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“THE ANGLICAN” SUMMARY AND REVIEW FOR THE YEAR 1959

The outstanding feature of the year was the continued improvement in international relations, particularly between Russia and the Western Powers. It was marred only by the failure of the West to effect anything in the way of that *rapprochement* with China which is essential to world peace in the long run.

With due respect for such biased and propagandist literary media as *Time* and *Pravda*, who have chosen other persons, we would nominate as the Man of the Year the Right Honourable Harold Macmillan, Prime Minister of England.

In the field of international relations, this brave and sagacious Anglican showed consistently during 1959 that he really grasped the underlying principles upon which alone the Children of God might move forward.

In particular, apart from the vital catalytic role which he played between the United States and the Soviet Union, and which resulted in the meeting between the leaders of these two countries, Mr Macmillan has seen that the core of the problem of world peace lies in the long run in Peking, not Moscow or Washington.

At home, the year has seen the settling down and consolidation of movements which had the Church in a ferment during the latter part of the last decade.

Promotion is with us to stay. Its meaning and its purpose are still not fully understood; but the effects of a gradual process of education—of clergy as well as laity—are apparent on all sides.

PROMOTION

People are at last beginning to realise the essential difference between promotion and fundraising, though too many diocesan synods and councils have not translated this realisation into action.

The year was memorable for the continued number of brother Anglicans of the Protestant Episcopal Church in the United States who visited us. These included a distinguished theologian, and one who has transformed the concept of the rôle of the layman in the Church in America.

From England, we received

the Bishop of Coventry, the Right Reverend Cuthbert Bardsley, who, with the Americans, has left a mark which will last a long time in the Australian Church.

There is little to report for 1959 on the progress of the Constitution in Australia. To the lay mind, as ever, it seems that legal difficulties have unnecessarily held it up. There is hope, however, that the necessary Acts of the several State Parliaments will be passed before the General Synod meets again in September of this year.

If this comes about, the Church in Australia will have achieved a much needed degree of autonomy.

Notable among the events of the year was the election of the Archbishop of Sydney, the Most Reverend H. R. Gough, to the Primacy of the Church in Australia, in succession to the late the Most Reverend H. W. K. Mowll.

Of interest to the whole Australian Church was the celebration of its centenary by the Diocese of Brisbane. This was marked during July and August by the visit of Her Royal Highness the Princess Alexandra.

To some, the outstanding event of the year in Australia was the visit of the American Baptist minister, Dr Billy Graham, who conducted a series of meetings throughout the Commonwealth.

It was an outstanding event,

whether one agrees with Dr Graham's technique or otherwise.

JANUARY

January opened, as it often does, with a shocking series of road accidents throughout Australia.

It offered us an opportunity for a Leading Article, “Belief and Accidents,” in which we remarked “What a damning commentary it is upon the way we live in Australia that, once again, the nation should have beaten its tragic record for accidents—particularly for road accidents—during the secular carnival into which the Christmas Holy Day has degenerated, and during the pagan New Year holiday.”

None of the Leading Articles in the Australian Press appeared to have made any difference.

By a coincidence, our first “Anglican of the Week” for 1959 was Field Marshal Viscount Montgomery who, it is now learned, will visit Australia this year.

The purpose of his visit is a close secret; but Anglicans will rejoice when it becomes publicly known.

HEADQUARTERS

During January, the Church Missionary Society in England completed negotiations with the Diocese of London for the acquisition of a former church property in Smith Square, then in ruins, to be used as its headquarters.

It became apparent during January that the Anglican Press Limited, which prints THE ANGLICAN, and for whose very existence THE ANGLICAN is largely responsible, was going to face a most critical period.

This had already been foreseen during the previous year, and some steps had been taken to overcome the difficulties that lay ahead.

It proved possible, following consultations with the principal creditors, and a later meeting by the debenture stockholders, to keep the press afloat, with the result that at the end of the year the steps taken in January had fully justified themselves, and the press was operating on a profitable basis.

January saw the culmination of the Appeal by A.B.M. for the New Guinea Highlands—and what a magnificent response it was!

A.B.M. appealed for £8,000 for new missionary work in the Highlands. Generous Church people all over Australia—and even some from abroad—realised the vital importance of the work of the Church in this area so fully that a total of £15,119 had been subscribed when the appeal closed on January 16.

In the same month, the Church Missionary Society transferred from ownership by



The solemn scene in S. Andrew's Cathedral, Sydney, at the enthronement of the Right Reverend H. R. Gough. This picture, taken by one of our staff photographers, required no electronic or other lighting. It was taken in available light with a Leica Summarex 85 mm. f 1.5 lens.

that body in England property and other assets in India worth more than £3,000,000.

The transfer was to the Church of India, Pakistan, Burma and Ceylon, and to the Church of South India.

This property, which had been accumulated in India by the C.M.S. since the beginning of the last century, took five years to assess.

During all this time, it can be recorded with some pride, there was never any element of economic exploitation in the way that these assets were used in India by the Church.

The transfer had enormously beneficial effects not only upon Anglicans in India, but upon the Indian public generally.

POLITICIANS

The last two weeks in January saw the publication of two Leading Articles of the kind which once thundered—perhaps too regularly—from this office. They concerned pay for politicians.

Our attitude was, briefly, that Ministers of the Crown generally were underpaid in view of the nature of the work which they did; that private members of Parliament were already far too well paid and should not be paid more; and that the Executive Government had succeeded

in muzzling private members and reducing them to rubber stamps by corrupting them with higher pay.

We strongly opposed the proposed increase in Parliamentary salaries—naturally enough, with no success!

At the end of January the Bishop of Rome announced his intention of summoning an Ecumenical Council.

It was not clear from the terms of the announcement whether Orthodox or English Catholics, or Protestants, would be invited. Inevitably, as everyone knows, the entrenched forces of privilege in the Vatican machine frustrated the Pope's intention, and the Council, when it meets, will be a pallid imitation of the 1870 Council, which was so successfully rigged by the Italian cabal.

It is worth noting that the first sign of a thaw in the cold war occurred during January when Mr Mikoyan flew from Russia to the United States of America, and received a far more cordial reception, generally speaking, than Mr Khrushchev later in the year—but then, Mr Mikoyan was concerned primarily with trade!

Surgical history was made in this month when, as recorded in our columns, a beam of protons

was successfully used instead of surgery at the University of Uppsala.

Throughout Africa, following riots in the Congo, and as an inevitable consequence of repression in the Union, the flames of nationalism began to glow more brightly.

As far as British African possessions are concerned, the flames appear to have been successfully controlled; the same cannot be said of all other areas under European control.

FEBRUARY

A unique event marked the appearance of our first edition for February: the consecration of three new Australian diocesan bishops upon the same day.

The Right Reverend T. B. McCall was consecrated Bishop of Rockhampton in S. John's Cathedral, Brisbane; the Right Reverend E. K. Leslie was consecrated Bishop of Bathurst in S. Andrew's Cathedral, Sydney; and the Right Reverend D. A. Garnsey was consecrated Bishop of Gippsland in S. Paul's Cathedral, Melbourne.

Ordinarily, consecrations of bishops, since they happen so rarely, are covered by the Editor of THE ANGLICAN herself.

(Continued on page 5)



At the end of the year, the Bishop of North Queensland, the Right Reverend Ian Shevill, was married to Dr June Stephenson. Here are the happy couple outside Bishopsbourne chapel, Brisbane.

BLUE BOOK OF THE CHURCH

PUBLICATION OF YEAR BOOK SHOWS TIME OF CHANGE

ANGLICAN NEWS SERVICE

London, January 6

A striking picture of the new forces at work within the Church of England, especially on its administrative side, is contained in the "Official Year-Book of the Church of England 1960"—often called the Blue Book of the Church—which was published here to-day by the Church Information Office and S.P.C.K.

The outstanding changes are in what is described by the chairman of the Central Board of Finance, Sir Eric Gore Browne, as the "new movement of the Spirit."

This was launched in England in April, 1959, by the publication of "The Christian Stewardship of Money."

It is too early for statistics of financial results of the Christian Giving campaign, but there is clear evidence of a revolutionary impact on English standards of giving for Church and charitable purposes.

Separate from this but equally reflecting wise stewardship, have been the success of the Church Commissioners in augmenting their income last year by £843,052 (with consequent vital expansion of money for parsonage houses, church schools, clergy pensions, etc.); the expansion of the new, centrally managed Investment and Deposit Funds.

There have been far-reaching reorganisations in the spheres of education, training for the ministry, Church information and publicity, social responsibility and moral welfare work, and women's Church work.

New generous offers by the State in connection with Aided Schools and Teacher Training Colleges are being eagerly taken up, for example, a new Church of England Teacher Training College is to be built at Canterbury at a cost of £700,000, the Church's own share being over £175,000.

And far-seeing plans are in hand for evangelism; adult education; and pastoral work in the modern universities and technical colleges.

All this, however, is only part of the picture.

Progress is being made in the difficult revision of the canon law, which should presently bring increased unity between those whose churchmanship has laid different emphasis within the limits of the comprehensive Church; and the world-wide Anglican communion is also drawing closer in understanding and co-operation.

The introduction to the statistical section of the Year-Book summarises the recent and current work of the statistical unit of the Central Board of Finance in connection with parochial statistics of staff, membership and income.

It includes the plans for the

GERALD KNIGHT TOURS ABROAD

ANGLICAN NEWS SERVICE

London, January 4

The director of the Royal School of Church Music, Mr Gerald Knight, left England last month for his third extended tour of visits to members of the school overseas.

He will first visit South Africa and conduct a summer school in Cape Town.

Then he will cross to South America, visiting members in Chile and Venezuela, and will go on to the West Indies, the United States of America and Canada.

He will meet church choirs and give lectures and broadcast on church music.

He returns to England in mid-July.

Mr Knight's previous travels include visits to the school's members in Australia, New Zealand and Africa.

compilation of central statistical registers of parochial and extra-parochial churches and of the clergy, and the scope of a proposed inquiry into the total revenues of the Church.

The alphabetical summary of legal information has been compiled under the authority of the Legal Board of the Church Assembly.

Many facts about English dioceses are given.

For other churches and provinces in the United Kingdom and overseas, short lists of personnel accompany summaries of new developments.

There is also a list of non-Anglican churches with which the Church of England has special relations.

W.C.C. REPORT ON RUSSIAN VISIT

ECUMENICAL PRESS SERVICE

Geneva, January 4

The general secretary of the World Council of Churches has predicted "closer relations" with churches in Russia, following the return of a W.C.C. delegation from a two-week visit.

Dr W. A. Visser 't Hooft said here on December 22 that there had been no official negotiations with the Russian Orthodox, Lutheran, Armenian or Baptist churches.

However, he said, "the future of our contacts was always the main subject of discussion."

"We are still in a period of getting to understand each other better," he said.

Dr Visser 't Hooft said that the delegation had been received everywhere with great cordiality.

In addition to talks at the Moscow headquarters of the Orthodox Church, the group visited the Orthodox theological academies in Zagorsk and Leningrad.

In Riga they met the archbishops of the Lutheran Churches of Latvia and Estonia.

They held talks with the Supreme Catholicos of the Armenian Church at Etchmiadzin, in sight of Mount Ararat, traditional resting place of Noah's Ark after the flood.

Dr Visser 't Hooft warned that it was impossible to sum up in a few minutes the very complicated situation of the Church in Russia.

"Every moment in a communist country the Church exists in a situation that is not at all Christian but based on an entirely other ideology."

"Moreover there is active anti-religious propaganda."

THE POWER OF THE SPOKEN WORD

ANGLICAN NEWS SERVICE

London, January 4

The Archbishop of Canterbury, speaking in Canterbury Cathedral on Christmas Day, said, "To-day statesmen are ready to talk together."

"Words can be as explosive as bombs, but there can never be reconciliation except through words, and when people speak their face to face instead of writing them or broadcasting them they reveal their hearts to one another and the Holy Spirit has His chance and miracles can happen."

"This is World Refugee Year. Is it not a sign of Christ's coming that men everywhere should exhibit this sign of goodwill?"

"In South Africa already light dawns because the Christian churches, much divided about racial relations, are beginning to speak and pray together."

"For a long time past the churches of Christendom have been talking together in order to 'grow together,' and where isolationism still exists, as alas it does, every manifestation of it reveals its spiritual bankruptcy and reveals more clearly the light which no darkness can extinguish."

PETERBOROUGH RESTORATIONS

ANGLICAN NEWS SERVICE

London, January 4

The restoration of a second pillar in the late twelfth and early thirteenth century west front of Peterborough Cathedral has now been completed.

A first pillar was restored in 1958.

Funds for the work were raised by an appeal issued in 1957 to mark the thirteenth centenary of Christian worship on the site.

Altogether £70,000 was raised for the preservation and maintenance of the cathedral fabric.

In the restoration much replacement of the columns has been necessary, every stone being inspected.

Earlier restorers had worked with iron cramps, which proved destructive.

The work has now been strengthened with cramps made of a non-corrosive alloy of copper, zinc and iron designed not to split the stone.

The original builders used stone from Barnack, eight miles distant, where the hills and hollows formed by their quarries are still visible.

The new stone comes from Clipsham, also within the diocese.

GIFTS TO CHURCH FROM BROADMOOR

ANGLICAN NEWS SERVICE

London, January 4

The new church of St. George, Owsmoor, Berkshire, England, which was dedicated last month by the Bishop of Oxford, the Right Reverend H. Carpenter, has been given psalm and hymn boards made by the patients of Broadmoor Institution.

The new church has cost £5,750, of which £2,500 has already been raised.

The superstructure is of timber frame construction, mostly from Canada.

Canadian cedar shingles cover the roof and there is vertical boarding on the walls.

The floors are of Canadian maple.

DEACONESS SCHOOL FOR GREEK CHURCH

ECUMENICAL PRESS SERVICE

Athens, January 4

Archbishop Theoklitos of Athens and All Greece has opened and blessed a new school and hostel for deaconesses, the first to be run by the Greek Orthodox Church in modern times.

S. Barbara's has been under construction since 1950 and in partial operation since 1957. Training courses in social work are given to twelve deaconesses every year. The hostel accommodates 90 students, many of them taking other courses at the University of Athens.

Gifts to help with the project have come through the W.C.C. from churches abroad, including the Disciples of Christ and the Protestant Episcopal Church in the U.S.A.

Also taking part in the dedication were Professor Andreas Phytirakis, the general director of the Home Mission of the Church of Greece; the school's supervisor, Professor Hamilar Alivisatos; and Miss Sophia Mourouka, the director of S. Barbara's, who studied in the United Kingdom on a scholarship from the World Council of Churches in preparation for her work.

TWO CONVOCATIONS' FEBRUARY MEETING

ANGLICAN NEWS SERVICE

London, January 4

A joint session of the Convocations of Canterbury and York will be held at Church House, Westminster, at the conclusion of the spring meeting of the Church Assembly.

The Convocations will meet on either Thursday, February 18, or the next day.

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See rates: Page 12

CHURCH TEACHERS CONFER

FROM OUR OWN CORRESPONDENT

Adelaide, January 4

More than fifty religious instructors, Sunday school teachers and theological students attended the State and Sunday Schools' Department's "Church Teaching Holiday Conference" at the Retreat House, Belair, from December 26 to January 1.

