herod Antipas. As such he was a privileged member of the Household when he became a Prophet in the early Christian Church.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a talented young teacher who sails next Thursday on the "Tulagi" for mission work in the Diocese of Melanesia.

She is Miss Marjorie Harley, who is joining the staff of the mission at S. Hilda's Girls' School, Bunana.

After spending her early years in England Miss Harley came to Australia with her family in 1949.

She was trained at Bendigo Teachers' College and then gained extra qualifications as a teacher of infants at the Melbourne Teachers' College. After graduation she taught for four years at King Street Training School, Melbourne.

Prior to her course at the

FILM REVIEW

HOLY COMMUNION IN COLOUR

DRAW NEAR. The Service of Holy Communion.

SPLENDID colour photography is the outstanding merit of this forty-five frame filmstrip produced by Belmont Visual Aids for the General Board of Religious Education. Few imported strips equal its quality in this respect and none surpasses this Melbourne product. At the price of 17s. 6d. it is probably the cheapest colour filmstrip of such length in this country.

Its chief use will be for senior grades of the Sunday School and day school, and confirmation classes. But one expects that it will also be used to instruct adult congregations in the significance of the Holy Communion.

Excellent close up photographs of what takes place in the sanctuary and at the altar, as during the offertory, will assist congregations to "draw near" to this, the central action of the Church's life, in a way which is ordinarily forbidden by the layout of our churches.

In this review copy the celebrant wears vestments. The Board has in preparation a further edition of the filmstrip with surplice and stole. The accompanying notes are adequate for those who have a thorough grasp of the significance of the varied aspects of the Holy Communion service, and a script provides additional material to make it effective in the hands of many lay teachers.

—R.W.D.
Our review copy from G.B.R.E.,
323 Bourke Street, Melbourne.

THE BISHOP OF JOHANNESBURG

ANGLICAN NEWS SERVICE
London, October 8

The Bishop of Johannesburg, the Right Reverend Ambrose Reeves, has been admitted to hospital in Johannesburg with a fractured thigh.

Bishop Reeves has not long returned to Africa after attending the Lambeth Conference.

House of the Epiphany in Sydney, she was a member of the staff of the Church of England Girls' Grammar School at Ivanhoe, Melbourne.

Although her home is in Berwick, in the Diocese of St. Arnaud, Miss Harley is a member of the congregation of S. Paul's Cathedral, Melbourne, and was secretary of the cathedral branch of the Young Anglican Fellowship.

She was commissioned as a missionary for the Diocese of Melanesia in S. Paul's Cathedral on October 10 by the Bishop of St. Arnaud, the Right Reverend A. E. Winter. A large contingent from her home parish, led by the rector, the Reverend G. B. Lucas, attended the service. At S. Hilda's Girls' School she will take the place of Miss Milika Vi, who is coming to Australia to undertake a further teacher training course.

PERTH PANORAMA

FROM OUR OWN CORRESPONDENT

"THE devil never takes a holiday!" was the warning issued by the wayside pulpit of a church which seemed very much "on duty" at a holiday resort. And, as if to prove the truth of that statement, the printer's devil went to work on the printed service sheets of that same church which advertised that the preacher next Sunday would be the "Neverend Mr. Smith."

Be that as it may, impish tomfoolery at times bears the semblance of sanity. The obvious was stated when a news paragraph on fishing in the troubled waters off Iceland, referred to the cold war in Iceland! It is well known, of course, that a fisherman out there might also catch a cod.

Despite the fact that Iceland has not been honoured by receiving mention in our hymnody (other than the spoonerism "From Iceland's greasy mountains") texts from the Bible have been signalled from a Royal Navy frigate to an Icelandic gunboat and back again, following the pattern of "Anything you can say, I can say better."

The veracity of this was once substantiated by the harassed vicar, who, while making a hurried, and as he fondly hoped, an unnoticed, exit from the parish hall then in the throes of bazaar preparations heard a dowager's voice call out, "Oh, there you are, vicar! Sorry to bother you, but, you know, as the good book says, 'There's no peace for the wicked.'" "Dear lady," beamed the genial vicar, "you have the wrong text. A worthier quotation would have been, 'many are the troubles of the righteous.'"

The church has been likened to a city; sometimes the Church Militant typifies an army, not yet the Air Force (but why not?) and recently at a State school in South Perth, when the "ministers of religion" proceeded to the main door together, one stepped back and motioned the Anglican priest forward with as fine a tribute as ever was paid to *Ecclesia Anglicana*, saying, "The Senior Service first."

The wise King Solomon, who counselled the sluggard to go to the ant, was too wise to specify the ant's colour. One would have expected red ants to be destroyers of churches, but when white ants "came up for air" under the credence table in S. Swithun's Church, Lesmurdie, more than a sad "Et tu" seemed indicated, but they were spotted immediately because S. Swithun's, Lesmurdie, is not one of those locked churches. Locked churches give white ants their design for living.

Much depends upon whether a church door is locked from the inside or outside. Two little girls aged nine years found themselves locked in S. Mary's Church, South Perth, recently, being obliged to spend the night there. This is the first time, it is said, that anybody ever went to sleep in that church!

Perth's *pro forma* synod might have been a record of brevity, but this is a story of a long-playing record. Opposite to a church record salon is the Perth Registry Office. A shop assistant, who has a keen eye for brides, looks out for those who go to be married in the Registry Office. The austere and unimpressive wedding in a stuffy Government office receives a little cheerfulness and elation as the bride and bridegroom emerge from the gloom of the office, to the accompaniment of the wedding march played over the amplifier by the girl in the church record salon. She has been thanked on more than one occasion for a kindly gesture.

New traffic lights at a busy crossing in the city will direct pedestrians with the words flashed on in green: "Walk," and then, "Don't Walk." A newspaper draws attention to the ineptitude of such a sign by instancing the ridiculous situation which might arise should a sergeant-major bark out the word of command: "Squad! Don't—MARCH." In the city which produced a Herb Elliott, it is just simple reasoning to suppose that "Don't walk" would be interpreted as "RUN."

BOOK REVIEW

ENORMOUS AMOUNT OF MATERIAL IN INTRODUCTION TO BIBLICAL THEOLOGY

THE FAITH OF THE BIBLE. J. E. Fison. Penguin Books Ltd. Pp. 266. 5s. 6d.

CANON FISON is well known to theologians from his former books, especially *The Blessing of the Holy Spirit* and *The Christian Hope*, and it is hoped that he will become known to a wider circle of readers by the publication of this book about the Bible.

He certainly deserves to be better known, because this book is a masterpiece by all criteria of judgement.

It packs an enormous amount of material into four chapters, suggestively headed "The Unity of God," "The Holiness of Judaism," "The Catholicity of Jesus Christ" and "The Apostolicity of Christianity," and, by so doing, covers very adequately the faith of the Church, as expressed in the Old and New Testaments. At the same time, there is no feeling that important things are left out in the process of condensation, and the brilliant style of the writer carries the reader along.

This book is an excellent introduction to Biblical theology, which is the current emphasis in Bible study, and incorporates the findings of modern literary and historical criticism.

It will thus not be acceptable to the more conservative Bibliophiles, but most readers will appreciate its sweet reasonableness and commonsense language. Thus in talking of the prophets, the author says, "A prophet's message . . . is always delivered with particular reference to concrete situations, from the interpretation of which general prin-

ciples of God's ways of working can gradually be built up. The prophet is often wrong."

Again, in describing the outlook of the Disciples of Jesus between Good Friday and Easter Day, he writes: "Things not only seemed, but were, hopeless. Jesus had gone; His Spirit had deserted them, and, in consequence, the blackout of the sun on Good Friday had left a blackout of the Father on the two following days. Then Jesus came

back and his return was followed after a shorter or longer interval by the gift of the Spirit."

A glossary of technical terms is provided at the end of the book, but even so the author does take a certain amount of knowledge for granted in his readers. However, this is of a kind which should be calculated to drive them to deeper study rather than to alienate them. Altogether, an admirable book.

—G.D.G.

HISTORY OF BANGOR ABBEY

B.B.C. SERVICE

BANGOR ABBEY in Northern Ireland—now the small parish church of a seaside resort of about twenty-two thousand inhabitants—may have little of the grandeur of the great abbeys of England; but it has a history that stretches farther back than that of Canterbury.

