

THE SACRAMENTS OF THE CHURCH . . . 27

PATTERNS OF AUTHORITY

By FRANCIS JOHN BREXLEY

The third question we must ask regarding the sacrament of Holy Orders is "What is the inward and spiritual grace of this sacrament?"

To which the answer is, "The grace and power of Christ, together with His authority to execute the office of Bishop, Priest, or Deacon in His Church."

In his novel, "Hall of Mirrors", John Cowan Wilson makes one of his characters reflect that when authority is founded on one man it dies with the man. If it is to continue it must be built into an organised pattern.

This holds true of the Church. Had God founded the authority of the Church of the Old Testament only upon Aaron, or even upon Aaron and his sons, the Church as a Church would have been severely handicapped in its work and might even have died out altogether, for as the numbers of the people in the nation increased the few priests could not have administered adequately to them and if in the course of nature, the family of Aaron had

died out, the Church as a Church would have ceased to exist.

Individual persons or families are not to try to lay claim according to the teaching of the Bible to the offices they had been given and the laws they had been taught, but with the authority of the Church of the Old Testament, the Church of God as such, would have come to an end.

To continue and to work effectively, God had to organise into a pattern and it was in this that God called not only the sons of Aaron but the whole House of Aaron to His priesthood and later included the rest of the Tribe of Levi, each with his appointed office, their duties differing in kind but all working to the one end, the ultimate salvation of the Covenant between God and man.

MACCABEES

During the times of the Maccabees when their enemies were persecuting the Jews sorely, Judah Maccabeus, himself a member of the House of the Priesthood, called his brethren together on the eve of a great battle for he "had good cause to be troubled, and the Lord would help him; therefore he exhorted his people not to be of the count of the heathen against them, but to remember that he stood in the keeping of them they had received from heaven . . . and so comforting them with the law and the prophets . . . he made them more cheerful . . . Thus he armed every one of them, not so much with defence of shield and spear, as with the love and good will and beside that, he told them a dream which he believed, and which he saw was his vision:

"Onias who had been a high priest, virtuous and good man, reverend in conversation, of a good condition, well spoken also, and exercised from his childhood in the study of the law, holding up his hands prayed for the whole body of the Jews . . . There appeared a man with grey hair, and a beard of gold, and giving it to him he spake thus, 'Take this holy word, a gift from God, with which thou shalt wound the adversaries.' . . . God appointed the High Priest, the priest and the prophet each in his own order in the Church of the Old Testament, and had given to each the authority necessary for his work and the grace requisite for his office so that even beyond the grace and authority of his Church and his high priest, the people would pray for the people whom God had once committed to their charge, while Judas in his day continued to teach and exhort the people out of the same law and the prophets with the same grace they had been bestowed in theirs.

PATTERN

"Whereupon Jeremias holding forth his right girdle, gave to Judas a word of gold, and giving it to him he spake thus, 'Take this holy word, a gift from God, with which thou shalt wound the adversaries.' . . . God appointed the High Priest, the priest and the prophet each in his own order in the Church of the Old Testament, and had given to each the authority necessary for his work and the grace requisite for his office so that even beyond the grace and authority of his Church and his high priest, the people would pray for the people whom God had once committed to their charge, while Judas in his day continued to teach and exhort the people out of the same law and the prophets with the same grace they had been bestowed in theirs.

God had given His 'model' or 'pattern' Church a model or pattern which He had made a model or pattern sacred rites or symbols and He gave the authority to perform priesthood the authority necessary for the office and task.

When Our Lord came in the fulness of time to redeem mankind and to fulfil the Church, He took that model or pattern priesthood and (as it were) built it into the permanent structure of His Church . . . Our Lord is God and He was building an eternal and permanent Church of which Christ Himself was the Head and chief Corner Stone, He Himself both the Victim offered for the souls of men and the Great High Priest who offered the eternal Sacrifice.

It could, then, be no line of earthly or physical blood which would determine the priesthood of His Church, but a spiritual line, a line which would trace its authority from Him and which would be established through Him the grace and power necessary for the work that it is to do.

It was that His spiritual priesthood, a line which would trace its authority from Him and which would be established through Him the grace and power necessary for the work that it is to do . . . "Repent and be baptised . . . in the Name of Jesus Christ for the remission of thy sins, and thou shalt receive the gift of the Holy Ghost. For ye continue to stand in the Name of Christ, and to you and to your children, and to all that are afar off."