A series of addresses on the conference theme of "Then and Now" was given by the chairman, the Bishop in Mount Gambier, the Right Reverend J. Vockler.

In his introductory address he spoke of the place of history and tradition in the life of the Church.

His other four addresses treated the themes of "the apostles' teaching and fellowship, the breaking of bread and prayers," considered in relation to "Then and Now."

Material for group Bible studies parallel with the addresses had been prepared by the Reverend Father G. Hebert, S.S.M.

The Rector of Angaston, the Reverend D. W. Brockhoff, gave devotional addresses on the Incarnation.

The Organiser of Religious Education, Miss Dawn Dridan, conducted sessions on learning and teaching which were followed by practical sessions when models, charts and teaching aids were made.

Daily services were conducted in the chapel.

Conference members, although sometimes dissatisfied with their study which they felt was "pooling mutual ignorance and expecting to find new truth," valued very highly the sense of fellowship between the teachers, whose ages ranged from fifteen to fifty.

TWO ORDAINED AT ARARAT

FROM OUR OWN CORRESPONDENT

Ballarat, January 4

An ordination was held at Holy Trinity Church, Ararat, on December 20.

The Bishop of Ballarat, the Right Reverend W. H. Johnson, made Mr N. J. Thulborn deacon and ordained the Reverend R. G. Rowlands priest.

A pre-ordination retreat was conducted by the Archdeacon of Ballarat, the Venerable R. G. Porter, who also preached at the ordination and presented the ordinands to the bishop.

The Litany was sung by the Vicar of Ararat, the Reverend J. H. Cranswick.

Since the ordination was at the time of the normal Sunday Parish Eucharist, a large congregation filled the church.

After the service a luncheon was provided in the parish hall at which a welcome was given to friends of the ordinands and to the Reverend N. J. Thulborn as he began his ministry in the parish.



After the ordination at Armidale. Front row, left to right, the Reverend M. Purcell, the Reverend R. McDonald, the Reverend D. Robinson. Middle row, the Reverend J. Rostrom, the Reverend J. S. Moyes, the Reverend D. Parker, the Reverend P. Chiswell, the Reverend C. Wellard. Back row, the Venerable R. I. H. Stockdale, Mr S. T. M. Pierce and the Reverend J. Beer.

ORDINATION IN PERTH

NEW ERA FOR W. AUSTRALIA

FROM OUR OWN CORRESPONDENT

Perth, January 4

The ordination of six priests and four deacons in S. George's Cathedral, Perth, on December 21 marks the beginning of a new era in the history of the Church in Western Australia.

Seven of the ordinands had been at Wollaston College and were the first graduates of the college founded three years ago.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, had conducted the pre-ordination retreat.

The Right Reverend R. E. Freeth preached at the service and presented the candidates.

Those made deacons were Peter John Copeland, Kevin Edward Hall, Douglas Graff Newman and Ronald Albert Pearce.

The Reverend Kevin Hall read the gospel after which the candidates for the priesthood were presented.

They were the Reverend Frank Dennis Martin Bazely, the Reverend Cecil Mervyn Hodgson, the Reverend Ronald Harry Langshaw, the Reverend Robert Milton Long, the Reverend Hugh McGuinness and the Reverend Kingsley Gordon Sinclair.

The six newly-ordained priests each celebrated the Holy Communion for the first time next morning.

ORDINATIONS IN BUNBURY

FROM OUR OWN CORRESPONDENT

Bunbury, January 4

In the parish church of S. Mary, Busselton, on December 20, Mr Peter Brenton-Coward was made deacon to serve with the rector, Canon J. J. Tredwell.

In the pro-cathedral Church of S. Paul on December 21 the Reverend J. Redway, the Reverend J. Legg and the Reverend F. Kell were ordained to the priesthood.

Mr Redway, who is a graduate of Adelaide University, received his theological training at S. Michael's House, Crafrs, and will serve on the cathedral staff.

Mr John Legg, who is a graduate of Cambridge University, and received his training in theology at Wells is to assist the Reverend R. T. Arrantash at Albany.

Mr Kell is to remain on the staff at Collie to serve a title under the Reverend A. Whittle.

For the ordination thirty-five of the priests of the diocese were present and the cathedral was crowded for the occasion.

The sermon was preached by the Reverend J. Lowe, Rector of Cranbrook, who had conducted the ordination retreat at Wilson House, Bunbury.

CHRISTMAS TABLEAU AT DUBBO

FROM A CORRESPONDENT

Dubbo, N.S.W., January 4

Having said Evensong earlier than usual, the Parish of Holy Trinity, Dubbo, presented its annual Christmas tableau on the evening of December 20.

The tableau, entitled "The Captivity of Sin," was staged on a lawn with the west wall of the stone parish church as the background.

Some seven to eight hundred people were seated in the grounds, many on tiered seats lent by the local Tennis Club.

On the left of the lawn was a temple scene with columns and candelabra.

The Nativity scene was shown on the right, while the centre of the lawn was dominated by an altar with white frontal and lights.

The script was written by the late rector of the parish, the Right Reverend d'Arcy Collins.

A tape recording of the narrative made by the bishop before his death last July was used as a memorial to him.

The tableau opened with a presentation of each of the seven deadly sins — pride, covetousness, lust, anger, gluttony, envy and sloth.

At the conclusion of this section all the characters returned to kneel at the altar while the Kyrie was sung.

PROMISE

The second part of the tableau showed the promise of salvation in the life and passion of Our Lord.

The closing scene was based on the Revelation of S. John the Divine:

"And after this I beheld and lo a great multitude which no man could number of all nations and kindreds and people and tongues, stood before the throne and before the lamb and cried with a loud voice, saying 'Salvation to our God which sitteth upon the throne and unto the Lamb! . . . Amen.'"

Behind the altar stood the Blessed Virgin Mary holding

DECORATED FIR TREE

FROM A CORRESPONDENT

Maryborough, Vic.,

January 4

A sixty-foot fir tree in the grounds of Christchurch here was decorated with large gay parcels and enormous silver bells and illuminated with a hundred coloured lights by the men of the congregation.

The families of the parish had each been asked to make a parcel and a bell.

The giant Christmas tree caused such great interest in the district that people came from miles around to see it.

the Infant Jesus, and also Our Lord as an adult, robed in his ascended glory.

The rest of the cast knelt around the altar, the disciples dressed as bishops of the Church, while a priest held high a chalice and wafer.

The rector, Canon W. McAlister, dismissed the cast in the parish hall with a blessing.

COMRADES CONFER ON CHURCH'S MISSION IN A MISSILE AGE

FROM A CORRESPONDENT

Tamworth, January 4

Eighty-five delegates attended the federal conference of the Order of the Comrades of S. George held at the Tamworth Church of England Girls' School in New South Wales, from December 28 to January 6.

The chairman was the Visitor of the Order, the Bishop of North Queensland, the Right Reverend Ian Shevill.

Members came from Queensland, New South Wales, Victoria, South Australia and one from Western Australia.

The theme of the conference was "The Church's Mission in a Missile Age." This was related to the fourfold aim of the Order, worship, study, witness and service; beginning each day with the Holy Eucharist and ending with Compline.

The chaplain for the conference was the Reverend Eric Hawkey, State Secretary for A.B.M. in Queensland.

The studies, which were concerned with witness and service, were channelled into three streams.

The first series of addresses titled "I Believe . . ." were conducted by the Reverend K. A. Brasington of Warialda whose fluent and concise style enabled him to cover a tremendous amount of ground in a short series of lectures.

The second stream, conducted by various speakers expert in their particular fields, provided the basis for discussions and the development of the general thought of the Conference.

This series dealt with "Communications" — and here the members of the conference considered the difficulties of communicating the Gospel in different sections of the community and in the world at large.

The Reverend Max Fox, from the Presbyterian parish of Balmmain, N.S.W., spoke about Lay Evangelism, whilst Mr Geoff Walker of the Sydney Depart-

ment of Promotion dealt with stewardship and promotion.

The Bishop of North Queensland showed the development of Christian missions in the Pacific from the point of view of communications and the need for the Church to use all the modern methods of communication available through television, radio, the Press, drama, etc.

The third stream of lectures was entitled "Front Line News."

Through these, members learned from Dr June Shevill about the Church's work in New

Guinea; the Reverend B. I. Chiu spoke about Asia, and Mr John Brummell told about his work as a missionary teacher in North Borneo.

Bible studies on the early history of the Old Testament were led by the Reverend A. R. Browne of S. John's, Balmmain, and on the Epistle to the Hebrews by the Reverend K. M. Lindsay of Adelaide.

The conference concluded with a Sung Eucharist for the Feast of the Epiphany, at which Geoffrey Beaumont's Folk Mass was used.



At the conference of the Comrades of S. George are seen, left to right, Tony Humphries (Moore College), John Bodinner (Assistant Secretary of A.B.M., Victoria), the Bishop of North Queensland, Norman Strambini (Townsville, N.Q.), and Bob Connell (Adelaide).

BISHOP MOYES ORDAINS 10 PRIESTS AND DEACONS IN ARMIDALE DIOCESE

FROM OUR OWN CORRESPONDENT

Armidale, January 4

The Bishop of Armidale, the Right Reverend J. S. Moyes, held two ordinations last month—at Inverell and in S. Peter's Cathedral, Armidale.

At Inverell on S. Andrew's Day, November 30, the Reverend Bruce Lancaster was ordained priest and Mr Brian Hatherly was made deacon. Their retreat was taken at Glen Innes by the Venerable

C. R. Rothero, who also preached at the ordination service.

In S. Peter's Cathedral on S. Thomas' Day, December 21, the bishop ordained five priests and three deacons.

The pre-ordination retreat

was conducted at Bishopscourt Chapel by the Vicar of Moree, the Venerable R. I. H. Stockdale, who also preached at the ordination service.

In his sermon he said, "Here are young men filled with a virile enthusiasm and desire to do the will of God . . . as messengers, watchmen and stewards."

The archdeacon said that as messengers they had a wonderful message to proclaim to a soul-starved and hungry world, that "God so loved the world that he gave his only begotten Son."

As watchmen they must be watchful of the spiritual welfare of their flocks.

As stewards, they became stewards of the mysteries of God, and must therefore be spiritually receptive as the dwelling of the Holy Spirit.

"Surely there can be no greater, no higher, no more glorious calling than this vocation to which these young men have aspired," Archdeacon Stockdale concluded.

"May God grant to them the wisdom and the enduring faith that will enable them to carry out his will, that many souls through them may find the way to salvation and eternal life."

THE ANGLICAN

FRIDAY JANUARY 8 1960

INTO ANOTHER DECADE

There is a curiously widespread feeling among many that this sixth decade of the Twentieth Century has opened under the happiest auguries. By comparison with the situation at the beginning of the nineteenth-fifties, it is true, the nineteen-sixties at first sight appear to have got off to a better start. Dead is the old maniac of the Kremlin, whose crazy suspicions and barely month-old success at exploding an atomic bomb were to keep the world in an agony of suspense for another three years. Gone are the war-distorted economies of the world's more advanced powers. A sullen, suspicious Germany and an untrusting, incomprehensible Japan are now strong points in the alliances of the West. Gone are the more obvious and irksome relics of war-time restrictions and controls in Australia. Prostrate France, then an embarrassment to herself and her friends, is risen like a veritable Phoenix. In Australia and every other advanced economy of the West, and now even in Russia and her client states, consumer goods are being produced at a rate which would have been regarded as sheer fantasy had it been forecast exactly ten years ago. Happy as the lot of so many is now become as they are able for the first time to afford motor cars, refrigerators, television, an over-all increase in the standard of living which has meant a radically better change in their way of life, it is made yet happier by the apparent unlikelihood of another war.

The feeling of optimism based upon these considerations, with which this decade has started for most Australians, is based upon thin delusions. A perilous decade lies ahead.

The consumer revolutions which we have witnessed contain no guarantee in themselves that economic policies will become progressively more firmly based upon either enlightened self-interest or moral considerations. Set against what have been termed the deproletarianised societies of Australia and some other countries of the West can be seen the appalling extremes of wealth and pauperism of the United States, however hard some in America try to conceal it. These extremes, however, are of little account by comparison with the general differences in living standards between, for example, Australia and her near northern neighbours.

What is lacking, as we enter upon this new decade, is a factor which, strangely enough, was more strongly with us ten years ago: an awareness that man lives not by bread alone; that moral and religious considerations should transcend the exigencies of politics and economics. No degree of political stability, or of economic security, or of military preparedness, can in the long run save any nation or alliance whose policies do not rest upon God's law. Do ours, in this year 1960?

Radical Solution to an Old Story

It is more than five years since the financial policy of General Motors in the United States, as it affected its Australian subsidiary, was critically examined in these columns. What has since happened, year by year, has more than confirmed the fears that we originally expressed. These fears were concerned not merely with the narrow business effects of the savage rapacity of this American economic monster, or even with its wider general economic implications, however much we disliked the continued refusal of the American parent company to bar local equitable interest in an Australian enterprise to which America has contributed no capital in effect, and however serious a drain upon Australia's scant dollar resources was involved in the policy of General Motors.

The really disturbing aspect of the matter lay in the potential damage it spelled to Australian-American relations in the widest sense. What kind of allies are these, the ordinary man had begun to ask, who exploit us in a fashion never surpassed in the worst days of nineteenth century colonialism? It is now evident that General Motors in the United States, aware of the mounting hostility which is going to continue greeting successive balance sheets published according to local law by their Australian subsidiary, are prepared to do no more than try to circumvent that law. They have not the slightest intention of modifying their policy. This being so, and the PREMIER OF VICTORIA having foiled this effort, one further step alone remains to be taken — by the Commonwealth Government. That step is the compulsory acquisition of the assets of General Motors Holden, payment of its present stockholders at par, and the sale of the Australian company to the Australian public.



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

A Quiet Opening To An Eventful Year

Churches can be a little depressing in January with depleted congregations, possibly no choirs, and organisations in recess.

However, for those on holiday there is the opportunity to worship in other churches, which can often be a rewarding experience in bringing to light some different emphasis in the service or some different way of coping with a parochial problem. Churches, even within the same communion or even within the same diocese, can learn as much from each other as individual Christians can.

There is a special duty not to fall into spiritual slackness in this month when Church life and activities are quieter. Indeed, quietness should encourage reflection and refreshment, whether one is on vacation or continuing the usual round.

Some fortunate people get a special stimulus in this month by attendance at summer schools on a variety of cultural subjects from education to music. This "feast of reason and flow of soul" must do much to help to re-invigorate national thinking and cultural development in the year ahead. At least, one likes to think so!

Of more positive value to Christian work and planning will be the national conference of Churches in Melbourne next month. This will be a summer school on a grand scale, and the strong Anglican delegation which will participate in these valuable discussions indicates the importance placed on them by our Church.

So, while we are in a quiet period at the moment, this year gives more than ordinary promise of being a stimulating one in religious life. This is certainly to be desired to take advantage of the impact of the Graham crusade last year and to foster and strengthen the co-operative spirit among the Churches then so strikingly evident.

Summit A Beginning, Not An End

On the wider world scene 1960 could be historic because an April date has at last been set for the East-West summit conference.

For those who had expected the conference to take place in 1959, the date may seem disappointingly late. The tendency has been to blame President de Gaulle for the delay.