S. Congall, the founder of Bangor, was born in County Antrim, about twenty miles away, in the year 517, some fifty years after the death of S. Patrick.

Thirty-nine years before S. Augustine landed in England, he founded his monastery here near the mouth of the Belfast Loch, and while England was still almost entirely pagan, Bangor had sent missionaries to Europe.

A disciple of S. Congall's—Columbanus—established over a hundred monasteries throughout Europe, and for three centuries,

during the great period of Irish learning, Irish monks toured Europe.

From the ninth century Danish invaders devastated the coast of Northern Ireland and Bangor Abbey was often raided and sacked.

The pictures in an exhibition in connection with the 14th centenary of the abbey includes one of S. Congall, who was noted for his austerity, praying whilst sitting in the middle of a stream which in those days flowed past the abbey.

Another provides a little light relief among the vivid pictures of the Danish invasion period. This shows the monks of Bangor finding S. Murgan, whom legend says they drew up in their fishing nets and took for a mermaid. The bewildered brethren baptised her and returned her to the seas.

The Parable of the Talents tells us...

A man who was travelling afar, gave three servants sums of money. One buried his talent, and returned it to his master, who was most annoyed because it had not been used to earn interest during his absence. The master then took this talent from him, and gave it to a servant who had invested wisely.

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THE STORY OF THE TIBETAN BIBLE

BY THE BISHOP OF LAHORE (PAKISTAN)
THE RIGHT REVEREND CHANDRU RAY

(Continued)

He had never gone in an aeroplane; he had always lived in the snowy regions; indeed, he hadn't even travelled by motor car or a train, and here he was gasping for breath in the intense heat.

There was only one thing to do—to ask God to send relief. That night the rain came in torrents—nearly three inches in one night—and the temperature came down. The monsoon had come.

We travelled by train and then walked across the border between India and Pakistan. We caught a taxi on the other side and reached Lahore.

There, with fans blowing on blocks of ice in my room, Gopal was kept cool!

The presses worked three shifts to complete the printing and when at last it was done I gave him a bound copy and I took him back in my car to India and then up into the mountains. There I bought him a pony and sent him home.

He travelled for more than forty days. When he reached his own village the whole population turned out to meet him. He had been gone for several months and they had believed him dead.

He could not speak to them. He just held out the Bible and the people knelt there outside the village thanking God for the Bible in their mother tongue.

Every copy of the edition printed four or five years ago has been sold. The monks and traders who came to the borders to trade took copies back into Tibet.

Books are scarce and very precious in Tibet. At least one member of each family is literate because parents give one member to the Monasteries and they learn to read there.

So at least a fifth of the population can read and now that the Bible is in the country the Word of the Lord will not return unto Him void but will accomplish that for which He has sent it—the salvation of the people of Tibet.

The British and Foreign Bible Society is now printing the second edition of the Tibetan Bible in London. The Bible has been given legs to go and will do His work. Will you pray for it?

THE END

The Youth Page

TALKS WITH TEENAGERS

AT GOD'S RIGHT HAND

Christianity is not just a man-made religion, a set of principles and rules for daily conduct, or simply "a way of life," as some have supposed. It is faith in the mighty acts of God finding expression in a life of courageous and vigorous activity in the service of Christ, and of our fellow men for His sake.

One after another, the verbs in the Apostles Creed, which we have been considering, have been in the past tense: "was conceived" . . . "born" . . . "suffered" . . . "was crucified" . . . "(was) dead" . . . "(was) buried" . . . "He descended" . . . "He rose again" . . . "He ascended."

But at last we come to a clause in which the verb is in the present tense:

"And sitteth on the right hand of God the Father Almighty."

Everything else happened long years ago, but this clause in our Creed tells us that the same Jesus, of whom the earlier clauses speak, is active to-day, ruling all things from the throne of God.

PROPHETIC

In his great sermon on the Day of Pentecost, St. Peter did not hesitate to assert this teaching:

Boldly applying the prophetic language of the 110th Psalm, which said, "The Lord said unto my Lord (i.e., the promised Messiah), Sit thou at My right hand, until I make thine enemies thy footstool," Peter declared that in fulfillment of this "God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:34-36). The early Church accepted this teaching without question.

It was, so to speak, a ready-made explanation of what had happened.

It satisfied their minds, telling them that the Ascension was part of God's plan and purpose for the Messiah; it satisfied their hearts, too, for it gave them the assurance that He who had led them and cared for them during His earthly existence, was still able to succour and support them (Hebrews 7:25).

So we find St. Paul writing to his friends at Ephesus that God "hath raised Him from the dead, and set Him at His own right hand in the heavenly places" (Ephesians 1:20), and St. Peter saying that "Jesus Christ . . . is gone into heaven, and is on the right hand of God" (1 Peter 3:22), while the writer of the Epistle to the Hebrews declares: "This Man . . . sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool" (Hebrews 10:12-13).

PROCLAIMED

It was this that the Church proclaimed, and has proclaimed in the centuries that have followed.

The *Te Deum* takes up the note of triumph: "Thou sittest at the right hand of God, in the glory of the Father!"

And in the *Gloria in Excelsis* the prayer is made: "Thou that sittest at the right hand of God, have mercy upon us."

In at least seven places our Book of Common Prayer refers to Christ's sitting at God's right hand, showing how deeply this teaching has entered into the thought of Christian people.

Yet, quite obviously, these words are not meant to be taken literally.

The phrase, "sitteth at the right hand of God," is a metaphor—part of the picture-language which we find so frequently in the Bible, and

which serves to express or symbolise ideas which are not easy to state otherwise.

After all, the life of heaven is something we have never experienced, and our thoughts of it can only be expressed in terms of this earth-life with which we are familiar.

To sit at the king's right hand in those Eastern lands, was to be given the highest place of honour—next to the king, it was the highest place in the kingdom; and it is this place of highest honour that has been given our Blessed Lord (Philippians 2:9).

When we say in the Creed that Jesus "sitteth at the right hand of God," it is our way of asserting that He who trod the plains and hills of Palestine, and suffered on the Cross of Calvary, is sharing the power of God, ruling all things from the throne of God, equal in every way with Him whom we call God the Father Almighty.

PRESENT

John, in his vision on Patmos (Revelation 5:11-13), saw "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea," worshipping Jesus, and saying, "Blessing, and honour, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

It is the chorus of creation acknowledging the Divine Lordship of Jesus Christ—His supreme authority and power in heaven and on earth.

He who rules and reigns is not only Son of God; He is also Son of Man—a representative of our humanity.

It is not for nothing that we sing in the hymn: "Thou hast raised our human nature on the clouds to God's right hand. . . ."

The words express a vital truth. Here is the core and centre of our Christian faith.

This is the belief that has changed every one, and every land, that has embraced Christianity—"the conviction," as someone has declared, "that the Carpenter of Nazareth, who was despised and rejected and crucified, holds to-day the highest place in the spiritual world."

EVERYWHERE

But God's Throne is not "far, far away."

The childhood hymn which suggests that comes dangerously close to teaching the heresy of our Lord's real absence from the earth, when He Himself has said, "Lo, I am with you always . . ." (Matthew 28:20), and "Where two or three are gathered together in My Name there am I in the midst of them" (Matthew 18:19).

As we have seen, there is no place where God is not; we can never get beyond His love and care.

And this clause of the Creed reminds us that our Blessed Lord, who is so close to God that He is said to be at His right hand, is thus near to each one of us. The poet is right who wrote: Closer is He than breathing, Nearer than hands and feet."

He is in the highest place of power. As He said, "All authority has been given unto Me in heaven and in earth" (Matthew 28:18).

He has the supreme claim to our loyalty and obedience.

But He is also our Saviour and Friend, and we can claim His aid and guidance every day of our life.

BE LIKE JESUS

By THE BISHOP OF KURUNAGALA
THE RIGHT REVEREND
LAKDASA DE MEL

A young American missionary to India asked an Indian leader: "What would you, a non-Christian, say to me, as a young Christian missionary, as I start work in your land?"

The first thing he said was: "Be more like your own Jesus."

"Secondly," he said, "tell those who become Christians that they must behave as though they belong to their own country."

It is only by Christians living in their own lands trying to bring the glory of their religion in Christ that the Church can possess the glory of the nations.