And we read "They that gladly received his word were baptised, and they continued steadfastly in the Apostles' doctrine, and in the breaking of the bread, and in the fellowship of the Holy Ghost. That means that the Church was to begin beginning

believed Christ to be their Redeemer and Saviour; building them up as living stones "a spiritual house", Peter was laid to write.

Christ's Name they were to lay their hands upon to pray that they might receive; in His Name they were to baptise; to remit or retain sin; and offer in time the Sacrifice of Redemption which Christ, offering Himself in heaven, feeding Christ's flock as He had commanded.

To this end, the Church had to be organised and set up into a pattern and so the Apostles with the authority of Christ and in His Name laid their hands upon those whom they would have to assist them as Deacons; upon those who would take their place and govern the Church of God in all the corners of the earth; those whom we now call Bishops; and those who would assist them in the work of the ministering of the Sacraments of the Church.

PENECOST

From the Day of Pentecost when the Holy Spirit came upon the Apostles in His power and gift, the Church of Christ had to do in the Name of Christ, and with His power and authority . . . "Repent and be baptised . . . in the Name of Jesus Christ for the remission of thy sins, and thou shalt receive the gift of the Holy Ghost. For ye continue to stand in the Name of Christ, and to you and to your children, and to all that are afar off."

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ELEVEN MORE APPLICATIONS FOR W.C.C. MEMBERSHIP APPROVED

ECUMENICAL PRESS SERVICE

Applications for membership in the World Council of Churches received from eleven churches were approved on August 24 by the Central Committee meeting at Heraklion, Crete.

They will be communicated to W.C.C. member churches and unless there are objections from more than one-third of the 223 member bodies, the applicants are declared elected after six months.

The eleven churches are as follows: Hong Kong Church of the Church of Christ in China, membership of over 19,000; Holy Trinity Church in West Iran (Reformed), membership, 850 parishes, 70 parishes.

Malagasy Friends Church, membership of 103 churches in 8 districts; Anglican Church in Australia, 36,000 members, 12 parishes, 37 diocesan stations, 1 bishop and 1 priest.

INDONESIA

Toraja Church, Indonesia (Reformed), 18,000 members, 800 congregations, 31 parishes; United Methodist Church (Congregational), 98,000 members, 60 churches, 10 parishes.

Conference of the Methodist Church in Sierra Leone, membership 17,743, 32 parishes, 122 parishes, 10 parishes, 484 lay members.

Evangelical Lutheran Church of Norway, membership 17,743, 32 parishes, 122 parishes, 10 parishes, 484 lay members. Evangelical Lutheran Church in Tanzania (a union of seven churches), membership 17,743, 32 parishes, 122 parishes, 10 parishes, 484 lay members. Evangelical Church of N.W. Tanganyika and the Usambar-

Digo Lutheran Church), 460,000 members. United Church of Jamaica and Grand Cayman (a union of Presbyterian Church of Jamaica and Congregational Union of Jamaica, the former already a W.C.C. member).

The Central Committee approved associate membership for the Presbyterian Reformed Church in Cuba, 4,700 baptized members and 3,082 active members, 29 organised churches, 27 unorganised churches, 21 ordained ministers.

The membership of the W.C.C. now totals 226 full members and six associate members, for a total of 232.

ROMAN CATHOLIC BISHOPS SEEK WAR END

Another five Roman Catholic Bishops in the U.S.A. have called simultaneously for an end to U.S. bombing in Viet Nam and immediate negotiations among all concerned parties including the "National Liberation Front to end hostilities there," reports "The Catholic Weekly" in Sydney.

Archbishop J. P. Davis of Santa Fe, New Mexico, was the first to call for an end to the Viet Nam struggle jointly endorsed "Negotiations for a national drive to secure a million signatures on an anti-war petition to be presented to President Johnson."

They are Archbishop P. J. Hallinan of Atlanta, Bishop V. J. Shannon of Philadelphia, Auxiliary Bishop J. Dougherty of Newark and Auxiliary Bishop J. M. Sheehan of St. Louis.

The fifth Bishop, J. J. Wright of Pittsburgh, announced his support for the "Negotiation Now" appeal so far as goes but withheld his signature from the petition.

organised into a pattern with a definite doctrinal structure and a continual sacrament.