However, the important point is now revealed as being not the arranging of one high-level conference, but the emergence of a new spirit among the leading nations of West and East (with the regrettable exception of Communist China). This spirit, it may be hoped, will mean the end of the cold war which has split the world in twain, and will result in the holding of frequent conferences whenever the need arises to resolve some international difficulty.

There is a long way to go yet before a real family of nations spirit can be assured for the discussion of such problems. The virtual side-tracking of the United Nations may seem to involve placing too much reliance on personal diplomacy by the leaders of such countries as the United States, Russia, Britain and France.

The division of Germany and the disposition of Communist

China to "go it alone" against Tibet and India are two questions which demand settlement before real peace can be achieved. There is no certainty that 1960 will bring the solution of these two problems closer, but the climate for a settlement is much more favourable than it was a year ago.

Certainly there are high hopes now that agreement can be reached on nuclear disarmament so that mankind may enjoy the benefits of the marvelous scientific progress that has been made in the past decade or so and not live in constant fear of the exploitation of atomic power for mass destruction.

The summit talks in April, properly conceived, will mark not an end but a beginning. They may even have to be renamed to make this clear. The world does not want to live from crisis to crisis, but to travel a friendly road.

Have we left behind the frightening, frustrating fifties and entered the stimulating, sensible sixties? We shall soon know.

Important Church Vacancies In N.Z.

The Church in New Zealand has momentous decisions to

make early in 1960 in choosing a new Primate and Bishops of Wellington and Auckland.

The Primate, the Most Reverend R. H. Owen, who is also Bishop of Wellington, will retire in February, and the Bishop of Auckland, the Right Reverend W. J. Simkin, will retire in March.

New Zealand has seven dioceses, and the Primacy has been associated with three of them—Christchurch, Auckland and Wellington.

Archbishop Owen, who has had an assistant bishop in recent years, is over 72. He came to New Zealand from England as recently as 1947. Bishop Simkin, who is 76, is also an Englishman, but he has been in New Zealand since 1911.

The Auckland diocese has had only two bishops in nearly 50 years. Bishop Averill, who was later Primate, was translated there from Waipatu in 1913 and occupied the see until his retirement in 1940, when Bishop Simkin succeeded him.

New Zealand is fortunate in its younger brigade of bishops, who are all vigorous men of impressive personality and in the comparatively early years of their episcopacies. They are the Right Reverend Alwyn Keith Warren (Bishop of Christchurch since 1951); the Right Reverend John Tristram Holland, son of a former Primate (Bishop of Waikato since 1951); the Right Reverend Allen Howard Johnston (Bishop of Dunedin since 1953); and the Right Reverend Francis Oag Hulme-Moir (Bishop of Nelson since 1954 and the third successive Australian in that office).

There should be no difficulty in finding from their number a worthy Primate. Whether Auckland and Wellington will look abroad for their new bishops or seek them at home is difficult to foretell. While the influence of the home Church is probably as marked in New Zealand as in Australia, the tendency in New Zealand in this century has been to raise Englishmen to the episcopate after they have served the Church there as priests.

Nurses Deserve Better Wages Deal

From a financial point of view 1960 has begun brightly for tens of thousands of wage-earners—from metal workers to bank officers and including the Commonwealth Public Service. Their pay has been increased, some from December, others from as far back as last June.

But one group, certainly among the most deserving in the nation, seems to me to have fared badly. These are the nurses. Apart from some very small increases for matrons the members of this profession have missed out.

All nurses may not have the spirit of Florence Nightingale. But I can think of no profession which consistently sets higher standards of community service irrespective of material rewards.

Only in recent years have long overdue improvements in conditions been given to nurses. Accommodation and meals were often of a poor quality in both big and small hospitals, and long hours were worked without payment of overtime.

Many nurses do not expect to be able to save money to the extent that they might do in most other occupations. But because they are attracted into the profession through humanitarian motives they should not be treated so niggardly, especially at a time when people in other callings are being given substantial rises in pay to meet increased costs.

—THE MAN IN THE STREET

ONE MINUTE SERMON

THE ETERNAL GOD

GENESIS: 1: 26-31

How often as the years have gone by in modern days have men, finding more and more how God's works have been wrought, species of plants and animals come to being, continents and islands taking shape—felt they had no need of God.

But it isn't enough to know how. Indeed H. G. Wells once said "Science can tell you what a thing is, when it came to be, where it can be found, how it happened—but only religion can tell you why."

The science of the Book of Genesis is according to the scientific knowledge of the time when it was written and God has opened to mankind many pages in the book of knowledge since those far-off years.

But that God is, that He was in the beginning, that He is the Creator, all this is an unchanging fact which neither knowledge can supersede nor time make out of date. He is the eternal God.

And in God's foresight and providence the world is ready when man comes on the scene. "Let us make man in our image." There are those who would build something of the doctrine of the Trinity on such a verse. There is no foundation.

In a world of many gods, Moses preached One God and in a primitive race any other or fuller truth would have been dangerous and beyond comprehension. The "us" is majestic, just as when we read of the "heavens."

So man comes to be—an animal formed of "the dust of the earth," the "humus," which should indeed keep us humble (for this is its word derived). And indeed the Hebrew word for ground is Adamah, feminine of Adam. We are of the earth and united with the beasts of the earth.

But "God breathed into man's nostrils the breath of life" and herein we are united with the deity. The heathen seeing something of the spiritual in man, tried down the years to bridge the gap by making the gods more human. The Book of God bridges the gap by making man more Godlike. Would to God men would remember this and live in close communion with God that the image of God might be seen as the spirit of God took control of the man of earth and let the divine shine through.

And, too, that image is seen in man's creative powers, far beyond anything in the animal world, creative in art, in music, in architecture, in poetry and, sad to say, in machines that can be used to destroy as well as to help man live.

Once again God's world is a world of order. Man's passions and longings can create if obedient to God's purpose, they can make for anarchy if they take control. Just as the Spirit of God moved on the black chaos and made a significant world of light, so the same Spirit controlling human inclinations can make of each of us a child of God.

CLERGY NEWS

ARMSTRONG, The Reverend P. H., formerly Chaplain of the 11th National Service Training Battalion at Wacol, Queensland, has been appointed Vicar of St. Augustine's, Palmwoods, Diocese of Brisbane.

CHRISTIANSON, The Reverend C. E., Assistant Curate at St. Luke's, Toowoomba, Diocese of Brisbane, to be Priest-in-Charge of St. John's, Biggenden, in the same diocese.

MACFARLANE, The Reverend C. St. M., Assistant Priest at All Saints', Hobart, Diocese of Tasmania, to be Rector of Kempton, in the same diocese.

RICHTER, The Reverend M. C., Vicar of Bradine, Diocese of Armidale, to be Rector of Kilkivan, Diocese of Brisbane.

ROWLANDS, The Reverend R. G., to be Priest-in-Charge of Merino, Diocese of Ballarat.

TULBORN, The Reverend N. J., to be Assistant Curate at Holy Trinity, Ararat, Diocese of Ballarat.

WOOD, The Reverend E. A., Assistant Priest at St. James', New Town, Diocese of Tasmania, to be Rector of Ross, in the same diocese.

RELIGIOUS BROADCASTS

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

SUNDAY, JANUARY 10:
RADIO SERVICE: 9.30 a.m. A.E.T., 10 a.m. W.A.T.
From the Albert Street Methodist Church, Brisbane. Preacher: The Reverend Maurice Barnett.
RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.
"How Shall I Hear?" An interview with Mrs. Joy Riddelloff.
PRELUDE: 7.15 p.m. A.E.T., W.A.T.
The Choir of the Canterbury Fellowship, Melbourne.
CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.
The Very Reverend Brian Macdonald.
THE EPILOGUE: 10.45 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.
For the first Sunday after the Epiphany. Broadcast from the B.B.C.

MONDAY, JANUARY 11:
FACTORY: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.
The Reverend Edwin White.

MONDAY, JANUARY 11—FRIDAY, JANUARY 15:
READINGS FROM THE BIBLE: 7.00 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.05 a.m. W.A.T.
The Reverend A. W. Milligan.

MONDAY, JANUARY 11—SATURDAY, JANUARY 16:
DAILY DEVOTIONAL: 10.03 a.m.

JANUARY 11: Mrs. Harvey Perkins.
JANUARY 12: The Right Reverend J. R. Booth.
JANUARY 13: The Reverend Allan Macdonald.
JANUARY 14: The Reverend A. P. Campbell.
JANUARY 15: The Most Reverend J. P. O'Loughlin.
JANUARY 16: The Reverend L. J. May.

WEDNESDAY, JANUARY 13:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.
"Great Church Musicians—Stanford." Mr. John Nicholls.

FRIDAY, JANUARY 15:
EVENING: 4.30 p.m. A.E.T., S. Paul's Cathedral, Melbourne.

MONDAY, JANUARY 11—SATURDAY, JANUARY 16:
EVENING MEDITATIONS: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 10.53 p.m. W.A.T., 11.23 p.m. S.A.T.
The Reverend John Northey, M.S.C.

TELEVISION:
SUNDAY, JANUARY 10:
ABC 2, SYDNEY:
5.15 p.m.: "Sunday Special"—Clive Smith talks with a man who bakes our bread.
10.00 p.m.: "On Trek with Dr Paul White in East Africa"—Part 1.

ABC 2, MELBOURNE:
5.15 p.m.: "Sunday Special"—The Reverend Lewis Finlay discovers what is new about Town.
10.00 p.m.: "On Trek with Dr Paul White in India."

ABC 2, BRISBANE:
11.00 p.m.: "Divine Service"—Pontifical High Mass from St. Mary's Cathedral, Sydney. Celebrant: His Eminence, Norman Thomas Cardinal Gilroy. Preacher: The Most Reverend James Freeman.
5.45 p.m.: "Young Sunday"—"The Friends of Jesus—Nicodemus." The Reverend Vivian Roberts.
10.00 p.m.: "Bible Background," Part 1. Introduced by the Reverend Canon H. M. Arrowsmith.

CHURCH CALENDAR

January 10: The First Sunday after the Epiphany.

REVIEW OF THE YEAR 1959

(Continued from page 1)

On this occasion all three consecrations took place upon the Feast of the Purification, so it was physically impossible for the Editor to cover them. In any case, she was not due to return until the following week from the sick leave which she had been compelled to take since August of 1957.

Our correspondents in all three States, however, rose nobly to the task, and within the shortest possible time of the consecrations we were able to print full accounts and pictures.

MANAGER

The first of the series of steps required in the Anglican Press Limited were begun during February when the Board of Directors resolved to appoint Mr Francis James as Honorary Manager in a full time capacity, pending the appointment of a suitable manager.

Mr James was unable to undertake this duty until after the return of the Editor of THE ANGLICAN, as he had been honorary Managing Director of both the press and THE ANGLICAN in addition to serving as acting editor during the Editor's illness.

the bishop deserves very close scrutiny; but we are by no means sure that what he apparently has in mind is really what the Australian Church needs.

It is very easy for any democratic society to fall into the error of beating an absolutist society at its own game by throwing overboard its democratic principles.

It would be very easy—as a matter of theory—for the Church of England to beat the Church of Rome at its own game by adopting a similar kind of quasi-political organisation.

By doing so, however, at least in a functional sense, this would mean that the Church of England would cease to be what she now is.

In Australia, the Church faces a number of difficulties, due to geographical factors which she does not encounter in most branches of the Anglican communion.

Without doubt there is a pressing need for some kind of central body which can put the view of the Church to Church people as a whole, and which can put the view of the Church to the

seems to us, in no spirit of anti-clericalism, that we have some way yet to go, however, before the Church really functions as though it contained laymen as well as priests and bishops who are at present doing far too many of the things that laymen should be doing.

February saw the Annual Meeting of the Australian Council for the World Council of Churches, when the Archbishop of Brisbane was elected President in succession to the late Archbishop Mowll.

CONFIDENCE

Some thought—quite mistakenly—that Archbishop Halse had been elected *faut de mieux* or as a kind of reward for long service in the Ecumenical cause. It is very pleasant indeed to be able to say that this was not the view of the delegates of all denominations at the conference who elected him.

His Grace enjoys an astonishing degree of confidence from members of the Protestant Churches, no less than from members of the Church of Rome. It is probable, indeed, that no other

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.

Why do Christians keep the first day of the week?

Those who are Seventh Day Adventists insist that we should keep Saturday as the day of worship. It is necessary, first of all, to realise that the keeping of the seventh day was obligatory only upon the Israelites (Exodus 31:13, 17). It was to be a sign between God and the children of Israel.

This fact is interestingly supported in the New Testament, where every other commandment is repeated and added to. Only the fourth commandment is not mentioned.

My correspondent recognises the reason for the change—that the Lord rose from the dead on the first day of the week. Every Sunday is, in essence, an Easter Day. Likewise to be remembered is the fact that the Holy Spirit descended on the infant Church on a Sunday, the day of Pentecost.

The verses my correspondent quotes to show that the law is binding takes no account of such passages as these—Romans 6:14, "Ye are not under the law, but under grace"; Romans

may be authoritatively stated, was entirely upon merit.

There was no feeling in the mind of anyone present that he should be elected simply because he happened to be acting Primate, or that he might resign before his full term of office was up.

The Anglican representation at these World Council meetings is something which needs careful consideration.

PRIMATE

In the time of the late Archbishop Mowll there were many discussions between His Grace and this newspaper on how he decided who was to represent the Church of England. We always criticised his choice upon one ground or another, and were always disarmed with his bland reply, "But I am the Primate!"

It seems to us undesirable as a matter of principle that the Anglican representatives should be chosen by the Primate or by any other individual in the Church—unless, of course, that individual happens to be a member of the staff of THE ANGLICAN!

On the other hand, elections by synods and dioceses are unlikely to be more conspicuously successful here than they are in so many other ways.

The Bishop of Willochra, the Right Reverend T. E. Jones, left Australia early in February for

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

14:5 where Paul writes, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be persuaded in his own mind"; Colossians 2:16 where he says, "Let no man therefore judge you . . . in respect of an holy day . . . or of the sabbath days; which are a shadow of things to come"; Acts 15:28 where the first council of the Church decided that those coming into the Church without a Jewish background should not (with some few exceptions) be bound by Jewish law. The keeping of the seventh day was not among these.

One wonders if those who wish to keep the seventh day, keep it in all its details. Under Jewish law, the Sabbath was to be kept from sunset to sunset; no burden was to be carried; no fire lit; no cooking done.

Rather than this legalistic Old

a tour of Canada and the United States of America, where he was able to tell our American brothers something of the work of the Bush Church Aid Society.

In the middle of February, Dr Billy Graham reached Australia. He arrived in Sydney after an enthusiastic series of meetings in Melbourne and kindly attended a Press conference immediately after his arrival.

We were placed in some difficulty. Like any newspaper, we knew a great deal about Dr Graham's history. Like any newspaper, again, we were not unaware that he was differently assessed by Anglicans in other places, and that the differences in assessment had very little to do with churchmanship.

We were well aware that the manner in which he had been invited to Australia reeked strongly of the technique of the Communist Party—i.e., that one or two who were enthusiastic about him had organised the invitations. We did not for a moment swallow his claim, and that of his sponsors, which was that he had been invited by "the Churches" in Australia.