And he went on to say, "Study other religions and not merely your own."

We have nothing to fear if we believe that Christianity possesses revealed truth. We will often find that our Lord came not to destroy, but to fulfil.

And he proceeded to say, "Don't discard any of your dogmas in the hope of making cheap converts."

We live in an age when people are prone to pare down Christianity.

I, for myself, see that it is quite useless to offer a reduced Christianity to the world. I cannot have anything to do with that.

The accent must be not on efficiency, but on holiness. Holiness is the unanswerable argument to the people of the East.

—On Special Service.

HE KNOWS THE WAY

My Father's way may twist and turn,

My heart may throb and ache,
But in my soul I'm glad to know
He maketh no mistake.

My cherished plans may go astray,
My hopes may fade away,
But still I trust my Lord to lead,
For He doth know the way.

Though night be dark and it may seem
That day will never break,
I'll pin my faith, my all in Him,
He maketh no mistake.

There's so much now I cannot see,
My eyesight's far too dim;
But, come what may, I'll simply trust
And leave it all to Him.

For by and by the mist will lift,
And plain it all He'll make,
Through all the way, though dark to me,
He made not one mistake.

—Author unknown.

CONFLICT

The Christian life is a conflict against spiritual foes.

We must arm ourselves with God's armour to meet the shock of battle.

He can give us both defensive guards and offensive weapons against evil.

And when we are fully armed we must remain on the alert.

Only with Divine strength can we meet the coming attack.

Dr Hugh Martin.

REJOICING IN THY KINGDOM

O CHRIST, who in Thyself art both the Gospel and the Kingdom, show us how to preach the good news to those who fight for the kingdom of this world. Help us to proclaim Thy love for them and call them in to work for the new heaven and earth which comes down from heaven, so that both they and we may rejoice in Thy Kingdom of righteousness, peace and joy, which has no end, and worship the God who never fails, even our Creator and Saviour, blessed for evermore. Amen.

(George Appleton, 1956.)

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AS GOD SEES US

The poet Robert Burns expressed the wish that some power might give us the gift to see ourselves as others see us.

It is hard to see ourselves in that way, says A. G. Atkins, of Canada, and others may be mistaken.

It is harder still to see ourselves as we really are—as God sees us.

James shows us a way; it is by looking into the clear mirror of the Word of God (James 1:25).

The Bible can help us to see ourselves as we are, with our frailty, perversity, and sin.

It can help us to see what we may be, what God wishes us to be—this we can see in the life and spirit of Jesus our Lord.

The Bible gives us the assurance that to "become partakers of the divine nature" is not a vain dream.

"His divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of Him [Christ] that called us by His own glory and virtue."

BUSY PEOPLE

If you want a thing done well and promptly, never pick out a person with plenty of leisure to do it. Employ the busiest one you can find! All the really worthwhile things in life are done by busy men and women.

TAKE HEED

Heed how thou livest,
Do not act by day,
Which from the night
Shall drive thy peace away.

FACE THE SUN!

Don't grumble, don't bluster,
Don't dream and don't shirk,
Don't think of your worries, but
Don't think of your work.

The worries will vanish, the
work will be done,
No man sees his shadow who
faces the sun!

CONCLUDING OUR DRAMATIC SERIAL . . .

THE SMALL WOMAN

By ALAN BURGESS

The story so far . . .

While in hospital in Sian, Gladys Aylward recalled her long journey from Yangcheng to Sian with one hundred refugee children during the Japanese invasion of China.

After many hardships and much suffering, her party reached Hwa Chow; however, shortage of food, coupled with the responsibility of caring for the children had undermined the health of Gladys, affectionately known as Ai-weh-deh, the virtuous one.

Now read on . . .

SHE did not really remember how many days they spent in Hwa Chow. She only knew that it had been March when they set out and now it was late in April. They were all healthy. The trains ran spasmodically to Sian, and the woman who looked after the refugee centre, a keen young Chinese girl, imbued with the spirit of the "New Life" group, which, under Madame Chiang Kai-shek's patronage, was sweeping China, told her that she must not worry; they would see her get aboard a train for Sian when the time came.

One morning they helped her steer the children down to the station and into the carriages. They gave them food to carry with them, because the journey would take at least three or four days. And at last one noon-time she was aware of a communal excitement among all the refugees. She struggled up, and could see the walls and pagodas beyond the station and a jumble of low buildings. The children were already piling out on to the platform and she followed them. "As we march through the gates of Sian we shall sing a hymn," she announced. An old Chinese lifted his head as she spoke. "Woman," he said, "you will never get into Sian. The gates are closed. No more refugees are allowed into the city!"

"Where shall we go, then?" she said desperately. "Where shall we go?"

The old man pointed. "There is a refugee camp near the walls yonder. They will feed you."

IT was true. It was terribly, blatantly, ironically true. Gladys led the children to the camp and, while the welfare helpers there were feeding them, she marched by herself along the road to the city. As she got closer she could see that the walls were high and buttressed. The massive wooden gates were barred and shut. A watcher from the walls above shouted: "Woman! Go away! The city is packed with refugees. No one comes into the city. Woman, go away!" She leant her face against the hard surface of the door and wept a little. So long a journey. And for this! For this!

She walked slowly back to rejoin the children, not knowing what to tell them. But they had news for her instead. Representatives of the "New Life" movement had discovered them. Arrangements had been made to care for the children at Fufeng, a nearby city. An orphanage and a school were operating there.

"But how do we get there?" asked Gladys. "We've been travelling for a month already." "By train," they said. "Tomorrow, we'll put you on a train to Fufeng. It won't take many days to get there."

"Days?" she echoed weakly. "Many days?"

At Fufeng, girls with arm-bands of the "New Life" movement smiled at her, marshalled the children, and said, "Now, we shall all be happy!"

They marched in through the gates of the ancient Chinese city of Fufeng. Like Yangcheng, it belonged to the old China. The streets were narrow and choked

with shops and shoppers, with beggars, mules and carts. But it was hot, humid and filthy, and stank in the April sun. Gladys yearned desperately for the high, windy keenness of Yangcheng. A huge disused temple housed the orphans of "New Life." The children were equipped with new clothes and shoes, fed and allotted places to sleep.

Gladys was given a little room in the temple, and the children were backwards and forwards through it, coming in all the time. It was all rather hazy to her.

She did not know quite what she was going to do. The children were delivered; they would be taken care of; her own world had collapsed. She had to earn her living, somehow or other. Then she met the two Chinese women who ran a small Christian mission in Fufeng, who said they would be glad of her help; they were going out to a nearby village that afternoon. Would she care to accompany them; it was a Christian household they were visiting; she could perhaps preach a short sermon?

NOTHING, said Gladys, would give her more pleasure. As she walked with them along the sun-baked road she had trouble with her feet. They did not seem to want to go down in the right places. And when they reached the household she was given a basin of food and chopsticks and sat on a little stool to eat it. But the food wouldn't go into her mouth; somehow she could not control her hands even to perform such a simple act. It really was most annoying. She wanted the food, yet could not eat it. She noticed the others looking at her rather strangely. Had she a headache? Yes, she had a headache. Would she like to lie down for a little while before she gave her sermon? Yes, she would like to lie down. It must be the heat which made her feel a little odd.

It was nothing, the women said, as they helped her to a small room off the courtyard; she had had a very hard time over the past few weeks and she must rest for a little while, and in an hour or two she could deliver her sermon.

She stretched out wearily on the hard bed, her Bible by her side. Now, I shall preach from John, she thought. She remembered thinking: "Now from John, what shall I take for the sermon?" From the woman of Samaria: *Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

She fell downwards, downwards into darkness. When they came to fetch her an hour later, she was raving in delirium.

The Christian women prevailed upon the Chinese peasants to put the sick woman in their ox-cart and take her the comparatively long journey to the Scandinavian-American Mission at Hsing P'ing, and so into the hands of the senior physician. After the bombing of Sian, the senior physician induced a friend to take her out in the back of his car to his house in the country outside Sian. She owes her life to him and to the staff of the English Baptist Jenkins Robertson Hospital at Sian.