The organising of the Church into a pattern is its priesthood is most important.

A young man from an Asian Country was converted to Christianity by some individual Christian who had no organised Church behind him.

The young man drifted into a heretical sect because he knew nothing of the Church of God, but only of God.

NO AUTHORITY

That it is not God who gives the authority Christ had given His Apostles; he did not know of the power and grace he bestowed upon His priests that they might work in His Name and with His authority.

There was nothing for him to lean on, nothing for him to point to as the source of his religion, no divine authority, no appointing of doctrine given by Christ, only a few man-thought ideas which had no basis in fact but which presented a distorted view of the truth.

Had the person responsible for his conversion from his previous religion continued steadfastly in the Apostles' doctrine and in the fellowship of Christ's Church, in the breaking of the bread, and in the one divine Sacrament, and in the prayers of His Church, the young man might have been part of the spiritual house of the Church of Christ.

Christ has promised to be with His Church till the end of the world. He has given the doctrine and He calls His priests through the Apostles whom He appointed in the beginning to each in his office, whether it be Bishop, Priest or Deacon. He gives the authority and He gives the power to do what He has called them to do.

EVANGELISM LEAD

ECUMENICAL PRESS SERVICE

Geneva, September 18 (Special Service) - Three ecumenists among the churches on the map after examining the subject has been a failure to put this consensus into practice.

This World Council of Churches' drive on World Mission and Evangelism should give a more vigorous lead in this whole area, the Central Committee at Heraklion, Crete, stated after examining the subject at considerable length.

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S. M

NEW GUINEANS FIRST DIOCESAN CONFERENCE NEEDS A "DIOGURA"

MANY FEE-RANGING DEBATES

FROM SUSAN YOUNG

Diogura, September 18

Diogura, September 18
Diogura, the first Diocesan Conference.

It coincided with the 25th anniversary of the New Guinea Martyrs and, as Bishop David Ham remarked in his presidential address, this significant step in Church progress must have rejected their hearts.

Of course, the conference threw up into pitilessly sharp relief the prodigious array of very serious problems faced by the Church in Papua-New Guinea and, after all the debate, most of those problems still remain to be solved.

Nevertheless, several promising factors have emerged. Most encouraging of these was the vigorous and positive way in which the Papuan and New Guineans participated in the proceedings.

For both clergy and laity, this was their first real taste of what it will one day be like to run their own ecclesiastical affairs and they responded to the challenge in a way that gives good reason to feel confidence in the future.

Even during the tedious preliminaries of the first few days, native delegates evinced a lively interest and more than once by their clear thinking and faith raised their European counterparts to the real business of Christ's Church.

CONSTRUCTIVE

Another promising sign was that there was little self-deception; praise and failures were looked straight in the eye—and less self-congratulation.

And it was a constructive mood that a major speech in the congress might reasonably have been reduced to despair, or at least to gloom, by the factors able to take before them.

At Diogura, many only were the problems and failures looked straight in the eye; they were promptly and constructively tackled.

Mind you, with the exception of the native participation, none of these encouraging signs were much manifested until after delegates had divided into six or more committees charged with discussing the Church's affairs and policies in detail.

But then results were quickly forthcoming: commission debates were free-ranging and productive; within a few days they were coming back to full sessions of conference with a series of many reports which, if correctly cited upon, will keep churchmen busy for a good long time to come.

For sheer impact and breadth of scope, the "Church in the Native" commission, under the chairmanship of Canon Jan Sturt, must take first place.

They led off with a caution to Anglicans to exercise "the greatest care" in choosing candidates for next year's House of Assembly elections.

NATIONAL UNITY

Look for men, they said, who will work particularly for a genuine sense of national unity and a breaking down of the barriers which divide the people of the Territory for an extension of education to give as many children as possible an adequate schooling; for the encouragement of a fast economic development; and for an orderly political development with greater participation by the Papuan and New Guineans in the executive side of government.

The newly emerging political parties the commission saw as a natural development, and members were adamant that the Government should not ally itself with any one party—Anglicans should be free to join any, or none, as they pleased.

Eventual independence, the commission continued, was "the

natural right and destiny of the people" of the Territory, the commission decided that these were on the wane, but pointed out that the economic gulf which separated overseas and local people was still a source of much envy, resentment and good cause for conflict.

More social mixing of the races (of which there is at the moment little) was recommended by the commission to encourage greater understanding and goodwill.