This was simply not true. We knew of the favourable impression that he had created upon the Archbishop of Canterbury and others, we knew that

(Continued on page 6)

Testament approach we keep the New Testament one: of praise and rejoicing that we not only rest from our ordinary tasks, but in Christ, we have the good news of God—even life for evermore.

Almighty God, who has given a day of rest to thy people, and, through thy Spirit in the Church, hast consecrated the first day of the week to be a perpetual memorial of thy Son's resurrection, grant that we may so use thy gift, that, refreshed and strengthened in soul and body, we may serve thee faithfully all the days of our life: through the same Jesus Christ our Lord. Amen.

Two questions are asked on the Catechism.

The first is on "What is your name? N or M?"

Much has gone into an understanding of what these two letters stand for. Some think they were letters chosen at random.

Others consider they are the initials for Nicholas and Mary. Most probably the "n" is for nomen, which is the Latin word for name, while the double "m" for nomina—the plural for names—has been corrupted into "m."

The important point to notice, however, is that right at the beginning of the Catechism, the fact of personality is struck. Our names are precious things.

The second is on "The sacraments are generally necessary for salvation."

Generally here means "in general," or "universally."

It is important to notice that it does not say "absolutely necessary" for it must take cognisance of the glaring Biblical exception of the thief on the Cross who was neither baptised nor a recipient of Communion, yet he was assured of the bliss of paradise.

It must take account also of those who have not the means of the sacraments, or who have been mistaken. The Church recognises this, by implication, when, in the service for Adult Baptism, it says it is necessary "where it may be had."

The instructed Anglican will value these privileges, and both be baptised and become a regular communicant. For him, they are essential.

A South Australian correspondent wants to know what are the Seven Corporal and Seven Spiritual Works of Mercy.

The Seven Corporal works of mercy are feeding the hungry, giving drink to the thirsty, clothing the naked, harbouring the stranger, visiting the sick, ministering to prisoners, burying the dead.

The Seven Spiritual works of mercy are converting the sinner, instructing the ignorant, counselling the doubtful, comforting the sorrowful, bearing wrongs patiently, forgiving injuries, praying for the living and the dead.

The number seven traditionally is the number of perfection. The Church, which saw this worked out in the Old Testament and by the rabbis, selected these two lists on that score.

Reference to Matthew 25:35 will reveal the origin of the corporal works of mercy.

The spiritual works of mercy, while not as clearly set out in Scripture, owe their origin to Dominical command and Apostolic injunction: for example, in Matthew 18:15, we are counselled to correct our brothers, and in Matthew 6:14, to forgive injuries.

S. Paul encourages us both to weep with those who weep, and to comfort them with the comfort which we ourselves have received from God our Father.

S. Peter wants us to be firm, bearing wrongs patiently, glorifying God.



The Bishop of Gippsland, the Right Reverend D. A. Garnsey, was consecrated by the Archbishop of Melbourne, the Most Reverend Frank Woods, on the Feast of the Assumption last year.

The Australian College of Theology held its usual Annual Meeting at the end of January and beginning of February. Once again, it is painful to record that, despite the growing popularity of its diploma courses, the college has made no substantial move to stiffen its examination requirements.

The National Council of Promotion held its Annual Meeting during February at Blue Gum Lodge, Springwood, in the Blue Mountains of New South Wales.

These conferences are valuable, not so much for any action that comes forth from them immediately, as for the opportunity they afford for exchanges of ideas.

The National Council of Promotion has in fact a highly nebulous position in the Australian Church. It started when the Bishop of North Queensland and his old teacher, Archdeacon T. C. Hammond, were appointed by the General Synod five years ago to make certain enquiries. The council has since grown by the co-optation of promotion experts from the several dioceses.

At the February meeting the Bishop of North Queensland, the Right Reverend Ian Shevill, raised again the question of creating a National Executive of the Church in Australia.

Without some such Executive through which it could act and organise, the bishop said, the Church would not get very far.

As we had already commented during 1957, the point raised by

Australian community. The General Synod has powers which, however limited, have never been fully used for this purpose. It remains to be seen whether, in view of the growth of national Australian sentiment within the Church, advantage will yet be taken of the further powers which General Synod will have under the new constitution.

Organisationally, the creation of anything in the way of a central secretariat poses a fascinating set of problems. The first of these is, of course, to reconcile diocesan autonomy with the obvious needs of the whole Australian Church.

PRIMACY

The question is very closely linked with the question of the Primacy. In view of Archbishop Gough's election it seems likely that we shall have several years in which to think about the matter, and to decide whether any organisational changes are desirable.

One thing the Australian Church, in the judgement of this newspaper, is extremely unlikely to tolerate. That is, the creation of anything like the kind of bureaucracy which can be found in the Protestant Episcopal Church to-day.

The greatest hope for the Church in the future, so far as organisation is concerned, would appear to us to lie in the awakening consciousness of the laity to the part that they have not hitherto played. It

Anglican leader for some decades past in Australia is held in such universally high esteem by other Christians in this country.

His election as President, it



The Bishop of Rockhampton, the Right Reverend T. B. McCall, immediately after his consecration last February by the Archbishop of Brisbane, the Most Reverend R. C. Halse.

SUMMARY AND REVIEW OF THE YEAR 1959

(Continued from page 5)

the Protestant Episcopal Church in America regarded him with rather more than the lifted eyebrow. We knew that the late Primate, for whose judgement in such matters we had very great respect, and such others as the Dean of Melbourne for whose judgement we had similar respect, thought that Dr Graham was an outstanding personality whose visit to Australia could do nothing but good.

The Press conference in Sydney, as far as we were concerned, was a disillusioning experience.



Dr Graham interviews the Press.

Without wishing to appear superior about it, we think it probably true that journalists as a whole—even religious journalists—are better placed than some people, at any rate, to assess outstanding personalities of one kind and another. The journalist who is accustomed in one week to interview Cabinet Ministers, foreign plenipotentiaries, star footballers and prima donnas, compares each of these not with the ordinary run of human beings like himself but with each other.

So it was that the genuine newspaper men at Dr Graham's Press conference assessed him in relationship to other outstanding figures, and not by comparison with the man in the street.

INTERESTING

The conference was interesting for the fact that fewer than one quarter of the people who attended it were actually professional journalists.

The feeling among the experienced journalists was that, whatever else he may have had—and it was not immediately apparent to them—Mr Graham was just a little too handsome, a little too polite, a little too self-assured, a little too smooth altogether to ring true.

This impression may or may not have been correct; but it was certainly the impression of the majority of the experienced journalists present.

The trouble was that he would not say anything which might antagonise anyone, and that he dodged "curly" questions with a diplomatic skill that the most seasoned diplomat might have envied.

He was evasive on such really important questions as his attitude towards racial discrimination, for example.

The professional journalists

did not by any means just dismiss him as a humbug, gain the impression that he was fundamentally insincere. What they did feel was that he was a consummate actor, and that it was not merely hard, but impossible to believe that he was not acting and that he was spontaneous—the spontaneity was so obviously rehearsed.

Claims of various kinds have been made concerning the "success" or otherwise of his mission.

It is not easy for a newspaper like this, with its very limited resources, to attempt a definite assessment of the impact of Mr Graham on Australia. We are certainly not prepared dogmatically to disagree with such opinions as those expressed by Bishops Loane and Kerle in Sydney, and by Dr Babbage in Melbourne; on the other hand, although primarily our feeling tends in that direction, we are not prepared to accept altogether the assessment of Mr Graham's more serious critics from the Diocese of Canberra and Goulburn.

This is one of those cases where the journalist and the journalistic team find it extremely difficult to maintain objectivity despite considerable personal feeling.

Speaking personally, for what it is worth, of the twelve members of the staff of THE ANGLICAN only one was favourably impressed by Mr Graham.

The first of the five Franciscan friars for New Guinea passed through Sydney during February. He was Father Geoffrey, S.S.F.

The news that the Bishop of New Guinea had invited the

Franciscan Fathers to help in the enormous work of his diocese had been a minor "scoop" for THE ANGLICAN during 1958.

The Franciscan Fathers are now establishing a school and a hospital at Koki, near Port Moresby.

It was announced during February that Bishop Stephen Neill, one of the most distinguished scholars of the Anglican communion, had accepted the invitation of the Archbishop of

Melbourne to deliver the Moorhouse lectures in May of this year.

Overseas, the event of the month was the visit of Mr Harold Macmillan to Moscow.

Shortly before the Prime Minister left, he was visited in London by the late Mr J. F. Dulles—a circumstance which did not appear, judging from the results, to have done any great harm.

(To Be Continued)



One of the Franciscan friars who arrived for service in New Guinea.



A very great impact was made upon Anglicans generally, and on C.E.M.S. in particular, by the Bishop of Coventry, the Right Reverend Cuthbert Bardsley. Bishop Bardsley was met on his arrival in Sydney from Melbourne by the Bishop of Armidale, the Right Reverend J. S. Moyes, by the Archbishop of Sydney, the Most Reverend H. R. Gough, and the Dean of Sydney, the Very Reverend E. A. Pitt.



Billy Graham visited Australia last year. In these pictures the Right Reverend R. C. Kerle was chairman at a meeting in the Showground at Sydney; Billy Graham is shown in a typical attitude addressing the gathering; the Dean of Melbourne, the Very Reverend S. B. Babbage, was chairman at a meeting in Melbourne; a councillor helps a girl who has made her decision for Christ.

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THE WAR OF THE WATER POTS

(By Joyce Reason)

"How dare you touch me?" screamed Sarojini.

The tousle-haired girl in the torn skirt brought her hands together on her thin chest and bowed over them. "I'm very sorry," she said, politely but not humbly. "My baby brother has run away, and I'm afraid he may meet a motor car." Then she was off, running like a hare, after the small figure merrily toddling through the dust.

Sarojini stamped her foot, added a few angry curses, and threw down her water-pot so that it splintered and spilled all the water she had just fetched from the well. Not every high-caste Indian would be so particular nowadays, but Sarojini's father was an old-fashioned Brahmin. It would be impossible to offer him water from a pot which had been touched by an outcaste!

In the little courtyard of their house, Lakshmi, Sarojini's mother, was cooking the evening meal and nursing the baby. Her father sat on the string cot in the verandah's shade, peacefully smoking his water-pipe. Sarojini stood at a distance and called out, "I shall have to bathe and change and then fetch some more water. A horrible little outcaste ran into me."

Lakshmi looked up placidly. "Ayyo, what a pity! Be as quick as you can then."

"She didn't even apologise properly," grumbled Sarojini, making for the bathing room.

A NEW WELL

Her father removed the stem of his pipe from his lips. "These outcastes are getting above themselves," he said, "especially that lot who have turned Christian and have no respect for the gods. It is all the fault of those foreigners who make such pets of them."

"I've heard," added Lakshmi, "that the foreigners are going to make a new well in the outcaste village. That would be a good thing, for then they wouldn't have to come begging us for water when their dries up."

"If the rains don't come soon, we shall be short of water ourselves," remarked Mr Rao. "Be careful you don't give away too much."

"I will be careful," promised Lakshmi. "But one doesn't like to refuse the poor creatures when they are really suffering."

Sarojini could hear all this as she poured water over herself and wrapped a clean sari round her. It would be awful, she thought, if they really did run short of water. Fancy having to go dirty like an outcaste! She wished her mother were not so easy-going. Why should they give precious water to nasty outcastes like that horrid little girl who had so carelessly run into her, and then excused her-

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self in such an offhand way? However, she would probably have forgotten all about the incident if she had not been reminded of it the next day.

When she arrived at the village school she saw Miss Roshan, their teacher, talking to five or six ragged children who stood at a respectful distance. They had combed their hair and their clothes were clean, but they were unmistakably outcastes. Among them was the girl, Mariam, who had run into her. Presently Miss Roshan came towards the school with a rather anxious look on her face.

"Children," she said, "the teacher in the outcaste village is ill, and these boys and girls don't want to miss their lessons. They ask if they may share ours."

"No! No! Never!" shouted several voices. "Ask us to sit with outcastes! The very idea!"

Miss Roshan raised her hand. "Wait a minute. Of course they would not expect to sit with you. I have told them that they may sit outside and listen. You need not be anywhere near them."

"What do outcastes want with education?" muttered Sarojini.

"They want it badly enough to be willing to sit in the hot sun outside," said Miss Roshan severely.

Still grumbling a little, the caste children settled themselves in the airy schoolroom while the outcastes squatted in the dust outside. That morning everything went smoothly enough; but the next day an awful thing happened!

UNWELCOME

Mariam appeared with her little brother astride her hip. "I had to bring him," she explained. "Mother is not well and can't look after him, and he is just at the age when he will get into mischief if he's not watched. I'll see that he doesn't interrupt."

Miss Roshan, who had modern ideas, smiled kindly and gave permission. At first baby Santosh played contentedly enough in the dust; but after a while he grew bored, and, staggering to his feet, looked round for something else to do. Mariam's head was bent over her slate, where she was working out a sum. There was the open door of the school, and inside the bright fascinating colours of the girls' saris. Santosh was too young to know anything about caste. He made straight for the door, and before Mariam could stop him he had tumbled into Sarojini's lap!

Sarojini screamed as if she had been bitten by a scorpion, and pushed Santosh away so roughly that he rolled over, hit his head on the wall, and howled. Mariam, with an angry cry, sprang inside, caught him up and tried to comfort him—at which he howled louder than ever.

The caste boys laughed, the girls screeched indignantly, the outcastes looked horrified—this would put an end to their attending school. It took Miss Roshan quite a quarter of an hour to restore order. Then she scolded everybody all round.

"Sarojini, there's no need to make such a fuss, and you needn't have hurt the poor baby. Mariam, you promised to look after him. Boys, behave yourselves! Girls, stop that silly noise! School dismissed. You had better all go home."

(To Be Continued)

O GOD, LEAD ON!

O God, lead on!
 No matter what the part,
 Or rough or smooth, we go
 In Thy strength, by Thy grace,
 To our appointed task,
 Through shine or shadow,
 Lord,
 Help us to follow Thee.
 Make strife and hatred cease,
 Make peace and truth prevail.
 Into a brighter day
 O God, lead on!
 —N. B. Chester

The Youth Page

TALKS WITH TEENAGERS

FOLLOWING THE STAR

Who were they, these gentle strangers, who came following a star to visit the Infant Jesus at Bethlehem?

History has been strangely silent concerning the land from whence they came, but it tells us that, following the light they had, though it was but a star, they were led to worship the King of Kings.

There is a beautiful simplicity about the story as S. Matthew tells it (Matthew 2:1-12) which has charmed and inspired Christian people all down the centuries:

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came Wise Men from the east to Jerusalem. . . ."

The name Matthew gives them is *Magi*—that is the word translated as "Wise Men" in our English scriptures—and it describes a people well known in the East in those far-off days for their wisdom.

Originally, according to Herodotus, they came from Media, part of the ancient empire of the Persians.

It is said that the Magi became a tribe of priests, and were the teachers of the Persian kings. They were skilled in philosophy, medicine and natural science, and they studied the stars.

Like most people of their days, they believed that the future happenings on earth could be learned from the movements of the stars—and it was this belief, most probably, that led them to Jesus.