Later, because the bombing continued, and she was progressing favourably, they moved her back to the Mission at Hsing P'ing, and then Mr and Mrs Fisher, of the China Inland Mission at Mei Hsien, near the foot of the holy Tai-Pei Mountain, helped to nurse her back to some state of health. She was still not really well; she had blackouts and spells of mental derangement. But she did not

want to exist on charity any longer; she had to work for her living, and provide for the five children she had adopted.

They joined her from Fufeng, and went to school in Sian. Slowly she improved.

She made friends in Sian, and she earned a little money working for the "New Life" movement.

LINNAN came down to visit Sian, and she was glad to see him. He implored her to marry him, and go with him to Chungking, where he was now posted, but somehow, away from the mountain country, here in Sian, their relationship had altered. Something had happened to her feelings. She knew that if the war had not driven her out of Shansi, she would have married Linnan, and her life would have taken quite another course. "Wait," she had said then; "we cannot get married while this terrible war is on, or while we are here fighting." He had waited, and it was too late.

Somewhere, certainly had been replaced by anxiety. All this, in tears, she tried to tell Linnan; all this in the despair of his love he tried to brush aside, saying that it would be better when she was well. But it was no use. There was so much work to be done for the Lord, and she, the small woman, the small disciple, had her part to play in that work.

She said good-bye to him at the station outside Sian. The war swept him away, and she never saw him again.

The Japanese came closer to Sian; so with her five children Gladys journeyed even farther westwards and settled with the children in Baochi, in the westerly province of Chengtu. It became one of the great resistance centres of the Chinese Nationalists.

The children went away to school. Ninepence got married, and Gladys was left alone. She heard that an American Methodist Mission in Western Szechuan, almost on the borders of Tibet, was working with thousands of refugees from the north, and they wanted an evangelist who spoke the Shansi dialects. Gladys applied for the job in a letter written in Chinese. She never forgot the look of utter astonishment on the face of the American missionary, Dr Olin Stockwell, when she met him; he had expected a Chinese evangelist. She did all sorts of work, and became great friends with Esther and Olin Stockwell.

She was still ill. When the Japanese had beaten her up in the courtyard, they had inflicted severe internal injuries which grew more serious as the years passed. The European doctors she consulted told her that her only chance was to return to England and be operated upon there. But she had no money, so that was quite impossible.

Some time later she went up to Tsechung to hand over one of the Methodist Missions to a group of Americans who had been driven out of northern Shansi, and had come round to the west to continue their work. She was chatting to one of them as they walked along the road to the Mission, when they passed a refugee woman from Shansi whom Gladys knew slightly. The woman hailed her in the Shansi dialect, and Gladys replied in the same idiom. The American looked down at her with interest. "You've been in that part of China?" he asked.

"Yes," said Gladys. "I was up in Shansi."

"I suppose," he said, "you didn't happen to hear about that woman missionary called Ai-weh-deh, who ran around behind the Japanese lines years ago? She must have been quite a gal. Certainly left some stories behind her."

"Yes, I knew her," said Gladys quietly. "That was me."

The American's eyebrows contracted in astonishment. "Well, I'll be darned," he said. "No kidding? Mam, I'm honoured!"

They talked for a long time, and he asked when she had last been home. She didn't understand what he meant.

"Back to England?" he said. She smiled. "What chance have I of going back to England when I don't even know where to-morrow's dinner's coming from?"

His eyes opened. "How long have you been here?"

"Seventeen years!"

"Gosh!" he said. "But you'd like to go home, wouldn't you?"

"It would be nice to see them all again, I suppose," she said wistfully, "but it's quite impossible."

THE conversation changed. She forgot all about it, even if the American did not. A few weeks later he rejoined his wife in Shanghai. She had been administering a fund raised in the U.S.A. to repatriate German Protestant missionaries and orphans back to Germany. A few hundred dollars still remained in the fund. The wife of the American told Gladys how it happened when they met in Shanghai. He had approached her very seriously.

"Listen, honey," he had said. "I've something very useful for you to do with all those dollars you've got left."

"Well?" she said.

"This is not for an orphan, and not for a German. This is for a little woman, a little limey called Gladys Aylward. I think it would be kinda nice if you used that money to send her home for a trip. She's in bad health."

The first that Gladys Aylward knew about this typical act of American generosity was when one of the Chinese elders, a cheerful, friendly old man, came up to the village in the mountains where she was staying. He jogged down the village street and, seeing her standing at the Mission door, waved a letter at her and shouted: "I've been sent to find you. You're going back to England."

She looked at him in bemused fashion. "What are you talking about?" she said.

His face was one wide grin. "All you have to do is to go to Shanghai and your fare will be paid to England. You're going home. Now what are you crying about, woman? Isn't that news good enough for you?"

It did not, of course, work out quite as quickly as that. It took another three years of worry, indecision and heartache before Gladys Aylward finally sailed for England.

She did not want to leave China; all she loved was there; England was a strange, far-away place; and, although her five legally adopted children were now young men and women making their own way in the world, it was still a difficult decision. Only after long consideration, she decided that God would wish her to return to England, and, therefore, she should go.

Since she came to England, she has been travelling around the country, lecturing and preaching at churches and schools and mission halls. She has been a second mother to scores of Chinese students from Singapore and Hong Kong arriving in England to study; and she has played a large part in helping to set up a hostel in Liverpool for Chinese nationals and Chinese seamen.

It is clear that she possesses that determination to go on, unto death, which adversity, torture, brain-washing and hardship cannot eradicate from the human soul, and which is the natural corollary of tenacity of faith.

She is one of the most remarkable women of our generation.

THE END

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WHO ARE THESE MORMONS?

BY THE ASSISTANT BISHOP OF TASMANIA, THE RIGHT REVEREND W. R. BARRETT

Where Do They Come From?

America, of course. Like most of the queer sects of the world, Mormonism is "made in America." And that is where all the money is coming from to support their activities in Australia.

Who Is Their Founder?

A certain Joseph Smith, born in Manchester, U.S.A., in December, 1805. He said he was told by God that all the existing Churches were false and that God would reveal the truth to him.

What Is Their Supposed Revelation?

The angel Moroni, son of Mormon, revealed the hiding place of some golden plates and a sort of magic spectacles, the lenses of which were named Urim and Thummim, which would enable him to translate the plates. The result is the Book of Mormon.

Why Do You Say "Supposed" Revelation?

Because no one saw the plates. Joseph Smith dictated to scribes from behind a curtain, and when the translation was done the angel Moroni very conveniently whisked the plates away, together with the crystal spectacles.

Joseph Smith said the writing on the plates was "Reformed Egyptian." Apart from this being unknown to Egyptologists, it is remarkable that when quotations are made from the Bible they are in the language of the Authorized Version of 1611, although the plates were supposed to date from about 420 A.D.

What Does the Book of Mormon Contain?

A strange story about some of the lost Ten Tribes of Israel migrating to Europe and finally coming in a boat to America. Jesus Christ is said to have come to America and preached to these people after His Resurrection, and to have founded His Church there.

So, they teach, the Bible is the revelation for the old world and the Book of Mormon the revelation for the new world, America.

After a couple of hundred years, a rival body destroyed this American Church of Jesus Christ. It was then that Mormon engraved the history of the cult on the golden plates and his son, Moroni, buried them.

Why Do Mormons Call Themselves "The Church of Jesus Christ of the Latter-Day Saints"?

Because this "true" Church was re-discovered only as late as 1820. Just imagine—all the Churches of the world were false

and their sacraments invalid for nineteen centuries. Joseph Smith, a not very estimable character, started the "true" Church in the nineteenth century!

Why Were the Mormons Persecuted in America?

Principally because of their open teaching of polygamy and their practice of abducting young girls from Christian homes for this purpose.

Brigham Young succeeded Joseph Smith and his brother after these two were taken from gaol and lynched. It was Brigham Young who led his followers into the wilds of Utah and founded Salt Lake City in order to escape from the laws of the United States. This Brigham Young died in Salt Lake City in 1877, leaving a fortune of £400,000, seven wives and fifty-six children.

Polygamy, of course, was forbidden by law in 1890, but, it is said, the Mormons still teach it in theory.

What Is Their "Gospel" for the World?

To call it "good news" is laughable. It is a regular hotch-potch of confused thinking.