Rather surprisingly, the commission then made the suggestion that the Church should invest in Territory industries and local state enterprises both itself and the people.

Of this was rather surprisingly, because, as the commission acknowledged, the Anglican Church in Australia has always prided itself on "the fact that it has engaged intensively in trade or business operations and have believed that it was only by so doing that it could have retained the purity of our Mission."

However, they had now come to the conclusion that it might be "rather than rising up and calling the Church to account, we should condemn us for what they could do for us, and we should have stewardship and the sinful neglect of opportunities."

EXPERTS NEEDED

A more easily acceptable suggestion, for many people at the rate, was that calling on the Church to bring in more missionaries who are experts in fields like agriculture, to help the native people exploit their own resources.

Talking of stewardship, the Finance Commission had approved by conference a recommendation that a stewardship scheme "on a diocesan scale" should be introduced. It was taken up in earnest this week means a major step towards the goal (still some way ahead) of full self-support.

An urgent recommendation, also from the Finance Commission, that some money be set aside for giving native staff a wage rise was taken so much to heart by conference many Papuan and New Guineans get pitifully little—that they forthwith voted a rise.

The increase, coupled with a new pension scheme (also approved by conference), should do something to alleviate the insecurity and downright hardship under which some of the native staff labour.

Both the Commission on Evangelism and the Liturgical Commission were in favour of the extension of the whole Mission organisation.

The theory is that the Church has got to tap the potentialities in villages should be encouraged—that those people might learn that the Church is not confined to Mission stations but is at the centre of life.

And the Commission on Evangelism considered it "a matter of urgency" that full pastoral responsibility be given to indigenous clergy, making them responsible for their own parish—further, that the Head Station concept should be broken down. "They recommended something similar to rural deaneries" instead.

Probably the most agonising single problem faced by the Church is that of education and it fell to the lot of the Education Commission to suggest policy decisions which will affect the destinies of thousands of native children.

Much of what they had to say was heartbreaking. (Continued on page 11)

BAPTIST MINISTER TO BE ORDAINED IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, September 18

The Reverend Maurice Lee, until recently Minister of the Central Baptist Church, Perth, will be admitted to the diaconate by the Archbishop of Perth, the Most Reverend George Appleton, at an ordination service in St. George's Cathedral on September 28.

Maurice Lee is well known in Perth and Western Australia through his radio broadcasts, television appearances and ecclesiastical activities.

He was born in Hertfordshire near London, in 1922—educated at the University of Bristol and the Eastern Theological College; he gained a scholarship to Mansfield College, Oxford.

Later he studied in America and more recently in the departments of philosophy and education at the University of London.

His doctoral dissertation was a study in Christology with particular reference to the theology of P. F. Forth.

Some years he was involved in social and youth work in London's East End. Then, in contrast, he was minister at New Quay, Cornwall.

For seven years he was minister at Banbury, Oxfordshire, and President of the Oxfordshire and East Glouc. Baptist Union. In 1959 he became minister of the Perth Baptist Church.

His association with the Anglican Church has extended over more than a quarter of a century.

IN LONDON

In fact, his serious interest in the Christian faith began when he became firm friends with a young Anglican priest in London.

However, as he says, "the young enthusiast reacted against much that seemed to be irrational and irrelevant, and went the way of his fathers, finding freedom and service in Congregational and Baptist Church life."

However, he never lost his attachment to the Anglican Church,

and enjoyed attending services during holidays.

He has often attended services in St. George's Cathedral, Perth, and has enjoyed a close association with the Dean, the Very Reverend James Payne.

He has also been a member of the City Ministers' Fraternal which was established in 1946 on the suggestion of the Dean, and has met regularly since.

Maurice Lee says that his interests in the Church's Ministry of Healing and also in its theological articulation has brought a renewed appreciation of both the sacramental life and the historic continuity found in the Anglican communion.

He says that he has found good friends among Anglicans in Perth and greatly admires the Christian witness made by the Archbishop of Perth in the State of Western Australia.

Since his resignation from the Baptist ministry earlier this year, Mr. Lee has been on the staff of Christ Church Grammar School.

After his ordination Mr. Lee will undertake some chaplaincy duties at the school. He says that he looks forward to wider service at the school embracing some of his major interests, education, youth and communication of the Good News of the Gospel.