THE STAR

There has been much speculation concerning the star which these Wise Men saw, but the fact remains that they were convinced by some unusual brightness in the sky that a king had been born in Judaea, and they set out to worship him.

It is a tribute to their earnestness and persistence that they travelled so long and so far to visit the new-born king!

Apparently their journey took them almost two years, for we read that Herod massacred the babies "from two years old and under" (Matthew 2:16), after he had "inquired of them diligently what time the star appeared" (verse 7).

The Russians have a legend of an old wise woman, called the Baboushka, who was invited by the Magi to go with them to find the new-born king, but who excused herself by saying that she was too busy, and ever afterwards spent her time searching for the Child Whom she never saw.

But the Wise Men followed the star till it led them to Bethlehem and the King!

THE SEARCH

It would not have been surprising, though, if they had turned back and abandoned their search.

Travelling in those days was a dangerous and difficult task. A man going on a journey first set his affairs in order, and then said farewell to his family and friends as though he might never return, for no one knew what dangers he might have to face.

So they set off, "o'er moor and fen, o'er crag and torrent," until at last they came to Jerusalem, and there they met with one disappointment after another.

No one seemed to know anything about the birth of the King!

PUZZLE CORNER

NATIONS OF THE BIBLE
 Try to "un-jumble" the following.

I I I E A S M T N D
 T J S S I E U B E
 T M R S O A I E
 I P S Y T E G N A
 S S R P N E I A
 A S C A T N I N A E
 (Answer next week.)

THEY SAW A STAR

Did you ever wonder how it came about that the Wise Men were led to the infant Jesus by a star?

The star was there for all to see, but only these travellers from a far off land followed it to the place where He was.

They saw it and recognised its message because they were looking for it—the study of stars was their deep concern, and so God spoke to them by a star.

Several countries have issued stamps—depicting the Wise Men, the latest of which has been Australia, with the Christmas stamp which appeared only last month.



Our picture is of the 100 r. violet and blue, which was issued by Brazil in 1940 and shows three Wise Men, while in front of them shines the star in the form of a cross.

Of course, the Bible nowhere says that there were three Wise Men. Perhaps the idea has sprung from the three gifts which were presented to the infant Saviour—gold, frankincense and myrrh.

SEEKERS

The outstanding fact of the story, however, is that the wise men found the King Whom they sought through following His Star. Their wisdom led them to Him.

And so it is to this day—the wise still find their way to Jesus.

If we are truly looking for a Saviour from sin, the star still points us to Him; if it is a King we are seeking, one to whom we may offer the service of our lives, and whom we may serve without doubting or disappointment, the star leads to Him.

But it is also true that those who are satisfied with themselves—who ask no more of life than food, and clothing, and pleasure, and earthly fame—will never see the star nor find the King.

The Wise Men saw His Star because they were looking for it, and it led them to the feet of the Son of God; and we, too, must be looking, and longing, and striving if, like them, we are to see His Star and find our King! —H.E.S.D.

QUITE MIXED!

In Brabant, a southern province of the Netherlands, a swimming pool was being formally opened.

After a long debate the town council had decided to allow mixed bathing.

The speeches were over, and a man and a woman sprang into the water. Thereupon one of the town councillors, quite horrified, turned to the mayor and asked agrily: "Did you see that?"

"Yes, but they agreed to allow mixed bathing!" said the mayor.

To which the angry councillor replied: "Oh—but when they said mixed bathing I thought they meant the Catholics and the Protestants!" —Der Mittag

OUT OF OUR TREASURES

ALMIGHTY GOD, Who to wise men who sought Him didst manifest the Incarnation of Thy Son by the bright shining of a star: Grant that, as they presented unto Him gifts, gold and frankincense and myrrh, so we out of our treasures may offer to Him ourselves, a living sacrifice acceptable in Thy sight; through Him Who for our sakes was born on earth a little child, Jesus Christ Our Lord, Amen. (The Ven. F. B. Macnutt)

Costly and beautiful, men have seen in this gift a foreshadowing of His death upon the Cross as the Saviour of the world.

The point of this lovely story is admirably summed up in a verse of a hymn in the Moravian Hymnal:

"The Wise Men from the East adored
 The Infant Jesus as their Lord,
 Brought gifts to Him their King,
 Jesus, grant us Thy light that we
 The way may find, and unto Thee
 Our hearts, our all, a tribute bring."

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Boys are received from the age of seven and are prepared for professional, commercial and agricultural pastoral careers.

For illustrated prospectus and further details, please apply to the Headmaster.

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Boys are prepared for Professional, Commercial, or Pastoral Life. A special Agricultural Science Course to L.C. Honours is offered.

The School is the only country representative of the Great Public Schools' Association.

Three Entrance Scholarships valued at £120 p.a. (to become £150 when the boy reaches the age of 14 years) are available each year. There is a well-equipped Junior School (Dangar House) separated from the rest of the School.

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PERTH COLLEGE, PERTH, W.A.

S. MICHAEL'S, ST. KILDA, VICTORIA.

WITHIN THE VICARAGE WALLS

with the VIXEN

THIS week, I heard a most heartwarming episode from a sister clergy wife. Already the Mother of a more than fashionable number of children, she is expecting another wee one in a few months. Consequently she has been feeling the strain of coping with THINGS in a Vicarage.

Two wonderful friends in the parish put their heads together and obtained the services of household help for her each week. So, through these modern Good Samaritans, a tremendous load was lifted from the shoulders of a truly grateful clergy wife.

This reminds me of the time we moved to our last parish, involving a journey of over 200 miles. Because of the tremendous distance, all preliminary arrangements were achieved by faith, per medium of Her Majesty's Mail.

The day of moving came and we set out with small car and children numbering two and a half at that time. No woman will deny the difficulties associated with a move under such circumstances. The all day journey, with the prospect of establishing a new home at the other end presented an alarming vision.

After leaving the bigger towns behind, the road stretched endlessly on, as though an alien intruder upon the privacy of the endless forest. The children became very restless and cross.

Not being a pioneer at heart, I felt my spirits sinking as the supply of handkerchiefs rapidly ran out. Would the journey NEVER end?

Father alone remained his calm, placid self. We had to keep going, for we were closely following the van of furniture. Anyway, what was there to stop for? There was nothing in sight but trees, AND trees, quite unrelieved by MORE trees! Oh, the monotony of that long, hot, dusty journey.

Eventually we came to signs of habitation—little humpies by the side of the road. The only human beings we could see were a few isolated Aborigines. Well, that was the last straw. I certainly had not offered for missionary service.

By that time Father just HAD to stop to delve into the depths of the boot for a fresh supply of handkerchiefs, which was rather like trying to catch the fish that got away.

ANCIENT LEXICON DISCOVERED

ECUMENICAL PRESS SERVICE
Geneva, January 4

What ranks as a major discovery in theological literature has been found in Greece.

It is the famous Lexicon of the Ecumenical Patriarch of Constantinople, Photius, the Greek Orthodox scholar and theologian, who was Primate of the Church during the 9th century, at the time of the schism which led to the separation of the Churches of the East and West.

The ancient document was discovered in a Greek Orthodox monastery in Macedonia by Bishop Philipos, of Grevena, on a recent trip.

Plans to publish it in the original have been made by the Theological Faculty of the University of Thessalonika.

Certain parts of the Lexicon have been known to a few scholars, but this is believed to be the only complete copy in existence.

Luckily all bad things, as well as the good, MUST come to an end, and at last we had arrived. No furniture van in sight, apparently we had over-taken it in one of the larger towns along the way. Father decided to go into the Rectory and have a look around, whilst I endeavoured to wipe a few dreary eyes. Father in shirt and shorts hardly made a triumphant entry, so it was not surprising that when the door was flung open by two motherly ladies, he was mistaken for the carrier!!!

However, it was not necessary for him to produce his dog collar as proof of identity, and soon we were all heartily welcomed into our new Rectory. A wonderful meal was prepared and waiting in a spotlessly clean house.

Miraculously the doldrums were vanquished and life took on a definitely hopeful hue once more. How grateful we were for the thoughtfulness of the ladies in preparing the welcome for us!

Another friend of mine, found, upon moving to a new Vicarage, that the ladies had held a "pantry tea" prior to her arrival, and the shelves were stocked with all manner of goodies.

I pass these items on to you because it does one good to hear of such kindness in a world that is becoming increasingly material. There IS still a great amount of goodness although sometimes the bad is more apt to gain the publicity.

PORTRAITS OF PERSONALITIES

THE UNDYING FIRE. Dewi Morgan. Mowbrays, Pp. 143. English price, 6s.

IN this delightful little Art Gallery of pen portraits, Dewi Morgan has done an admirable job of compilation.

The glimpses into the lives of some of these contemporary Christians are all too brief, while of others the reader can only guess at their greater potentialities.

Among the more spectacular portraits, that of James Benson is outstanding. This brief narrative of a life constantly beset with personal tragedy, reveals a man of God mightily used in extending His work in Australia and New Guinea.

Nirod Kumar Biswas was a faithful Indian Christian, doctor and bishop, whose ordained ministry of five years full of remarkable achievement was terminated by his untimely death. His influence and enthusiasm live on in the lives of others.

Ernest Burgmann is an Australian bishop, of whom we can well be proud. His story is an inspiration as an example of the "little backwoods boy" responding to the call of God, in spite of extremely limited educational facilities and opportunities. With the call came the driving power to overcome all obstacles, and to make ready for the great unfinished job of his life. This account should give cheer and encouragement to many a would-be "theologian."

Geoffrey Beaumont is the composer of the controversial Twentieth Century Folk Mass. The story of his restless seeking suggests he may not even now have found his true vocation. Surely it might yet prove to be as an organ-grinder in Pica-dilly Circus?

The story of George Washington Carver is one of the longest and certainly one of the best in the book. He was an American Negro, ex-slave, who was separated from his mother at an early age, and never knew his father.

This biography is an amazing story of a boy growing into manhood hand in hand with his Creator, rising above all prejudices of race and colour. In his range of skills he had a passion for painting, and was an expert at needlework. He taught himself to crochet after studying a finished lace collar.

He learned to whitewash, to build, to repair, to cook, and, above all, he learned more and more about plants. His advice was greatly sought after as a botanist. He has developed the humble peanut to over 300 different products.

These include milk for babies, linoleum and metal polish,

drinks of many kinds, mixed pickles, sauces, shaving cream, paper, ink, plastics, synthetic rubber, axle grease.

The story of Anna Dengel is a heart-warming account of a Roman Catholic woman doctor's visit to India, and her abject horror at the sickness prevailing amongst the women, who were forbidden to seek aid from male medics.

Her intercessions with the Vatican, whose strict adherence to Canon Law forbade professed Sisters to engage in surgery or obstetrics, met with continual frustration.

Unfortunately, Doctor Agnes McLaren did not live to see the fulfilment of her dreams, but a young penfriend in Austria was fired with her enthusiasm, and set about training in England for medical work.

She eventually graduated, and in due course set out for India, where she found conditions so appalling that she returned to England and began a campaign.

From there she went to America in 1925 and was able, with the help of American clergy, to found the Society of Catholic Medical Missionaries in Washington.

Between 1925 and 1955, the society grew from four Sisters, two doctors, and two nurses, to over five hundred Sisters distributed throughout sixteen Roman Catholic dioceses who, in a recent year, dealt with nearly half a million patients.

In 1936 came the Vatican's full approval that made it possible for fully professed Religious Sisters to acquire and practise full medical skills.

The Reverend Peter Harvey is the father of "Church Illustrated." Through his keenness and determination this journal has developed and grown in circulation, until it is now one of the most widely read Church magazines in England and elsewhere. This little insight we have into the birth and growth of a Church paper makes one realise the tremendous value that timely, inspired publicity gives to the Church, but such publicity must be sustained to be effective.

This is a remarkable success story, but, as Dewi Morgan says—"Like any Christian endeavour, its continued success depends on a dedication, not only of its sponsors, but also of its readers. They have as much responsibility to the paper as the paper has to them." That is, of course, equally true of any enterprise.

An outstandingly humane story is the life of William Henry Jackson, who spent a lifetime of blindness "seeing" to the needs of others.

CHURCH FOR VISITORS

ANGLICAN NEWS SERVICE
Ontario, January 4

Anglicans who visit the British Isles are to have a church of their own in London.

The Guild Church of S. Nicholas, Cole Abbey, has been set aside to further the work of the Anglican communion and to welcome church people from abroad.

S. Nicholas' Church, now being rebuilt, is situated near S. Paul's Cathedral.

The old church, designed by Sir Christopher Wren, was destroyed during the Second World War.

The Vicar of S. Nicholas' Church, the Reverend J. Gilbert Baker, hopes to include in the new church design motifs of the Anglican communion throughout the world.

He has asked all Anglican bishops to suggest a way to represent their dioceses in the interior decoration.

SELLY OAK WARDEN

TRURO CANON APPOINTED

ANGLICAN NEWS SERVICE
London, January 4

Canon Guy Bowden, who has been Chancellor of Truro Cathedral since 1951, has been appointed Warden of the College of the Ascension, Selly Oak, Birmingham.

Chancellor Bowden has been director of religious education in Truro diocese, with special care for the maintenance and upkeep of Church schools.

He is also precentor of the cathedral and clerk to the dean and chapter, as well as one of the founders of the Drama Guild.

The College of the Ascension, Selly Oak, is one of a group of Christian colleges of all denominations founded by the Cadbury family.

It is mainly for women who wish to go into the mission field, under the auspices of the Society for the Propagation of the Gospel and the Universities' Mission to Central Africa.

CAROL FESTIVAL DESPITE RAIN

FROM OUR OWN CORRESPONDENT
Hobart, January 4

The third annual festival of Carols by Candlelight was held at the Glenview Home for the Aged in the Hobart suburb of Glenorchy on December 17.

Glenview is managed by a board under the auspices of the Church of England.

As steady rain prevented the carols being sung on the lawns, the programme was conducted indoors.

About fifty choristers led the singing of some of the best-known carols.

A special Christmas message was delivered by the Rector of S. Paul's, Glenorchy, the Reverend T. E. Doyle, who is also assistant chaplain of Glenview.

The net proceeds of the festival will provide more amenities for the home. The visitors also gave about fifty gift parcels for the residents of the home.

BISHOP MCKIE'S FAREWELL

FROM A CORRESPONDENT
Melbourne, January 4

Bishop J. D. McKie will be farewelled here on Thursday, January 21, on the eve of his departure for England, where he will be Assistant Bishop of Coventry.

There will be a service in S. Paul's Cathedral at 5 p.m., when the Archbishop of Melbourne, the Most Reverend Frank Woods, will commission the bishop for his new work.

A presentation will be made at a social gathering in the Chapter House after the service.

BIBLE COLLEGE 1959 RESULTS

The Church of England Bible College has announced the results of the third term examinations in 1959. They are:

A. R. Fagan 86 per cent, C. Easley 75, T. J. Donnelly 71, L. Armour 62, I. Sutherland 88, P. R. Morris 69, E. Hawkes 76, J. Hawkes 70, D. Livingston 81, A. Schulstad 93, M. McCallum 77, L. Phillips 63, D. H. L. Collett 66, H. Reid 67, J. Gilliam 79, R. Paddle 58, G. Lee 90, I. Lee 61, D. Svenson 85, S. Steele 92, P. Langworthy 51, B. Robinson 90, D. Voss 75, S. Tennant 94, E. A. Friend 77, J. Hyland 78, D. Hocking 79, N. Hocking 83.
Two failed.