Instead of a Trinity, we have unashamed polytheism (many gods). Said Joseph Smith: "God Himself was once as we are now, and is an exalted man and sits enthroned in yonder heavens; it is the first principle of the Gospel to know that He was once a man like us; yea, that God the Father of us all dwelt on earth, as Jesus Christ Himself did . . . The Father has a body of flesh and bones as tangible as any man's."

Brigham Young enlightens us further as to this "God": "Adam is God, the Supreme God, the creator of this world, our God, and the only God with whom we have to do. He is our Father and our God. Who is the Father? The first of the human family."

What Do They Think of Jesus Christ?

Again, hear Brigham Young "When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was 'not' begotten by the Holy Ghost."

Well, well!! Just imagine—Adam, the father of us all, in human form, had intercourse with the Blessed Virgin Mary

and Jesus Christ was born of the union!

There seems to be another god above the Father, called Jehovah, and above him another god called Elohim. Below them and Adam are Jesus Christ, Mahomet, Joseph Smith and Brigham Young, all of whom share the divine nature.

A Future Life? Yes, but in America.

They teach a Second Coming of Christ, but the New Jerusalem is to be established in America. This is what they say of it themselves, as reported in the Hobart *Mercury* of September 5, 1958: "Everybody is a spiritual child of God. Men have human form during the part of their existence on earth as a test and an experience. If they are worthy, they will resume these bodies in a future life and live in the Kingdom of God, which will be built on the American continent."

And, say the Mormons, theirs is the only true Church, and if you do not believe all this mumbo jumbo you will be lost. It could not convince even a fourth-form schoolboy, much less a sensible adult.

PEACEFUL SETTING AT S. JOHN'S, HEIDELBERG

By LINDA WEBB BURGE

IN Warringal Park, Heidelberg, with its heavy tunnels of green foliage, the Yarra dawns along and hundreds of wattles in full bloom crowd the earth. This is known as Melbourne's green belt.

Nearby, in a curve of the river, on a rise of land, stands historic S. John's.

Entrance is by a corner gate wide enough for vehicles which can drive up to the door and follow a loop back to the road.

Blooming before the entrance to the church are flowers in the shape of the Cross.

The church is in a typical Australian bush setting, which, except for some tall scattered pine-trees, a bank of shrubs and a few flowering prunus, has been left in its primitive state.

The building is of hand-made bricks, with a wash of white over them, and it has a distinctive Norman tower.

There is seating accommodation for one hundred and fifty people; like the pews, the roof is of cedar. There are eleven stained-glass memorial windows. "The Crucifixion," by Napier Waller, is in memory of the soldiers of the Second World War. One of S. Cecilia stands out because of the beauty of her face.

A white marble tablet on the

This is one of a series of articles on interesting historic churches in Victoria.

right wall is there in memory of a young girl who died at the early age of sixteen years, and a portrait of the first Anglican Bishop of Melbourne (Charles Perry) is on the wall of the vestry.

A book recording the marriage banns has been kept since the time of the earliest settlers, and the first marriage register for the district (then known by the Aboriginal name of Keebundoorra) dates back to 1849.

The organ is placed at the back of the church, and the baptistry is beside it at the left-hand side.

The silver-embossed lid of the font and the silver-rimmed water-bucket are unusual and cause one to ask: "Was this little corner given in memory of some loved one? A child, perhaps?"

Deep-blue carpets with fleur-de-lis in silver contrast with the dark woodwork of the high roof and the pews, which are enclosed with waist-high doors.

All they need is a place at one end for a brazier, like those they have in some of the very cold districts of England; because, when the snow lies on the Dandenong Ranges, Heidelberg, Victoria, Australia, can be just as unpleasant.

It is easy to picture the first worshippers one hundred and seven years ago arriving in buggies, gigs, broughams and on foot: the men attired in their swallow-tailed coats over stove-pipe trousers and headgear of belltoppers or tight bowlers; the women in their long, full dresses trimmed with satin bands or braid, and their tiny hats and little parasols.

The sun came out strongly. Two bird-calls, harbingers of spring, shrilled across the stillness, and then, as the organ pealed out, there was a twittering and singing in the cross-beams overhead, and, looking up, one could see the edge of a nest.

Instantly the song of the Psalmist, written ages ago, came to mind: "Yea, the sparrow hath found an house and the swallow a nest for herself where she may lay her young, even thine altars, O Lord of Hosts, my King and my God."

140 ECUMENICAL SCHOLARSHIPS

ECUMENICAL PRESS SERVICE
Geneva, October 8

The Scholarship Committee of the World Council of Churches Division of Inter-Church Aid and Service to Refugees has announced that 140 ecumenical scholarships are available.

Applications should be made between January 1 and March 1. They are open to men and women preparing for full-time Christian service who have completed most of their basic theological study.

Pastors and candidates for the ministry and those preparing for other forms of full-time employment in the Church are also eligible.

The course of study to be undertaken by those obtaining scholarships is designed to "strengthen the common life and ecumenical consciousness" of the Churches.

Also available is a limited number of World Council Fellowships, intended primarily for young theological professors or advanced students.

NEGRO SINGER IN S. PAUL'S

ANGELIC NEWS SERVICE
London, October 10

Mr Paul Robeson will sing a half-hour programme of spirituals and religious songs at S. Paul's Cathedral next Sunday evening.

A collection will be taken on behalf of the defence and aid fund set up by Christian Action in connection with the treason trials in South Africa.

Mr Robeson has frequently sung in Negro churches in America.

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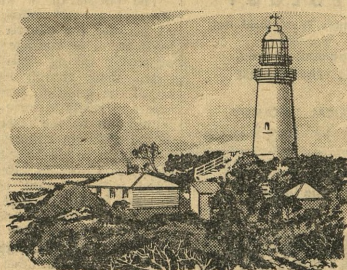
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The lighthouse on Deal Island in eastern Bass Strait has a double distinction. It is not only the highest in Australia but it has the greatest range of all our lights.

This lighthouse, which first came into use in 1848, was built on a hill about 1,000 ft. above sea level. Since it has a strength of 1,000,000 candlepower, its visibility is tremendous—but only under certain conditions. On clear nights it can be seen at least 40 miles (reports from Wilson's Promontory, 47 miles distant, say that it is seen there on an average of six nights in ten), but because of its elevation it is sometimes completely obscured by cloud in rough weather.

The landing place for stores is in a cove facing Murray Pass, a comparatively narrow passage between Deal Island and the two other islands in the Kent's Group (Dover and Erith). This passage is about two miles from the lighthouse. Until recent years, a horse-operated whim was used to raise stores from the landing jetty up the steep rise surrounding the cove. At the top, the stores were loaded on a bullock wagon (later, a horse-drawn dray) and taken 1½ miles up a gentle gradient to another whim, where they were raised the final 400 ft. or so to the lighthouse. To-day, a four-wheel drive motor vehicle runs direct to the lighthouse.

Two lightkeepers are stationed at Deal Island. The Head Keeper lives near the landing cove and the Assistant Keeper about half-way between the cove and the lighthouse. They run sheep and cattle, keep poultry and have good vegetable garden to augment supplies from Port Albert.

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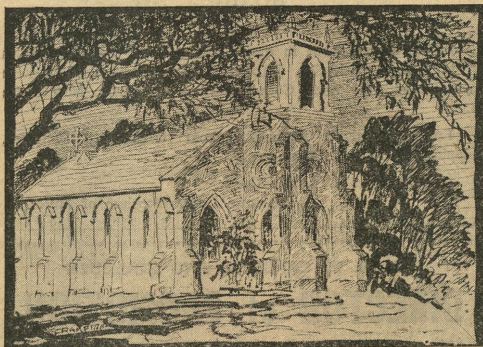
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HISTORIC LANDMARK AT WINDSOR

By G. A. KING



S. Matthew's Church, Windsor.

THE 138-year-old Church of S. Matthew at Windsor was re-dedicated by the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, on Sunday afternoon last, and the re-dedication ceremony covered recent important and sadly-needed repairs to the church.

A couple of weeks ago the writer revisited S. Matthew's, and saw evidence in plenty of how the rector, the Reverend W. F. Carter, and the church officers, have grappled with the urgent need for the repair and restoration of the building.

An appeal for funds was launched five years ago when the Reverend D. G. McCraw was rector.

The restoration work includes a new copper roof and a new stone floor for the church, the cost of the repair work being

about £15,000, with more money required for other work.