ORATION IN MEMORY OF BISHOP BURGAMM

The Bishop of Gippsland, the Right Reverend D. A. Garney, will give a commemorative address in honour of Bishop Burgamm in St. Mark's Library, Canberra, on Wednesday, October 25, from 12.40 p.m. to 1.20 p.m.

Bishop Burgamm's long and varied life and manifold interests are of considerable significance in the history of the Australian church and nation, and are likely to be the subject of serious investigation for some time to come.

Before his consecration as fifth Bishop of Goulburn in 1954 he had spent some 16 years as Warden of St. John's College, Armidale, and Morpeth (1916-1934).

After a notable episcopate of 26 years, he was elected to the position of diocesan bishop in 1954 and was made first honorary Warden of St. Mark's.

CONVICTIONS

The Bishop of Gippsland, with a long personal acquaintance to guide him, will give an exposition of the thinking and conviction of Bishop Burgamm as expressed clearly and forcibly in his numerous sermons, books, (books, reviews, lectures, syndes charges, etc.).

St. Mark's extends an invitation to all who may be able to travel to Canberra for the occasion, as well as to the many local friends who can be present.

A buffet luncheon will be provided after the address.

JOINT BLESSING FOR CESSNA

FROM A CORRESPONDENT Geraldton, September 18

In a banner at Esplanade Aerodrome on September 6 this Cessna light aircraft was dedicated for the work of the Church in the Kimberleys.

In an expression of the spirit of unity which had enabled the aircraft to be bought, the voices of the Most Reverend Myles McKean, Roman Catholic Auxiliary Bishop of Perth; and the Right Reverend Howell Witt, Bishop of North West Australia, mingled together in a joint blessing.

Also in the picture is the Reverend Laurie Stait, secretary of the West Australian Council of Churches, who led those present in silent prayer for the spirit of unity which had enabled the aircraft to be bought, for the challenge of the North West and for the spirit of unity which enables us to meet that challenge together.

Just visible over Bishop Witt's shoulder is Mr. Denis Callity, president of the Appeal Committee.

The aircraft will be used by the Roman Catholic Bishop in Broome, the Most Reverend John Hobbs.

The \$25,000 aircraft was presented to Bishop Hobbs to help him in his diocese of 260,000 square miles.

FETE FOR TRANBY

The Co-Operative for Aborigines Ltd. Tranby Auxiliary will hold a fete at Tranby, 13 Mansfield Street, Glebe, Sydney, on Saturday, October 28, at 2 p.m. The proceeds will assist the work of the Education Centre.

At the fete will be a display of the work of the Education Centre.

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The Reverend Maurice Lee with his wife Margaree, and children Stephen, Veronica, Peter and David.

THE ANGLICAN

Incorporating the Church Messenger

THURSDAY SEPTEMBER 21 1947

WHAT IS STOPPING US?

What fools we are. The transcendent problem is not whether we are High or Low Churchmen, Christians or atheists, the European Common Market, or we are in Viet Nam. These are the things which we squander so much time and energy on irrelevant to this one fact, so simple and large that we all miss it:

There are too many babies, and not enough food. More babies are being born every year — too many more. A little more food is grown, too; but not enough. There is less and less to go round. So more and more babies will just die of starvation.

LORD RITCHIE-CALDER graphically puts it this way. *Home Speeches* has taken about half a million years to attain his present numbers on earth, of around 3,500 million men, women and children. At our present rate of breeding, we are going to double that figure, making it just short of seven thousand million souls, by the end of this century — a matter of thirty-three years hence. That will be quite a feat, if we are mad enough to let it happen; to do in thirty-three years what it has so far taken us half a million years to do.

This problem of the Malthusian race between population growth and food supply is no ghostly theoretical spectre. It is a very present reality. As hard as a gun barrel as steel, it is a reality that starved fields, more menacing than a nuclear rocket. Yet we mostly fail to see it. When occasionally we do, in a swift glimpse, we turn our heads in despair: it is insoluble, we say.

This is sheer rot!

The problem is not insoluble.

The sage **SIR JOHN CHAMBERS**, in the article which appears on page nine of this edition, points the way to the only solution. It is a way of doing, every demographic, and every expert in the field of world nutrition, has been saying. Quite simply, humanity must breed less, and grow more food. Both lines of attack go together.