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Church of England General and Obstetric Hospital

S. Luke's performs a very valuable service to suffering people. It is now taking public patients and therefore receives a Government subsidy, but the need for improvement and up-to-date medical equipment is always urgent. Patients are taken regardless of creed. Legacies and contributions will enable the Board to improve the services and the conditions of the Hospital.

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GREAT ANGLICAN DIVINES...16

ARCHBISHOP BANCROFT: RESOLUTE IN RECONSTRUCTION

BY THE REVEREND EDWARD HUNT

WHATEVER theories may hold concerning history, one thing is certain, the story of the human scene is never static.

We have remarked in these studies of churchmen of the pre-Reformation and Reformation age on the rapid changes of the times, and the wheel of events finally turned almost full circle.

At first the new learning replaced the old, but gradually tradition revived and in its turn became the new knowledge which put the Church of England on its rightful course.

The age of Reformation was succeeded by the age of Reconstruction, and it is fitting to conclude this series of studies of great churchmen with Bancroft, who began as an extreme Protestant, but who was led by his studies of the Early Fathers to embrace "the pure and holy doctrine of the Church of England," to quote his own words.

Richard Bancroft was born 1544 at Farnworth, Lancashire, of a humble family, but early evinced a keen intellect and a resolute understanding of the needs of the changing times.

Because of his eventual dismissal of the extreme Protestantism in which he was reared, he has been termed a traitor, but despite his later bluntness, verging at times almost to rudeness, Bancroft was an honest man, whose love of learning led him into the true faith of the Anglican Church, for which he became an able and resolute defender.

Educated at the local grammar school he entered Christ's, Cambridge, 1564, where he found the strife concerning the externals of worship raging as violently as in Lancashire, though in a more intellectual and refined form.

Here he met that loyal Anglican, Whitgift, whose friendship did much to cause Bancroft to change from radical Protestantism to catholic Anglicanism.

Ordained priest at Ely, 1574, he soon showed those powers of industry, ability and study, which later made him so valuable a servant of Church and State.

PREFERMENT

Now definitely adorning puritanism, his preferment was rapid, both as statesman and churchman.

In 1584 he became chaplain to Archbishop Whitgift and in 1597 was made Bishop of London, Whitgift personally recommending him as a "suer and faithfull man."

His work in London bore the stamp of a greatness that has at times been overlooked, but Dr Usher, an American, in his "Reconstruction of the English Church" says that Bancroft's union of theological learning and controversial skill, so ably manifested as High Commissioner and Bishop of London, was the chief reason for the successful reconstruction of the Church of England in the face of the assaults of its enemies, and to this may be added Whitgift's testimony: Dr Bancroft holds degrees of high credit and is neither baptist nor presbyterian.

Careful to suppress sectaries he has shewn no tyrannous disposition, but mildness and kindness by which he has reclaimed many of the diverse.

Caught up in the acrimonious attack on the Church by the Mar-Prelate tracts, he proved more than a match for these hostile agitators by exposing their fraud and venom in a notable sermon at S. Paul's Cross, 1588.

The cause for which he contended then, and later as Bishop of London and Archbishop of Canterbury, was the very existence of the Church's continuous life.

Defeat would have changed the character of the English Reformation and destroyed the history of the Church as Lowther Clarke so aptly remarks.

Under James I. Bancroft took a prominent part in the Hampton Court Conference, and did a greater work than is usually credited, wisely steering his church between the pitfalls of puritanism and Romanism.

On the death of the good Whitgift, Bancroft became Archbishop of Canterbury in 1604, though he had been virtually acting in that capacity during Whitgift's closing years of sickness.

Again he was faced by the aggression of the Jesuits, ably led by Parsons, a one-time Calvinist, but once more the resolute Bancroft proved more than a match for his subtle an-

tagonists, emerging successfully as a brave and fearless champion of the Church.

Had he failed, a chronicler records, it would have meant "the utter ruin and overthrow of the whole realm."

RESOLUTION

These various unhappy controversies clouded almost the whole of Bancroft's ecclesiastical career, and the stern resolution necessary to combat puritanism and jesuitry has led him to be charged with Erastianism, yet as Patterson says, he was as conciliatory as his temperament and times permitted and toiled unceasingly until his death in 1610 to raise the spiritual tone and temporal condition of the clergy.

The most memorable event of his primacy was his oversight

of the preparation of King James' Bible, the famous A.V. although it is actually "appointed" and not "authorised" to be read in churches.

Be that as it may both the A.V. and Prayer Book have done more for Anglican theology than anything else ever published.

We began this series of articles with Cramer, the architect of the Book of Common Prayer, and it is fitting that they should conclude with Bancroft, the general editor of the A. V. Bible, and the master-builder of the Anglican Church in its stirring age of reconstruction.

Thanks to him, says Clarendon, "the fire kindled in Geneva was almost extinguished in the Church of England."

BISHOP LESSLIE NEWBIGIN: MISSIONARY AND SCHOLAR

One of the most colourful figures in the ecumenical movement, Bishop Leslie Newbigin, will initiate the daily Bible study sessions for the 450 delegates to the National Conference of Australian Churches in February.

In autobiographical notes, which he has written he states that he was headed for the family business of shipping and coal and went to Cambridge to read Geography and Economics.

A long vacation, spent partly with unemployed miners in South Wales and in the depressed area of Lancashire, convinced him that "nothing but the Cross could measure the realities of human existence."

His second year at Cambridge was full of Christian activities, and the following vacation he had a call to the Ministry, during a long session alone in a prayer tent at Swanwick.

The following day he accepted a wholly unexpected invitation to join the staff of the Student Christian Movement.

From 1933 to 1936 he studied in the Theological College, Cambridge, and was then ordained by the Presbytery of Edinburgh for missionary service.

He was married and sailed for South India, which has been his home ever since. Working mainly among village people has helped him to concentrate on a few simple things.

He became involved in the closing stages of long negotiations for union, and was made bishop in Madura when the union took place.

"That was the beginning of an experience in Christian fellowship so new and rich that it has seemed like a new book rather

than just a new chapter," he has written.

Fourteen dioceses and about one million members covering four language areas were included in the Church of South India as inaugurated in September, 1947.

Bishop Newbigin became Chairman of the International Missionary Council in 1957 and in July last was appointed General Secretary.

"I am looking forward to coming to Australia for many reasons," he says. "I want to see your country and you.

"I want to share your thinking about the world-mission of the Church to-day, in which Australia has a place of very

special significance, in view of the growing contacts with Asia, and I want to share in the great conference arranged for February, especially so because you are tackling the fundamental question of Authority.

"I believe, and here I speak from the background of a missionary in India, that the simple and final answer to the question and the one which makes our disunity intolerable is that our Authority is Jesus Himself."

Works published by Bishop Newbigin include "Christian Freedom in the Modern World," "The Re-union of the Church," "South India Diary," "The Household of God" and "Sin and Salvation."

ORTHODOX LEADER SPEAKS OUT ON POPULATION

ECUMENICAL PRESS SERVICE

Geneva, January 4

Archbishop Iakovos of the Greek Orthodox archdiocese of North and South America, said last month that the controversy in the United States over birth control is being "handled like a football, even by churchmen."

The Orthodox leader told a meeting in Newark, New Jersey, that the issue is "not a topic for discussion," and should never have been brought before the public.

He said the question of birth control should be understood as "a moral responsibility."

Not to avoid childbirth, the Prelate declared, "is a duty binding on all," as well as the care of children, "in the nurture and admonition of the Lord."

The Orthodox Church is strongly opposed to any form of artificial birth control.

Archbishop Iakovos said the argument in favour of birth control is based on "the premise that society must forever banish from the face of the earth hunger, misfortune, juvenile crime, social revolution and wars, since all these are (seen as) a consequence of over-population."

He said mankind should follow the Biblical injunction to "be fruitful and multiply," and added, "we have not yet replenished the earth to such an extent that over-population has resulted in degrading the dignity of man."

NEW FESTAL COPE

FROM A CORRESPONDENT

Hobart, January 7

Last month the Friends of S. David's Cathedral, Hobart, handed over a new festal cope to the cathedral authorities.

It had been designed and worked by Miss Kathleen Hay, daughter of the late Bishop of Tasmania.

The money for the materials had been given principally by the Collegiate Old Girls' Association.

The cope was blessed and worn on Christmas morning.

STEWARDSHIP SCHEMES ARE DANGEROUS

CANON WARREN'S WARNING

The January news-letter of the Church Missionary Society discusses the vital question of Church finance.

Both in Australia and overseas, the Church of England has become concerned about the stewardship of money.

This concern is partly a response to appeals for financial help from every part of the Church in days when the pound is losing its purchasing power.

It is also partly a direct response to the Holy Spirit. Canon Max Warren in this news-letter tests the spirit, and makes clear some spiritual dangers that accompany the stewardship movement.

He quotes figures given to the National Missionary Council of Australia in 1959: "Nine churches in one diocese over a period of three years—450 per cent. increase in income, 16 per cent. decrease in missionary giving."

The first danger of stewardship is, therefore, to lose a sense of spiritual priorities and to indulge in "a self-centred spending spree."

Canon Warren refers to two accounts of stewardship, in India and in Africa, where economic conditions are quite different, but the dangers are the same.

CHRIST'S EXAMPLE

Bishop V. S. Azaria of India deploras money being given for unspiritual reasons. He writes to poor Indian villagers that Christians have the example of their Master, who became poor for their sakes. Only when giving is voluntary will it be adequate.

The second danger of stewardship is, therefore, that quota systems may turn a Christian joy into a burden.

The African family economy absorbs nearly all the family income, and Africans have little money to spend as they will. In the large towns "pools" have an enormous following, and modern advertising is beginning to affect spending habits.

There is a need in Africa for the Church to increase Christian giving so as to be independent

both of overseas help and of the considerable Government help for educational and medical work. But stewardship must achieve the desirable end by unquestionable means.

The third danger of stewardship is, therefore, that it will be applied only at one level of Church life.

Canon Warren recommends 2 Corinthians, chapters 8 and 9, as the best introduction to any stewardship scheme.

GLENVIEW HOME FOR THE AGED

FROM OUR OWN CORRESPONDENT

Hobart, December 21

The Glenview Home for the Aged in the Hobart suburb of Glenorchy has had a successful year, it was reported at the annual meeting at the home on December 9.

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, presided and about sixty people attended.

Glenview is conducted by a board of management under the auspices of the Church of England.

The Glenview Ladies' Auxiliary is continuing to play an important part in the affairs of the home and its residents.

Much work has been done to make the home more comfortable.

The entrance hall is papered, new carpet laid, and rooms gainted. A telephone system now connects the matron's office with all cottages and flats.

Future developments planned include a new wing. The honorary architect, Mr C. Crawford, is preparing the final plans and it is hoped to commence building shortly.

Staff amenities and better lighting in the grounds will also receive attention.

The Commonwealth Government's official recognition of Glenview as a private hospital is benefiting the home financially.

NEW EDITION

THE CHURCH OF ENGLAND - A FELLOWSHIP

BY CANON E. MONTIZAMBERT

THE ANGLICAN is glad to announce that the Fourth Edition of this popular guide to the faith and practice of the Church has now been printed.

This makes a total of 60,000 copies since the book was first published in Australia in 1952.

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WARDEN AND BISHOP-ELECT FAREWELLED AT WAGGA

FROM A CORRESPONDENT

Wagga Wagga, January 4

Five hundred people here on December 18 farewelled the Rector of S. John's, the Venerable R. E. Davies, and Mrs Davies in the Wonderland Theatre.

Archdeacon Davies is leaving Wagga this month for Morpeth, where he will be Warden of S. John's College, and Assistant Bishop of Newcastle.

Many speakers paid tribute to the archdeacon's work in the parish since he became rector in 1953.

The Reverend Peter Rudge acted as chairman.

The official party included the churchwardens and their wives; the mayor, Alderman I. J. Jack, and Mrs Jack; and the Member for Wagga, Mr W. Fife, and Mrs. Fife.

The mayor said that Archdeacon Davies had been a great man in the city, as well as in the Church.

"He is a man Wagga can ill

afford to lose," he said.

Representatives of community organisations and other churches also spoke.

After a presentation had been made, the archdeacon, in reply, expressed his joy in his associations with Wagga and its people.

"I don't try to measure the success of my ministry in terms of building, plant or equipment, but believe the success of my ministry is in terms of values which are beyond measurement," he said.

"Work and worship have been the characteristics of the parish over the past years."

Archdeacon Davies will be succeeded as Rector of S. John's by the Assistant Bishop of Canberra and Goulburn, the Right Reverend R. G. Arthur.

THE ANGELS ARE NOT HEARD IN BETHLEHEM

By Hugh Samson, a reporter of the Inter-Church Aid and Refugee Service of the British Council of Churches

ONLY a few days ago I trod those hills where the Angels gave to the watching shepherds their message of peace and goodwill. In a 6,000-mile fact-finding tour of Middle East trouble spots I have listened to a political clamour whose sole object seems to be to drown that Christian message.

On the hills above Bethlehem I talked with angry-faced Palestinian Arabs, who pointed to Israeli territory, and shouted, "We will never forget. We shall go back to our land."

In Jerusalem I stood by the barbed wire which divides this city against itself and talked with an Arab taxi-driver in the shadow of his house now in No-man's-land.

It was early in the morning, and he assured me that only an hour ago he had been dreaming of his return to this war-torn, barricaded wreck of a building which he called home.

In Amman, the capital of Jordan, I talked informally with the Prime Minister, Mr Hazza Jamali, who repeatedly fended off my questions with the reply, "Let the refugees decide for themselves."

Back, then, to the refugees in their mud huts and misery: one million political pawns pushed around by everyone from the radio propagandists in Cairo to their own national and local leaders.

U.N.R.W.A.

Once a month they line up for the alms offered by a world fearful for the peace of the Middle East—a pittance of flour, rice, sugar, fats and lentils for each family registered as refugees with the United Nations Relief and Works Agency.

Some are not registered because they are excluded by the U.N. definition of a refugee—the border villagers, for instance, who still have their living-huts, but have lost the land which gave them a livelihood; and the nomadic Bedouin for whom free grazing-land means life.

Some are not registered because they are too proud to accept dole, or because they are Christians and afraid to live among the Moslems in the confines of a refugee camp.

Some have U.N.R.W.A. ration cards, but are not entitled to them; others do not have them because they were born after 1951.

The complicated and impersonal machinery of mass relief

leaves many human needs unmet, partly because an agency of the size of U.N.R.W.A. must inevitably operate mechanically, and partly because the multi-governmental funds which finance it must be superscribed with rule-of-thumb definitions and bureaucratic regulations.

Mr W. T. Clark, an Englishman, and one-time Governor of Port Sudan, who directs the U.N.R.W.A. operation in Jordan, told me that he had done everything in his power to stretch the agency's mandate to embrace the suffering Bedouin.

BITTER WINTER

"Their plight is the worst of all," he said, "and they now face another bitter winter without shelter because the goats from whose hair they weave their tents are starving or dead."