Two or three years ago the church was almost in a state of ruin. The roof leaked badly and the visitor could not walk on particular parts of the floor, which were in an advanced state of decay.

S. Matthew's has already been restored as a place of beauty, and the restoration work has not meant any detracting from its historic character.

It has meant, however, that S. Matthew's is now back in the list of churches which are in debt—hence the re-dedication, and not the consecration ceremony, on Sunday.

It is recorded that the church was consecrated by the Reverend Samuel Marsden about two years after the first service was held in it. One of the qualifications for consecration, that the church was then free of debt, had been fulfilled.

The people of S. Matthew's, however, are not unduly disturbed because the church is again in debt. The courage of local people in taking steps to safeguard their church has again raised the question whether the repair of really historic churches should not be the responsibility of the diocesan authorities, who have been urged to establish a Historic Churches Restoration Fund with a grant of up to £50,000, for the purpose. Such a lead by the diocese would, it is anticipated, be quickly followed by donations by church people and historically-minded citizens generally.

The question of the historic place of S. Matthew's—which has been called the Cathedral of the Hawkesbury River—has lately arisen. Unfortunately, there is no definite rule in Australia, as far as the writer knows, as to whether the age of a church is

dated from the setting of the foundation stone, from the completion of the church, or from the holding of the first service in it.

The foundation stone of S. Matthew's was set on October 11, 1817, and the first service was held there in December, 1820, the foundation stone of S. Luke's Church, Liverpool, was set on April 7, 1818, and that church was completed in February, 1820—ten months before S. Matthew's, Windsor.

Most local church authorities,

including historians, are of opinion that if the foundation stone ceremony marks the age of a church, S. Matthew's is the oldest church in New South Wales. The date of the completion and opening would, however, make S. Luke's, Liverpool, the oldest existing Anglican church in Australia.

S. James', King Street, is unchallenged as the oldest existing Church of England in the City of Sydney. The foundation stone was set on October 7, 1819, and the first service was held in the church on January 6, 1822.

THESE three churches were built during Governor Macquarie's regime, and each is a Greenway church.

The foundation stone of S. Matthew's, Windsor, was set three times. It was first placed in position, with due ceremony, by Governor Macquarie on October 11, 1817.

On the same night the stone was dislodged, and the coins of the realm, traditionally placed under it, were stolen. Macquarie went back to Windsor two days later and reset the stone, but a few nights afterwards it was again toppled over and the new coins under it were stolen.

Some time later the stone was placed in position for the third time, and to make doubly sure part of the wall of the church was built on the foundation stone.

S. Matthew's Rectory, adjacent to the church, was built in 1822. The Reverend Samuel Marsden died there on May 12, 1838, and was buried in S. John's Cemetery, Parramatta.

OBITUARY

BISHOP BELL

J.T. writes:—

The Church of England will be the poorer by the death of the former Bishop of Chichester, Dr G. K. A. Bell, who during his life rendered notable service not only to his own communion, but to the wider life of the Church.

He was a man of catholic sympathy, whose pastoral offices were sincere and appreciated, whether he officiated in Holy Trinity, Eastbourne, or at S. Bartholomew's, Brighton. His clergy knew that in him they had a father-in-God whom they could both trust and love.

He came to Chichester after serving as chaplain to Randall Davidson, whose confidant, admirer and biographer he became, and who had an unrivalled knowledge of Church affairs.

In that diocese, already famous for the extravagance of what was flippantly called "the London and South Coast Religion," he exercised an episcopate that was at once generous and authoritative. He would brook no compromise with principles, as Miss Gracie Fields learned when she announced that she was to be "married" for the second time in a church in his diocese.

Bishop Bell did much to support the arts in his diocese—religious drama, music, painting, all found a powerful friend in him.

He was widely known and trusted in the Ecumenical movement, and in this respect commanded a greater attention than William Temple, whose particular failing was that he sometimes thought he had found a solution when he had only found a phrase.

He wrote much and he wrote well; perhaps his greatest monument will be his two-volume life of Randall Davidson, which has become indispensable for anyone interested in the history of the Church of England between 1880 and 1930.

"He served his generation according to the will and the counsel of God."

CANON GOSLING

We record with regret the death of Canon George Langham Gosling on October 5 at the age of 85.

Canon Gosling was the general secretary of the Society for the Promotion of Christian Knowledge for thirty-five years from 1910.

He was ordained in 1896, served his title at Halesowen, and in 1903 became rector of Lyng, Norfolk. He served the S.P.C.K. with unselfish and disinterested devotion; the record of its many and varied activities during his time as secretary are a testimony to his valuable work.

He was made an honorary Canon of S. Alban's Cathedral in 1930.

NEW A.B.M. FILM AT TINGHA

FROM A CORRESPONDENT

Armidale, October 13
The annual diocesan Youth Camp was held this year at Bundarra during the first week of October.

The main speaker at the conference was the Vicar of Glen Innes, the Venerable C. R. Rothero, who took as his theme "Fellowship in the Gospel."

On October 5 the camp moved to the little mining town of Tingha, where the young people made a Procession of Witness through the town to the church.

In the evening, the New South Wales secretary of the Australian Board of Missions, the Reverend N. J. Eley, showed the magnificent film on the mission of the Church, "The Power Within."

Following a forum in which questions were asked and answered, Mr Eley showed for the first time in N.S.W. a short film entitled "Thy Servant Hearath." This film presents the idea of "vocation" to full-time work in the Church, and makes reference to the various groups which provide opportunity for this.

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DIOCESAN NEWS

ADELAIDE

DEDICATION FESTIVAL

A parish hall in connection with the 119th dedication festival of S. John's, Halifax Street, Adelaide, will be held on October 17.

The following Sunday there will be sung Eucharist and procession, followed by a parish breakfast.

BALLARAT

CLERGY RETREAT

The Bishop of Ballarat, the Right Reverend W. H. Johnson, has arranged a conference and retreat for the clergy of his diocese at Cheltenham from November 3.

The Reverend C. Eggleston, who was at one time sub-dean of Ballarat Cathedral, will conduct the devotions.

LOYALTY DINNER

The Church of the Holy Trinity, Jeparit, will start its Every Member Canvass with a loyalty dinner on October 31 at the Hopetoun House Hotel.

The theme of the Canvass is A.B.C., Attend, Believe, Contribute.

DEDICATION AT HORSHAM

The new Church of S. John, Horsham, will be dedicated by the Bishop of Ballarat, the Right Reverend W. H. Johnson, on November 1.

The first services in the church will be held on All Souls' Day, November 2.

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BATHURST

S. FRANCIS' DAY

The sixth annual S. Francis' Day service was held in the parish church at Orange on October 4.

Horses have to be tied up outside, but all the other animals are brought into the church. This year the emphasis was on dogs, large and small.

It was a very happy service, without incident; the animals were extremely quiet during prayers and story time, but joined in the singing each time the crowded chapel burst into song.

CHOIR FESTIVAL

The choir of All Saints', Hunter's Hill, brought twenty-three members to Grange on October 4 to join the Holy Trinity choir in the services. Some eighty-five singers made up the two choirs. The anthem was "Worthy is the Lamb," from "The Messiah."

GIPPSLAND

C.E.M.S. AT NEWBOROUGH

The branch of the Church of England Men's Society at S. Aidan's, Newborough, held its sixth anniversary meeting on October 7.

The speaker, the Reverend W. Leathbridge, gave a stirring account of mission work among the Aborigines.

The diocesan secretary, Mr Reg Green, cut the birthday cake, which was decorated with the C.E.M.S. emblem.

LAY CONFERENCE

The first Parish Life Conference for lay people in the diocese will be held at Inverloch from October 17 to 19.

Representatives from the parishes of Leongatha, Loch, Lang-Lang, Bass, Kerumburra and Wonthaggi have been invited to attend.

The conference will be conducted by the director of the General Board of Religious Education in Melbourne, Mr Val Brown.

DIOCESAN FAREWELL

A diocesan farewell was given to Dr John and Dr Joy Cranswick, at S. James', Traralgon, last Tuesday, a few days before their return to S. Mary's Hospital, Khammett, South India.

NUPTIAL EUCHARIST

The sacristan and head server at Holy Trinity, Marram, Mr Alan Jackson, married Miss Marion Price at the parish church on September 20.

Nuptial Eucharist was celebrated at the service.