Simple though the solution be, it can never be applied without enormous effort. For the expert to see the whole problem, and the simple solution, is one thing; to get the message across to the countless millions who must produce the food, to grow fewer babies and grow more food, is quite another. It seems to us that only aid and knowledge from outside, from countries like Australia, France, England and the United States, can help. And that is essential if ever more people in India and other Asian countries, South America and elsewhere, are not to be born, live and die like flies.

As **SIR JOHN CHAMBERS** says, if birth control measures on the widest scale are needed now, if we are to achieve needed results by the mid-'seventies or 'eighties, And we must grow more food now, even if birth control measures are immediately adopted and become immediately effective. They will be neither: those who need it most are too poor by far to afford the oral contraceptives now so widely used in our affluent societies.

Fortunately, **SIR JOHN** makes clear, there are ways in which we can immediately help to grow more food, and to limit population growth.

There seems to us no question about what Anglican opinion should be. It is surely a reproach to us all, however, that the Church as a whole has never really spoken on this, the most important real problem which has afflicted mankind, for some decades past. Apart from our worthy enough, temperate Lambeth pronouncement on family planning, which failed by something like the distance from Mars to hit the real target, and apart from a very few pronouncements by a very few bishops, the Church has said little. No *synod*, to our knowledge, and certainly not General Synod — has studied and spoken on what seems to us the great question for mankind, transcending all else in importance. Some devout folk, some theologians, will doubtless disagree. They do not live in India. Others, shrugging their shoulders, will utter such blasphemy as that "it is the will of God". It is not. The retort to these is the question: if it is the will of God, why are we not that it is to be a whole, healthy, constructive human being, or is it twenty people in abject poverty, condemned to perpetual starvation and emphysema?

We need to manipulate ourselves, from the shackles of the "hand-out" and "relief" mentality. They are as irrelevant to the real problem as ridiculous ideas about mass migration. We need to spend the little amount of time necessary to see the real problem, and the broad outline of the only possible, practical way of solving it. That done, we can put our own weight behind the Freedom From Hunger Campaign, together with Communist and other agencies and other voluntary bodies which the Church, and most of us individually, have failed too long to support.

CHURCH AND STATE

"Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

Does A Politician's Religion Matter?

The Prime Minister, Mr. Hill, will enter the Capricornia by-election campaign in Queensland tomorrow, and there will be wide interest in whether he supports or ignores the religious side given to the contest by the Liberal deputy-leader, Mr. McMahon, last week.

Mr. McMahon (who went aboard the next day and can take no further part in the campaigning) has announced his candidacies. Dr. Everingham, who is a "left-wing" with say-out social, economic and religious views, is read — "that he was an agnostic and in consequence, an atheist."

I read in a Sydney newspaper this week that the Bishop of Rockhampton, the Right Reverend Donald Shearman, had "publicly repudiated" Mr. McMahon's remarks "in consequence of the views given in this populous corner of my native (as I can't say of my adopted) land."

Mr. McMahon, in the Bishop's view, has broken a convention never broken by a politician, or lack of it, into public discussion. I wish I could make up my mind whether or not I agree with the convention. Certain religious sectarianism being imported into politics and an end that, on the whole, that is a good thing.

Any who has been a hospital patient knows that, on the whole, young women who enter the nursing profession are not I agree with the convention. Certain religious sectarianism being imported into politics and an end that, on the whole, that is a good thing.

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lar views or by those who prefer loyalty to hypocrisy. Incidentally, I find it sad that some of our political leaders seem to have a fair awareness of a need to take care particularly in public, as if on an outward sign of worship or ignores the religious side given to the contest by the Liberal deputy-leader, Mr. McMahon, last week.

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CHURCH AND STATE

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his view, no real authority? Perhaps he will have to be asked whether he will give, or will give, faster-growing city in the Commonwealth. It is a special category. It needs for its development as the nation's capital and show-place financial resources far in excess of the rates and loans on which ordinary sort of town or city depend. It would be unthinkable that Caberra's development should be interrupted or varied by possibly whimsical decisions of a local council.

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ONE MINUTE SERMON

THE MESSIAH

Read St. John 7: 15-31.

It would seem that this next issue will be concerned with chapter 5: 10-47. There are a couple of "likenesses" you will take to read them and compare them.

The Jews are clearly surprised by the conversation with chapter 5: 10-47. There are a couple of "likenesses" you will take to read them and compare them.