Funds and material goods contributed by churches around the world to the Near East Christian Council have helped ward off total starvation of the Bedouin and have kept many thousands of them fed for a whole year.

The hand-to-mouth nature of the refugee work done in the Middle East has been forced on U.N.R.W.A.—and, to a lesser extent, on the churches—by political intransigence and lack of funds.

For ten years the refugees have been fed on a diet of hate by their own leaders and elders, and any measure of rehabilitation which might tend to cloud the memory or weaken the refugees' determination to eject the Jews from their land meets with obstruction.

U.N.R.W.A. seems to encounter greater obstruction than the Near East Christian Council, probably because the United Nations are blamed for the partition of Palestine and because sufficient is known about Christianity in this stronghold of Islam to attribute only the highest motives to the work of the dedicated Christian minority.

In Jerusalem the Near East Christian Council's relief depot fronts on to the barbed wire and rubble of No-man's-land. Mr Willard Jones, the Council's Secretary, pointed to the police patrol, and said: "We don't need to employ night watchmen here, and the rent is cheap because people fear a flare-up."

Upstairs, where they cut up bales of cloth sent by church people around the world and make clothes for the refugees, the windows look out on the New Jerusalem now governed by Israel. As I left to pass irrevocably through the Mandelbaum Gate into what is called "enemy-occupied Palestine," a Landrover was being loaded with food for one of the 23 frontier villages, where the children are fed by the Near East Christian Council.

In Israel I interviewed the Foreign Minister, Mrs Golda Meir. When I asked if her government would accede to the insistent demands of the refugees on her borders for repatriation, her answer was an emphatic "No."

She said it would be tantamount to suicide for Israel to admit up to one million Arab refugees who for the last eleven years had been subjected to an intense barrage of anti-Jewish propaganda.

But she was perfectly willing to consider family reunion schemes and had, in fact, admitted some thousands of people on these compassionate grounds.

"When the Arab governments learn to love, not Israel, but their own people, then there will be peace," she said. "They should learn to love their children instead of hating ours."

It is I reflected, rather easier to preach peace and forgiveness from newly gained territory than from a refugee camp within sight of one's lost land, like the one above Bethlehem, where the Christmas message does not penetrate the misery.

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OVERFLOW CONGREGATION AT CHURCH DEDICATION

FROM A CORRESPONDENT

Williamtown, N.S.W. January 4
An overflow congregation was present on December 23 when the Church of All Saints, Nelson Bay, in the Parish of Williamtown, was dedicated by the Right Reverend J. A. G. Housden.

The bishop, with his chaplain, the Reverend D. Bleakley, the registrar, Mr J. Timbury, and many visiting clergy, walked in procession to the west door of the church.

The visiting clergy included the Reverend D. R. May, once priest in charge of the new parochial district of Williamtown, Canon M. W. Williams, the Reverend R. V. Hannington, the Reverend K. Heuston, the Reverend D. Hinds.

The bishop was greeted at the west door by the rector, the Reverend C. G. N. Gundry, and his three wardens.

After the petition for dedication had been read, when the bishop struck three times upon the doors, they were opened by two young servers.

The service used was the standard dedication service of the Diocese of Newcastle.

A supper was provided in the church hall afterwards by the Ladies' Guild.

The exterior of the church is of ultra-modern design with liberal use of glass in the south and north walls.

The interior has a spacious sanctuary and chancel and very fine pews.

THREE-MONTHS OLD BABY ACTOR

ANGLICAN NEWS SERVICE

London, January 4
A three-month-old baby played the part of the infant Jesus in the nativity play presented in the fourteenth-century village church of Breadsall, Derbyshire.

The child was offered for the part by its mother when she heard that the organisers proposed to use a doll.

Nearly fifty children of the village took part in the play; by custom, all of them remain anonymous.

Use—
"The Anglican's" Classified Advertisement Columns
See rates on page 12

BIBLE SOCIETY APPOINTMENT

The Reverend R. A. Hickin has been appointed assistant Commonwealth Secretary of the British and Foreign Bible Society in Australia, and will be taking up his appointment at Canberra.

He will work at the Memorial Bible House, Civic Centre, as the national headquarters of the society's administration in Australia.

He has been Rector of S. Paul's, Sydney, and of S. Andrew's, Sans Souci, in the Diocese of Sydney.

He is a qualified accountant, and for some years he was accountant-secretary of a group of American companies with manufacturing and trading interests in Australia.

Mr Hickin has always been a keen journalist, and has contributed widely to periodicals in Australia and England.

He was the first Sydney Diocesan correspondent of THE ANGLICAN, and for several years was the editor of Sydney Diocesan Magazine.

In 1956 he represented the Primate at the Central Committee of the World Council of Churches in Hungary.

He was secretary of the Anglican Missionary Council and of the National Missionary Council of Australia for some years.

For several years he has been the archbishop's nominee on the committee of the British and Foreign Bible Society in New South Wales.

At present he is a director of the Christian Television Association and chairman of the Programme Committee of the Church of England Television Society.

DIOCESAN NEWS

SYDNEY

EMU PLAINS MISSION

The town of Emu Plains is one of the oldest settled communities in Australia, now on the verge of great expansion with the subdivision of many of the old citrus orchards. Here a mission is to be held at S. Paul's Church, April 3 to 10, with the slogan "This is the Way." The former C.M.S. missionary, now Rector of Kurrajong, the Reverend R. Ash, will be commissioned as missionary by the Archbishop of Sydney. As well as meetings at S. Paul's Church, district meetings will be held in Castlereagh, Cranebrook and Llandilo.

WILLOCHRA

NEW RECTOR INDUCTED

The Reverend D. A. Richards-Pugh was inducted as Rector of the Parish of Port Augusta by the Archdeacon of Port Pirie, the Venerable S. A. Robinson, last month.

Previously Mr Richards-Pugh had served at Edwardstown, Diocese of Adelaide. He was presented by the churchwardens to the Bishop of Willochra, the Right Reverend T. E. Jones, who preached the sermon. A public welcome was given to the rector and his wife after the service.

TASMANIA

CHRISTMAS DAY

Christmas Day services in the Parish of S. James the Apostle, New Town, Hobart, were well attended. Holy Communion was administered to over six hundred persons, an increase of eighty from last year. On Christmas night the nativity play was presented by a cast of children from the Sunday schools, supported by the choir. The church was packed. A play has been a feature of the Christmas observances at S. James' for several years.

TASMANIA

CENTENARY MISSION

S. Mark's Church, Deloraine, dedicated by Archdeacon Reibey in 1859, has kept its centenary with a number of special services. The year concluded with an advent mission conducted by the Rector of June, Diocese of Canberra-Goulburn, Canon G. A. M. Nell. This was Canon Nell's first mission in Tasmania. He was commissioned at a special service by the Bishop of Tasmania, the Right Reverend G. F. Cranwick. During the week of the mission Canon Nell gave a series of informal, homely addresses on living the Christian faith that made their appeal to all ages. The mission was the first in the parish for some years, and has had a marked effect on Church life in Deloraine.

MELBOURNE

MIDNIGHT MASS

More than five hundred people were present at the traditional Midnight Mass at S. Peter's, Eastern Hill, on Christmas Eve. As both the nave and gallery of the church were filled, scores of people could not be admitted to the building. The Vicar of S. Peter's Church, Canon T. E. Maynard was the celebrant.

ARCHDEACONRY

The Venerable T. W. Thomas will leave by air for England on Saturday, January 9, and will be away until the first week of September. During his absence the work of the archdeaconry of Brighton will be under the care of the Venerable J. A. Schofield, and the Parish of S. John's, Camberwell, will be served by Canon F. E. Thornton.

CATHEDRAL

The dean preached at the 11 a.m. service of Holy Communion on January 3, and the Reverend Donald Menzies, assistant minister at the cathedral, preached at Evensong. As the cathedral choir is on vacation for three weeks, the services were sung by a group of cathedral choirmen and friends under the name of the "Cathedral Singers." Mr Ian Godsil was the organist.

BRISBANE

YOUTH LEADERS OF PARISH MARRY

Two well-known young people from the Parish of S. Luke, Toowoomba, were married there on December 12. Beverley June Bohan and Billie Wood. Beverley has been a Sunday school teacher and a member of the Comrades of S. George. Billie has been a Sunday school teacher, leader of the Comrades of S. George, server and parish councillor. He is now a teacher and has been appointed to the State Opportunity School to be opened in Toowoomba next year. His father was the late Mr Leslie Wood, M.L.A., who died in 1958 six months after assuming the office of Leader of the Opposition in the Queensland Parliament. The marriage was solemnised by the Rector of S. Luke's Church, Canon Bryan Ward, and was followed by a nuptial eucharist.

CHRISTIAN ENDEAVOUR

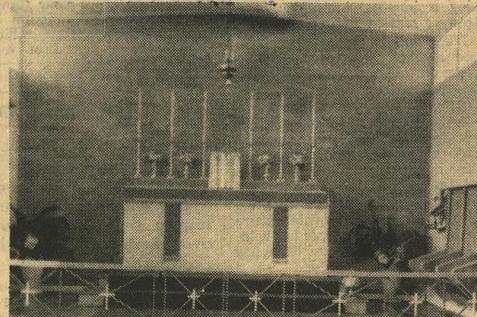
The Christian Endeavour Union has announced the itinerary of the Reverend Joseph Blinco, a member of the Billy Graham team.

Mr Blinco will visit Australia this month under the auspices of the Christian Endeavour Union.

The itinerary is as follows: January 19 to 20, Western Australia; January 21 to 27, National Christian Endeavour Convention in Melbourne; January 28 to 29, Tasmania; January 30 to 31, South Australia. February 1, Lismore, New South Wales; February 2, Queensland; February 3, Sydney. A ministers' meeting will be held in the chapter house of S. Andrew's Cathedral at 2.30 p.m. on February 3, and a meeting in the Town Hall, with relay to the cathedral, at 7.30 p.m.



H.R.H. the Princess Alexandra, who visited Australia in 1959, particularly on account of the Queensland Centenary Year, is accompanied by the Bishop of Canberra and Goulburn after worshipping in S. John's Church, Canberra.



The modern lines of the interior of the new Church of All Saints, Nelson Bay.

MUSICAL SMOKESCREEN FOR TAKING THE COLLECTION

ANGLICAN NEWS SERVICE

London, January 4

"It is fantastic the way we take the collection. Sidesmen scurry round while we sing a hymn as a kind of musical smokescreen."

The Bishop of Bedford, the Right Reverend Basil Tudor Guy, said this in an attack on the Church's present methods of raising money, at Goldington, last month.

He said that in the past too much time has been spent on such things as judging the ankles of young women and guessing the number of peas in a bottle.

He said he felt that there was a growing sense of discomfort among Anglicans about the means used to raise money.

Bazaars, competitions and jumble sales were having a deplorable effect on people outside the Church.

"We are building up an image of the Church as a beggar—an organisation primarily interested in itself, extorting money to satisfy our own internal needs."

People tended to think of the collection as a contribution to running costs.

"Christians should look at giving as a token of love," he said.

He felt it was a matter for individual conscience what proportion of income a Christian should give to the Church, but revealed that the clergy of the diocese had accepted a tenth as the right standard.

If only the Church could become self-supporting from regular giving, then fetes would be organised only to give money away, to refugees, spastics or the blind, for instance.

"It would be a revolution," he said. "We would be talking to this generation in language it understands."

"Outsiders will see the Church talking, not with words but with deeds. It would be of immense advantage to the whole evangelistic work of the Church."

"I cannot think why we have not thought about it all along."

THE WORLD COUNCIL MOVES ON MIDDLE EAST REFUGEES

By A CORRESPONDENT

THE World Council of Churches has urged the United Nations to adopt a constructive policy to end the problem of Arab refugees from Palestine, which has drained the resources of the United Nations and the churches for 11 years.

This move follows two conferences in Beirut, Lebanon, of churches and missions working in the Middle East.

Dr Edfan Rees, the World Council's adviser on refugee affairs, who was one of the three signatories to the appeal, said after delivering it to United Nations' headquarters that the emphasis in the United Nations' programme must change from "relief" to "works."

"This is the only way the problem can be solved," Dr Rees said.

The appeal was also signed by Sir Kenneth Grubb, chairman of the Commission of the Churches on International Affairs, and Dr. O. F. Nolde, the commission's secretary.

"You will know from our Beirut Conference and more particularly from their substantial relief programme that our churches and missions have a very great concern for the continuing plight of the Arab refugees," the letter said.

"That concern has been deepened in recent months by our knowledge that the mandate of U.N.R.W.A. expires in June 1960 and that, in the Thirteenth General Assembly there was voiced a disinclination to extend it.

"It is certain that, whatever governments may do, the churches will not abandon the Arab refugees, nor will they cease their advocacy for the needs of the 'other claimants for relief'.

"At the same time we are convinced that what the churches can do will not be enough, moreover, we are apprehensive that, if there is no progress towards solutions, it will become increasingly difficult to continue to focus Christian concern on this particular refugee problem at a time when so many others challenge us.

HOPEFUL

"We take hope from the knowledge that you yourself have undertaken to advise the Assembly as to what the future course of action should be and it is for this reason that we venture to address you in the following terms:

"1. While we deplore the failure to solve this problem after ten years of endeavour we have no criticism of U.N.R.W.A.'s magnificent work as a relief agency and we are most grateful for its devoted leadership. We also recognise that, had more governments

contributed more generously, the 'self-help' projects, which offer so much hope of solutions for individual families, would have prospered better.

"2. We do not believe that the progressive pauperisation of these refugees ought to be perpetuated but we are nevertheless convinced that a continuing relief programme on a long-term—though possibly diminishing—basis is essential and inevitable.

"We are informed that almost one-third of the older refugees are now incapable of employment and re-establishment, moreover those others, not yet incapacitated, who might accept re-establishment, would need continuing care and maintenance until their establishment was firm.

"3. Nevertheless, we regret that U.N.R.W.A. has been forced, by political and financial considerations, into the role of a 'relief' agency to the almost total exclusion of 'works'.

"We are convinced that, in any new dispensation, relief should become ancillary to works and should indeed become conditional on works being made financially and, above all, politically possible.

"4. We recognise that such a change of emphasis must depend, in the first instance, on the goodwill of the host government which will be forthcoming without some initial action on the part of Israel.

"We welcome most warmly

the recent offer by Israel of compensation, more particularly as it was made in a much less rigid context than that of total settlement. Nevertheless we do not think this is enough. Our second Beirut Conference called for the recognition of the moral right to repatriation.

"We have no illusion as to the practicability, on political and economic grounds, of unrestricted repatriation but we feel that the possibility of repatriation—under international control and possibly on an annual quota basis—must be one element in an overall settlement.

"5. Given such a move we then think that the main emphasis in a new programme should be on building up an economically and socially useful future for the refugees by equipping them in such a way that they can establish themselves.

RESOURCES

"We are not sanguine that the present political climate is propitious for large-scale re-settlement programmes in the host countries but we do believe that, given adequate resources, a family by family 'self-help' and 'homes and jobs' movement would soon acquire momentum.

"6. A final onus lies upon member governments of the United Nations who, in our view, must be made to realise that, in addition to maintaining the relief programme, much more massive sums of money will be required if we are to

move towards solutions, and that more money must be contributed by more governments.