MELBOURNE

CHURCH UNION LECTURE

Mr Val Brown, of the General Board of Religious Education, will deliver a lecture on the Church overseas in the Chapter House on October 27 at 8 p.m. The Melbourne branch of the Australian Church Union has arranged the lecture, which is the final one for 1958.

CHANGE OF ADDRESS

The office of the Australian Student Christian Movement has been moved to 57 Swanston Street, Melbourne, C.I.

The telegraphic address is "Student," Melbourne. The telephone numbers, MF 3825, MF 3826, have not been changed.

LAMBETH IMPRESSIONS

"Lambeth Impressions" was the subject of the address given by the archbishop, the Most Reverend Frank Woods, at a Return from Lambeth Rally in the Melbourne Town Hall last Wednesday evening.

The Lieutenant-Governor of Victoria, Sir Edmund Herring, welcomed His Grace on his return, and Bishop McKie presided.

NEW PARISH HALL

The archbishop, the Most Reverend Frank Woods, dedicated the new parish hall at S. Paul's, Ringwood, last Saturday afternoon.

GOLDEN JUBILEE

Celebrations to mark the fiftieth anniversary of the Church of S. Luke, North Brighton, began last Sunday, when the Archbishop of New, the Venerable R. H. B. Williams, preached at a Family Service and at Evensong.

Next Sunday Archbishop Woods will visit North Brighton, and the following Sunday the Bishop of St. Arnaud, the Right Reverend A. E. Winter, a former vicar of the parish, will return to S. Luke's for the final services of the festival.

NTH. QUEENSLAND

EVERY MEMBER CANVASS

The Rector of S. Peter's, West End, Townsville, the Reverend Ross Fraser, reports that the date for the beginning of the Parish Canvass is November 9.

The committee ask for the loyal

support of every Anglican in the parish so that the new venture may put the parish on a new plane spiritually and financially.

SYDNEY

DIAMOND JUBILEE

S. Peter's Church, Mortdale, will hold its diamond jubilee festival from October 19-26. A former rector, the Reverend W. J. Siddens, will preach at Evensong on October 19.

A grand jubilee dinner will be held on Friday evening.

The story of S. Peter's in picture, song, story and fashion will be told after the dinner.

DEMONSTRATION EVENSONG

On October 20 the choir of All Saints' Church, Woollahra, will sing a demonstration Evensong in the church, directed by the organist and choirmaster, Mr S. T. Sargent.

There will be a discussion on the problems of music in the church after the service, led by the cathedral organist, Mr Mervyn J. Byers.

INDOOR BOWLS

A New South Wales Protestant Churches' Indoor Bowls Association has been formed to foster social activity among the churches.

Seven churches in the Western Suburbs are taking part in a competition.

Churches are invited to get in touch with the hon. secretary, Mr C. Bennie, 431 Lyons Road, Five Dock, if they wish to compete.

LOYALTY DINNER

The loyalty dinner in connection with the Canvass programme in the parish of S. Giles' Church, Greenwich, will be held on October 17 in the Lane Cove Town Hall.

All pledges will be dedicated on November 2 at a Thanksgiving Service.

WOMEN'S SERVICE

Mrs R. C. Kerle was the speaker at a women's service held at S. Peter's Church, Neutral Bay, on October 8.

More than 250 representatives from the neighbouring Anglican churches and from Presbyterian and Methodist churches joined the S. Peter's people in the service and at the luncheon afterwards.

The wife of the organist at S. Peter's, Mrs R. Davies, sang "How Lovely Are Thy Dwellings," by Samuel Liddle, at the service.

GARDEN ISLAND

The Naval authorities of Garden Island invited the Church of England Historical Society to visit the dockyard church last Sunday.

The Base Chaplain of the Royal Australian Navy, the Reverend Patrick Heley, preached, and the senior vice-president of the society, Mr P. W. Gledhill, read the lesson.

VISIT TO BAR ISLAND

The Church of England Historical Society, the S. Andrew's Cathedral Communion Guild, and the Bar Island church committee are combining to celebrate the 82nd anniversary service at Bar Island, Hawkesbury River, on October 25.

The chaplain of the Hawkesbury, the Reverend Alan Palmer, will conduct the service.

Buses leave S. Andrew's Cathedral at 9.30 a.m.

For further particulars, write to Mrs N. M. Hastie, 14 Westbourne Street, Drummoyle.

HERALDS OF THE KING

A leaders' training day will be held by the provincial council of the Heralds of the King at S. Thomas', North Sydney, on October 25, for leaders and those interested in becoming leaders.

The day will include a celebration of the Holy Communion, an exhibition of work done by the heralds, group games, a talk on "Getting it Across," and Evensong.

Further particulars can be obtained from Miss M. Rohan, phone MU 3821, Extension 6, between 9 a.m. and 5 p.m.

TASMANIA

C.E.M.S. CONFERENCE

The annual conference of the Church of England Men's Society in Tasmania will be held in S. Mark's Parish, Deloraine, next week-end.

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, will preside, and will speak on the Lambeth Conference.

The meeting will discuss arrangements for the visit of the C.E.M.S. president, the Bishop of Coventry, Dr C. K. N. Bardsley, to Australia next year.

BACK TO S. PETER'S

The Parish of S. Peter's, Oatlands, is having a "Back to S.

Peter's Day" on October 19, on which the vestry and windows will be dedicated.

The renovations are now completed. The new vestry, built of local stone, is a memorial to those who fell in World War II.

WELCOME HOME

The organist of S. John's, Launceston, Mr L. O'Neill, returned on September 18 after two years in London, where he gained the Fellowship of the Royal College of Organists.

At a welcome home in the kindergarten hall after Evensong the opportunity was taken to thank Mr A. H. Wills for maintaining the music of the church at a high standard during Mr O'Neill's absence.

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PROTESTANTS CONFER IN FRANCE

PROBLEMS OF CHURCHES IN LATIN LANDS DISCUSSED

ECUMENICAL PRESS SERVICE

Geneva, October 8

Eighty officially-appointed delegates from the Protestant churches in Belgium, France, Italy, Portugal, Spain and Switzerland attended a conference in Le Chambon-sur-Lignon, France, during the last week of September.

The conference was supported by the Division of Inter-church Aid and Service to Refugees of the World Council of Churches.

It was held in answer to a request by the churches in the Latin countries to consider the problems facing the Protestant churches in those countries.

The delegates agreed that "unity between our churches and evangelical groups must be made a reality everywhere and as fully as possible."

In view of the fact that factors dividing the churches were also present within Christian groups in each country, the conference called for each church and group to be ready to abandon some of its sovereignty for the sake of unity.

The conference stated its dissatisfaction with the ecclesiastical position in Latin countries and called for a greater effort to find ways of closer united action. "Real unity had been given to the churches in Jesus Christ, and ways of manifesting it must be found," the statement said.

PUBLIC REALITY

The delegates resolved to work ceaselessly in their respective countries for any closer contact, understanding and co-ordination that would make their spiritual unity a public reality because "we have all been baptised into one Spirit to form one Body."

A continuation committee was formed to meet from time to time, and act as a centre for exchange of information and a review of progress. Professor Cadier, of the theological faculty at Montpellier, France, was elected chairman of the committee.

Churches and evangelistic agencies were asked to send missionaries in Latin countries only in agreement with the churches in those countries. A warning was issued against a "spirit of denominational competition," as everyone reached by the evangelical message should be led to a "community of his own choice."

The continuation committee will look into situations in Italy,

Spain and Portugal, where Protestants have sought constitutional rights for some years.

In dealing with relations between Protestants and the Roman Catholic Church, the statement said that signs within the Roman Catholic Church, the Biblical revival, prayers for unity and the liturgical renewal, lead us to believe that "we are face to face with a work of the Holy Spirit, who calls us to go forward to an encounter with each other in an attitude that is full of hope."

EASTERN ASPECT OF YOUNG PARISH HALL



An unusual feature of S. John's Parish Hall, Young, in the Diocese of Canberra and Goulburn, is a series of full length windows set obliquely in short brick angle walls. Each has a concrete flower box at waist level.

OLD CHAPEL AT FIG TREE TO CELEBRATE 100 YEARS

Centenary celebrations at the "Old Chapel," Fig Tree, Hunter's Hill, Sydney, will take place next Sunday in the presence of the Archbishop of Sydney, the Most Reverend H. W. K. Mowll.