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THE MAN IN THE STREET

CHURCH HOMES DIRECTOR

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BOOK REVIEWS

AMERICAN REPORT ON EIGHT ISSUES

The Report on the Preaching Bishop of the Episcopal Church in the U.S.A. prepared by the Advisory Committee on Social Responsibilities.

A COPY of this report, in a duplicated form, has been sent to The Archdeacon by Right Reverend Stephen F. Bayne, the Chairman of the Committee.

It is to be published in November by the Seabury Press, together with the supporting papers which the Committee's appointed advisers had submitted for its consideration.

The Report was duplicated by itself for special distribution to the Press and the members of the General Convention.

In this form, it is a short document, of no more than twenty-three pages.

The Committee was appointed in January of this year, met in February, April and July, and the Report is dated August 14.

Any kind of appraisal, review of such a report would be important, since it is addressed to a situation in many ways different from our own.

But the Committee had a distinguished membership, and its report is an important document, whose main features, at least, ought to be known to churchpeople in other countries.

The Committee was asked to deal with eight issues, and found it possible to treat them under three main heads: the obligations of the Church for encouraging theological discussion and social criticism, and the procedure needed to fulfil them; the obligations which participants in such discussions should observe; and the definition, detection, and treatment of "heresy".

It is important that this third topic, though its inclusion had some connection with the charges against the resigned Archbishop of California. A. A. Pitts, was treated in the Report with a measure of reserve.

The treatment of the first topic concludes with five proposals, the fifth of which states that General Convention should set up a standing commission on the Church's teaching, not for censoring, but for initiating and

S. LUKE'S GOSPEL

A READING OF S. LUKE'S GOSPEL, D. W. Chestnut, Feet, Hodder and Stoughton, Pp. 152, 2s.

It is reported in the Church Press, from time to time, that the congregation of Holy Trinity, Kensington, London, is both devoted and attentive; no wonder if its further book by its Vicar is any indication.

In his three "Necessaries" for the Expository Preacher, the Pastoral Preacher and the Theological Preacher—have shown, he knows what he is talking about.

As the Director of the College of Preachers, he enables others to share in an experience where they may learn something of the art of communicating with others by means of preaching.

In a format not dissimilar from Archbishop William Temple's "Readings in S. John's Gospel", Cleverly Ford expounds S. Luke's Gospel holding a judicious balance between essential scholarship and that spirit of devotion which issues in commitment.

Men are waiting to be told what God has said, and is saying in His Word.

This book, majoring on exposition, will help any preacher anxious to allow God to speak through his pulpit ministry. The treatment is illuminative rather than exhaustive.

The five page foreword by Canon Mac Warren of Westminster is as felicitously as it is feelingly expressed.

—A.Y.M.

GOOD MEASURE

N. MARK'S REVIEW, August, 1967, 46 cols.

WE certainly get good measure for our money in the current number of N. Mark's Review. The Editorial deals with the return of Billy Graham.

It is uneasy about the Crusade, feeling that those taking part are liable to be moved emotionally rather than intellectually. Nevertheless many who are moved by the Crusade will look to the Anglican Church for support and should be able to find it. The Reverend P. P. Grundy of Nyngan, N.S.W., contributes a thoughtful article entitled "Towards a Theology of the World" in which he first examines the use of the word "world" in the New Testament, and then the relation of each use to God.

The reader must remain wide awake to read the discourse on "The Good News" by the Reverend F. W. Patterson of Gawler, S.A., but he will be amply rewarded by the following humorous lines of the argument.

Our Lord recognized the Messianic character of His mission and the "perfect ethical obligation" of "Father's Will, fulfilled by His blood-shedding, is the ground of a new relationship between God and man. It is the Church's function to proclaim this Good News to all men. If Ecclesiastes were alive to-day he might say, "Of the making of many Bibles there is no

end." The Director of the Council of Adult Education in Melbourne, Mr. Badger, greatly impressed by the Jerusalem Bible, its translation, notes and general lay-out. He compares it with the New English Bible, and concludes that the Jerusalem Bible "is probably the best Bible available in English at the moment". Pardon us for not to buy into that one just now!

The issue contains helpful book reviews, including one on liturgical problems by the Bishop of Grafton.

We are promised something extra special next quarter when the Review will be a "Bishop Burgmann Memorial Number", and amongst the contributors will be Dr Roy Lee.