"7. We, therefore, visualise a new deal for the refugee in which he is offered, as a comprehensive offer:

"(i) a home and a job; (ii) continuing relief until he is established; and (iii) compensation from Israel; or, (iv) and as an alternative the possibility of ultimate repatriation to Israel.

"8. We do not know whether such a programme could be implemented by U.N.R.W.A. as it is now organised but it may well be that a new agency untrammelled by the past, and by past agreements, could more easily make a new beginning.

"This is a matter of great importance to us because, as our own programmes are so closely geared to those of U.N.R.W.A., we need good notice of what the future is likely to be.

"We hold ourselves ready to discuss these proposals with you if you think they have any merit in the present situation."

Do you want to buy or sell anything?

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SERVICE IN THE OPEN AIR

FROM OUR OWN CORRESPONDENT
Melbourne, January 4

The temporary wooden church building of S. Theodore's, Wattle Park, Diocese of Melbourne, is so small that only part of the Sunday school can be accommodated at one time. For children and their parents to share in a Family Service, other arrangements must be made.

This was done for the last Sunday in Advent, when an Advent open air family service took place outside the present building on the site where the future church will stand.

Microphones for the vicar, choir, and organ ensured that all in the very large congregation could hear without difficulty, and printed forms of service obviated any juggling with books.

Limited seating was provided, and the majority made use of the well kept lawn during the lessons and address.

In the centre of the block, a gaily decorated Christmas tree was the focal point for presents brought by children and their parents as gifts for Church homes in the diocese.

In his address, the Reverend A. W. Singleton pointed out that worship in the open air might be unusual for a suburban congregation, but the Bible witnessed to the frequency of messages from God received in the open air.

Abraham and Amos were two examples of men who, in the open air, were called to serve God. The nearness of Christmas reminded us that John the Baptist called people to be ready, and the shepherds in the open air received the message that God was in His world.

WEST BENGAL AIDED

ECUMENICAL PRESS SERVICE
New Delhi, December 21
Several tons of food supplies have been distributed to victims of flood in West Bengal by relief officials of the National Christian Council of India.

The floods, which swept through the area last month, made an estimated one million persons homeless and destroyed 600,000 tons of crops, leaving thousands of acres submerged, according to reports. They described the flood as "perhaps the worst in the history of the State."

The India N.C.C. distributed 135,000 pounds of milk, 216,000 pounds of wheat and 25,000 pounds of corn. Relief supplies of additional foodstuffs, clothing and blankets have also been provided by the Government and various relief agencies.

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NEW GREEK REVISION

ECUMENICAL PRESS SERVICE
Athens, January 4

A committee of scholars and theologians has begun work on a new revised critical text of the New Testament in Greek.

The work has been undertaken by the Theological Faculty of the University of Athens, which has access to several documents and manuscripts not available to editors of earlier editions. As a result, a spokesman said, it is believed that the new text will be the most accurate edition ever published.

When completed the new text is expected to replace the edition currently in use by Greek Orthodox churches. Publication is expected some time in 1960.

The new text will be the first prepared by Greek Orthodox scholars. Previous ones have been prepared by non-Greek New Testament experts.

The text currently in use was prepared in 1898 by a German scholar, the Reverend Eberhard Nestle, for the Bible Society of Württemberg, Germany.

This edition has been revised several times since, the last time in 1958, when it was published in England with a detailed listing of alternative readings.

DR FISHER SENDS GREETINGS FOR CONFERENCE

Writing from Lambeth Palace to the Australian Council for the World Council of Churches, the Archbishop of Canterbury has expressed the hope that God will richly prosper all associated with the National Conference of Australian Churches to be held in Melbourne in February.

"When I visited Australia," he wrote, "I saw how widely scattered the various parts of Australia were.

"It is good to know that they are all coming together in this great conference in order to realise the unity of their Commission from Christ.

"I send my greeting with my prayers that God may richly bless all its proceedings and its fruits."

ASIAN COLLEGES MAKE OFFER

ECUMENICAL PRESS SERVICE
Rangoon, January 24

Five theological colleges in Asia have offered a free place to a student from another Asian country and others are reported considering doing so.

The plan has been arranged following a recommendation of the constituting Assembly of the East Asia Christian Conference, E.A.C.C., member churches have been asked to have interested students submit applications before March 1 to the E.A.C.C. Secretary for Inter-Church Aid, the Reverend Alan A. Brash, of New Zealand.

The colleges offering the free places are: United Theological College, Bangalore, India; Hong Kong Union Theological College; New Zealand Baptist College; Taiwan Theological College, Taipei; and the Tainan Theological College.

PARISH COMPLETES NEW CHURCH

ANGLICAN NEWS SERVICE
London, January 7

The last Bishop of Birmingham, the Right Reverend E. W. Barnes, appealed a generation ago for a thousand guineas to build churches in new areas in his diocese.

His policy was to build a nave and leave the parishioners to build the rest of the church.

The first of these churches to be completed is at Allen's Cross, and the present Bishop of Birmingham, the Right Reverend J. L. Wilson, consecrated the new church on December 11. The foundation stone of the church was set in 1937.

GHANA MISSIONS RESTORED

ECUMENICAL PRESS SERVICE
Geneva, January 4

The government of Ghana has restored to Church missions the control of schools established by missions in the Volta region, formerly British Togoland.

The government took over the schools last year, charging that they were being used for political activity against the territory's integration with Ghana.

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PROGRESS IN CATHEDRAL COMPLETION: NEW APPROACH IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, January 4

The Cathedral Chapter of S. John's Cathedral here has reached decisions in its method of approach to the completion of the cathedral. Previously, the chapter had intended to arrange for the quarrying of the whole of the porphyry stone required for the completion of the building before letting a contract for the erection of any section of the proposed extensions.

Owing to problems associated with the quarrying of the stone, the chapter has now requested the cathedral architects, Messrs A. H. Conrad and T. B. F. Gargett, to prepare detailed plans and specifications, and to call tenders for each of the following alternative methods of extending the cathedral:

1. For the erection of the three bays of the nave necessary to complete the main structure of the cathedral, excluding the vestries, western towers, porches etc.

2. For the erection of only two more bays of the nave (if this method were adopted, it would be necessary to erect a temporary end wall until the third bay is erected).

A definite decision as to which of the above methods is to be adopted will depend upon the amounts of the tenders to be received. At present there is a sum of about £320,000 in the Cathedral Completion Fund.

In addition, a sum of about £17,000 has already been spent on the foundations and sub-floor of the proposed extensions.

Though much more money would be needed to complete the whole of the cathedral, it is expected that the amount in the Cathedral Completion Fund will be sufficient to enable the Cath-

edral Chapter to proceed with the erection of at least two more bays of the nave, and possibly the whole of the nave.

When the nave is finished, the building will be complete internally. The ultimate erection of the vestries, western towers, porches, etc., will involve a very great additional cost, but would not add to the seating capacity.

The Commonwealth Government has granted the Church authorities permission to obtain porphyry stone from the old quarry of the Department of the Navy at Windsor.

The working drawings for the cathedral extensions have reached an advanced stage.

Owing to the nature of the work, the preparation of the detailed plans and specifications in readiness for the calling of tend-

ers for the proposed extensions of the nave is expected to take about six months.

The Cathedral Chapter is anxious to commence the extensions of the nave of the cathedral as soon as possible.

The completion of the nave is regarded as an urgent need for the proper functioning of the cathedral, and the building work is expected to arouse fresh interest in the completion of the whole building.

While he was in England last year, Mr T. B. F. Gargett inspected a large number of English mediaeval cathedrals of similar construction.

This has supplemented the long experience of the firm of Messrs A. H. Conrad and T. B. F. Gargett in relation to the existing cathedral building.

FIFTY YEARS IN MINISTRY

FROM A CORRESPONDENT

Maryborough, Q., January 4

Canon R. B. Davison preached at Evensong in S. Paul's Church here on December 20, on the eve of the fiftieth anniversary of his ordination to the ministry.

After the service he was entertained in the parish hall and presented with a folding dvan and a cheque.

The rector, the Reverend G. A. Lupton, thanked Canon Davison for his assistance in the parish during the past three years. Congratulatory letters were read from clergy and lay friends of many dioceses.

Canon Davison celebrated Holy Communion on December 21, the anniversary of his ordination by the late the Right Reverend A. V. Green, Bishop of Ballarat.



—Adelaide "Advertiser" picture.

The choir of S. Matthew's Church, Maryatville, S.A., with their rector, the Reverend T. J. Hayman, and their choirmaster, Mr A. C. Cox, singing carols at the Royal Adelaide Hospital. Lying in bed is Mr A. G. Townley.

ORDINATION AT BENDIGO

FROM OUR OWN CORRESPONDENT

Bendigo, January 4

The Bishop of Bendigo, the Right Reverend R. E. Richards, ordained three deacons to the priesthood on December 21.

They were the Reverend Adrian James Allan Scott, the Reverend Douglas Marshall, and the Reverend Horace Stirton.

The cathedral was packed, and there were many visitors from Wangaratta, St Arnaud and Melbourne, as well as priests of the diocese.

The bishop celebrated the Holy Communion and preached the sermon. He was assisted by the sub-dean of the cathedral, Canon J. H. Lee, and by the Reverend G. B. A. Scott, the father of one of the new priests.

The candidates were presented by the Venerable N. Herring.

After the service a buffet luncheon was provided in the cathedral hall by the Cathedral Guild, and the bishop congratulated the new priests and welcomed the visitors.

VESTRY SAYS FAREWELL

FROM OUR OWN CORRESPONDENT

Hobart, January 4

The vestry of the Church of S. James the Apostle, New Town, Hobart, at its December meeting expressed appreciation of the work of the Reverend E. A. Wood during the past three years.

Mr Wood, who has been acting rector and assistant priest during that time, will become rector of the parish of Ross in the northern Midlands in February.

The rector's warden, Mr D. H. Johnstone, paid tribute to Mr Wood's work.

LARGE CONGREGATIONS IN

DIocese OF NORTH-WEST

FROM A CORRESPONDENT

Bluff Point, W.A., January 4

The Bishop of North-west Australia, the Right Reverend J. Frewer, dedicated the new Church of S. Bartholomew in the Parish of S. George, Nabawa, on December 20.

It has seating for fifty people, but at the dedication service there were nearly a hundred in the church and another fifty outside in front of the church.

The Rector of S. George's Church is the Reverend E. W. Doncaster.

The church was erected at a cost of £3,680 to replace an old building demolished about ten years ago.

The new church, which has cream walls and a green tiled roof, was designed by Henderson and Thompson, Perth.

Another church in the diocese was crowded on December 13 when the Christmas story was presented in a novel way at Christ Church, Geraldton.

Coloured pictures were screened to show the incidents of the story, which was entitled "Born in a Manger."

It was based on the legend that on the first Christmas night the animals were given the power of speech.

Scenes included the home of Joseph, the journey on a donkey, the stable, the camel train of the wise men, and a horseman speeding from King Herod's court.

The story each animal had to tell was read aloud, and in between the scenes the congregation joined in singing Christmas hymns.

A choir also sang various Austrian and French carols as a fitting background to the story.

The rector, the Reverend F. Elliott, gave a preface to the screening and concluded with the blessing.

Members of other denominations joined with the parish to enjoy the Christmas story.

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

CHURCH OF ENGLAND Flying Medical Service. Vacancies for nursing staff and domestic workers in out-back hospitals. Information from Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney, Telephone BM 3164 (Sydney Exchange).

THE ANGLICAN has the following STAFF VACANCIES. 1. JUNIOR OFFICE GIRLS (2). Applicants should have passed the Intermediate Certificate Examination and should be able to type. Remuneration will be above the Award rate. SENIOR STENOGRAPHER. Applicants should have sound general office experience and must be able to take an impeccable 120 words per minute shorthand. Remuneration not less than £17 per week. 3. JUNIOR ACCOUNTS CLERK (male). Applicants should be of intermediate accounts standard, and must be determined to complete an accountancy qualification. APPLICATIONS for interview should be sent in applicants' own handwriting in the first instance to the Secretary, THE ANGLICAN, G.P.O. Box No. 7002, Sydney, New South Wales.

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£10,000 TO AUGMENT CLERGY STIPENDS

ANGLICAN NEWS SERVICE

London, January 4

A director of a tobacco company, Mr J. A. Player, of Whatton Manor, Nottinghamshire, left £10,000 to augment clergy stipends.

The money was left to the Bishop of Southwell, the income to be used for the stipends of the clergy of his diocese.

He also made a bequest to the incumbent of the parish of Whatton-in-the-Vale for the general purposes of the church.

POSITIONS VACANT

VERGER WANTED, full time. Communicant member of the Church of England. Applications in writing to the Secretary, All Saints' Church, 60 Victoria Road, Parramatta, New South Wales.

HEADMISTRESS REQUIRED for S. Faith's School, Yeppoon, Queensland, to commence in 1960. The school is owned by the Synod of the Diocese of Rockhampton and is chiefly a boarding school with a very few day girls. Yeppoon is a lovely seaside town with a mild climate and plenty of sunshine, within 27 miles of city of Rockhampton. Applicant must be keen Anglican, with University degree and teaching experience. Fully qualified and award salaries paid to assistant mistresses. Good salary and conditions for Headmistress. Apply in first instance to Diocesan Registrar, P.O. Box 116, Rockhampton, Queensland.

CATHEDRAL, HOBART. Wanted early 1960, priest, young, unmarried, visitor, musical, preacher. State present stipend. Apply Dean of Hobart, P.O. Box 250C, Hobart, Tasmania.

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STUDENT TEACHER urgently requires full board with private family, near Strathfield or Burwood railway station. Term commences end February. Reply W. Bennett, Public School, Dalsety, New South Wales.

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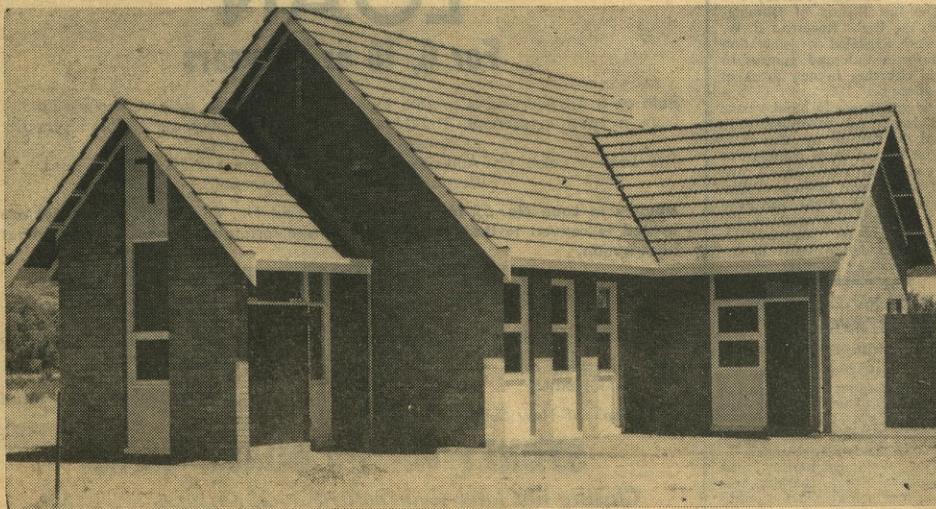
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