During the celebrations, an interior porch erected as a memorial to the late Charles Fairland, alderman, who was reader and Sunday School Superintendent at the church for nearly fifty years, will be dedicated.

"Charlie" Fairland is remembered by hundreds of men and boys throughout New South Wales for his association with football. As an official of various clubs he must have refereed thousands of inter-school and club matches.

Church authorities suggest the removal of the chapel stone by stone from its position at the busy junction on the top of the hill above Fig Tree bridge, when the new expressway goes through from Huntley's Point to Fig Tree bridge, and its re-erection on some spot where it will remain for many more years, a place hallowed by the memory of those who have given long years of faithful service within its walls.

The chapel was licensed for the administration of the Holy Sacraments in 1858 and for the celebration of marriage in 1859. In early years the name "All Saints" was attached to the old chapel. It was used in the baptismal register of 1859.

Several attempts have been made over the years to close it

down, but it still stands. Additions and alterations have been made to the building from time to time though many of the original roof tiles from Belgium are still in position.

For some time the chapel served as a school during the week under the Denominational School Board. In the license authoris-

ing the celebration of services there, it is described as "the school house recently erected distant about four miles from S. Anne's Church, Ryde."

The little chapel has been associated particularly with work among the children of the district, and as a meeting place for various youth organisations.

BISHOP'S HOUSE DESTROYED

THE "LIVING CHURCH" SERVICE New York, October 10

The beach house, at Wrightsville, N.C., of the convener of the joint committee on programme and budget at the 59th General Convention, the Right Reverend T. H. Wright, was practically destroyed by a hurricane early this month.

The roof was blown off and crashed on to a neighbouring house; rain drenched walls and furniture, china and family heirlooms were blown out to sea. The damage will run into thousands of dollars.

Bishop Wright left on September 28 for pre-General Convention conferences. Mrs. Wright went to the episcopal residence in Wilmington, N.C., which was also damaged.

Churches in Wilmington also suffered damage.

S.S.M. RETREAT

CHRISTIAN HEALING TO BE DISCUSSED

FROM A CORRESPONDENT

Adelaide, October 11

A conference on Christian Healing will be held at the Retreat House, Belair, on October 24 and 25.

Speakers at the conference are from those clergy concerned in the actual ministry to hospitals, and from a clerico-medical study group which meets regularly in Adelaide.

The chairman, Mr A. Ramsay, is chairman of the South Australian Housing Trust and a churchwarden at S. Richard's Church, Lockleys.

The South Australian Government is planning to make available facilities for a full-time chaplain at the new general public hospital—the Queen Elizabeth, at Woodville.

It is felt that the time has come when the part the Church should be playing in the healing ministry is brought before the notice of church members.

PEACE RALLY IN SYDNEY

An important public "Consultation on Ways to Peace" will be held in Sydney on October 31 and November 1.

The problem of war has now attained such dimensions that it is imperative to find and implement a solution which will give the hope of survival to all peoples irrespective of their political ideology or religious belief.

The "consultation" has been arranged in the hope that it will be a forum for the expression of the widest possible range of viewpoints and exchange of ideas.

It will begin with a mass rally in the Trades Hall main auditorium, Goulburn Street, on Friday evening. The well-known Methodist missionary the Reverend Alan Walker, Mrs Gertrude Melville, M.L.C., and other public leaders will address the meeting.

The Consultation will take the form of discussions in groups on Saturday morning at the Surreyville Hall, Darlington.

BISHOP ELECTED IN MACEDONIA

BELGRADE UNLIKELY TO APPROVE

ANGLICAN NEWS SERVICE

London, October 10

The conference of the newly-created Macedonian Orthodox Church elected at the weekend Bishop Dositej as Metropolitan of Macedonia.

The bishop, who was chosen by a council of priests and laymen at Ohrid, attended the session without the approval of the hierarchy in Belgrade.

The movement for a Macedonian National Church has had the sympathy of the Government, but not that of the parent Serbian Church, and it is not considered likely that Church authorities in Belgrade will accept this appointment.

The election was carried out in a way contrary to the Church Constitution, and as such, would create a precedent which would impair the authority of the Church hierarchy.

The Church authorities in Belgrade could not agree to the appointment of Bishop Dositej as Metropolitan of Macedonia without giving rise to the possibility that they would in the future have no say in the election of bishops.

So far there has been no official reaction by the Serbian Orthodox Church to the meeting at Ohrid.

1958 MISSIONARY CONFERENCE

ANGLICAN NEWS SERVICE

London, October 8.

The annual conference of the diocesan missionary councils, arranged by the Church Assembly Overseas Council, met at Keble College, Oxford, from September 22 to 25.

It was attended by 160 representatives from England, Scotland, Wales, and Ireland, and from the various missionary societies.

Chairman of the conference was the Bishop of Salisbury, the Right Reverend W. L. Anderson.

The Bishops of Peterborough, Warrington, and St. Edmundsbury and Ipswich read papers in connection with the Lambeth Conference and missionary work.

ORTHODOX BISHOP OF PARIS IN BELGIUM

ECUMENICAL PRESS SERVICE

Geneva, October 1

Greek Orthodox Bishop Meletios of Paris, assisted by six priests of the Belgian Orthodox Church, celebrated the divine liturgy in the chapel of the Protestant pavilion at the Brussels Exhibition.

Members of the Greek diplomatic corps in Belgium, including the Greek ambassador, were present, and clerical representatives of the Greek Church and the Ecumenical Patriarchate in Istanbul.

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

OUTBACK HOSPITALS and FLYING MEDICAL SERVICES offer outlet for Christian Service to Qualified Nurses. Apply to Bush Church Aid Society, 135 Bathurst Street, Sydney.

ACTIVE PRIEST required as third priest on staff. Challenging work in large town and country centres. House available. Stipend £700. Applications, closing October 31, to the Reverend W. A. Brown, S. Mark's Rectory, Casino, New South Wales.

THE CHURCH ARMY offers opportunity for work as Parish Evangelists, Itinerant Evangelists, Missionary Workers and Social Workers, to young men and women aged 19-33 years, who are communicant members of the Church of England, and who desire to answer God's call to full-time service. Comprehensive training is given. An excellent foundation is laid for men who may feel the call to Ordination later. For particulars, write to the Reverend G. J. Coad, Th.L., Church Army Training College, Hereford Street, Stockton, New South Wales.

TEACHERS. GEELONG Church of England Grammar School, Corio, Victoria. Vacancies exist for resident masters as follows: Preparatory School, 1 General Subjects. Middle School, 1 General Subjects. Senior School, 1 Science. Application forms and details of position on request.

WANTED. CHRISTIAN woman qualified to care for about 12 working girls (15-18 years) in a home to be opened in the near future. Telephone JB 1163 (Sydney Exchange).

POSITIONS WANTED

THEOLOGICAL STUDENT, married, resident in Sydney, desires job for vacation, December 1, 1958-January 31, 1959. Experienced in hardware trade, driver. Replies Box No. 80, "The Anglican."

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ACCOMMODATION VACANT

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

CLARO GUEST HOUSE, Lavender Bay, Business Board. Permanent accommodation. Single and double. 7 minutes city by train or ferry. Mrs. Wren, XB 2556 (Sydney Exchange).

TO LET, new city offices available for letting to Christian organisations; 2 minutes' walk from Town Hall. Reasonable rental. Apply immediately. LB 6151 (Sydney Exchange).

ACCOMMODATION WANTED
B.C.A. WORKER, family, desire S.C. accommodation seaside Sydney or near South Coast. Two weeks, early January. W. L. Calder, P.O. Box 214, Broken Hill, New South Wales.

WANTED

MR. W. G. HANSON, of 92 Marsden Street, Parramatta, New South Wales, would like to hear from anyone who received help from the Reverend G. C. Grubb's Mission, held at Parramatta in 1891.

CLERICAL

SYDNEY RECTORY, 8 miles south city, close to beaches, during January in exchange Rectory, North Coast. Box No. 79, "The Anglican."

Set up and printed by The Anglican Press Limited, 3-13 Queen Street, Sydney, for the publishers, Church Publishing Company Limited, 1 Rawson Lane, Sydney, N.S.W.

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