—C.M.G.

BISHOP BURGMAN MEMORIAL

The appeal in memory of Bishop Burgman is now launched and aims at collecting a capital sum of £10,000. It is intended that this money should be used to provide regular income for the Warden of S. Mark's Library, to which Mr. Will, filled by His blood-shedding, is the ground of a new relationship between God and man. It is the Church's function to proclaim this Good News to all men.

If Ecclesiastes were alive to-day he might say, "Of the making of many Bibles there is no

G.B.S. RESURRECTED

SHAW ON RELIGION, Edited by Warren Settever Smith, Pp. 246, 55.1s.

FORTY years ago it was possible to tell who was in possession of the "G.B.S." Amongst sophisticated writers, Shaw and Wells were against Him, Chesterton and Belloc were for Him.

Today, the situation is modified. Both religious and secular, both religiously Christian and agnostic, both religious and irreligious, has displaced controversy, and we step with the Devil daily. It is increasingly difficult to be sure of any religious position as anyone else—believes.

The editor of this volume is George Bernard Shaw, a thinking about religion. His view is that, in his day, "most religionists who found themselves in debate with him never realised that he was really on their side". He thinks, further, that Shaw has a contribution to make to current discussions of the nature of religious belief.

It is certainly true that his contemporaries were too ready to cast Shaw in the role of godless radical. It is also likely that we are more likely to approach him without disposition to make him out to be saying what we wish him to be saying. It is not, however, therefore true that what he will be found to have said is very important.

In the first place, Shaw was no man for dialogue. His characteristic statements are aggressively individual. They show a sincerely promotor, a man more anxious to teach than to learn, more anxious to establish his highly personal and intuitive view against all comers than to be understood.

"My mind," he says, in a typical passage, "is so constituted that if I do conceive of a god as deliberately creating something less than himself, I should class him as a dead

if he were simply satisfied with himself. I should class him as a lazy rascal, not as a god in the language of eremites."

In the second place, and this is something which is not in Shaw's insights were extraordinarily original. In 1896, Shaw was claiming that church buildings, because of their beauty and their antiquity were "to be placed of "spiritual recreation", but that they were unnecessary, cluttered by "refuse-hear of jams and creeds."

In 1935 he said, "My own individual opinion is that cathedrals should be for all men, and not for this or that sect."

BEHIND this undeveloping notion stands a system of values in no way different from that of the man who wants a church wedding for his bride or baptism for his child without credulity responsibilities.

In the last essay in the collection, Shaw speaks as scornfully and as unobtusely as any Rationalist of "the dishonest who, dreading the beggar of a primitive heretic, are not in six days without being washed clean in the blood of the Lamb on the seventh."

It is most unlikely that a mind so imprimitive is likely to add to a conversation which already includes Dostoevsky and Camus.

But if the book falls of the publisher's and the editor's expectations, it is not entirely without value. The very qualities which disqualify it from one

HARP AND HANO

"I the harp and Thos the hand." From: "A Great Mystery", by Anna Bunton.

There is a music waits Your touch unloved,
Because the muted harp has broken strings.
Oh, say the melody is left deferred,
The postponed moment, pressure of world-things
Will not forever silence even one harp!
I feel Your hand has power to set me free,
All I have known yet could not understand—
Beauty and mystery, and the harmony
In partial revelation given to me.

And if I never reach the mountain height,
Or walk beside Your blue and misty sea,
Teach me the far more difficult way—to be
In crowded rooms or streets alone Your
The tuned and vibrant strings at last made new
To free the music that dwells within,
And bring us where all hearts are free
In the complete security of Your peace.

—MARY LISLE.

the tastiest CHEESE on your table



What is a word like "homestasis" doing in a chair ad?

People like to sit still comfortably—but they also like to change position pretty often.

Chair psychologists don't call this "fidgeting". They call it "postural homestasis".

It means there's really no such thing as sitting absolutely still.

Sebel chairs are designed to fit the way people don't sit still. Designed for crossing knees and propping heads, for writing and lolling and looking at speakers and snapping notes with the man in the next seat.

We've thirty different designs of chairs, all styled for the ways people really sit.

(They stack, too! The chairs not the people of course.)

Drop a note to Harry Sebel, Chair man.



sebel
THE PEOPLE SEATING PEOPLE

It is pleasant to record, by way of a post-script, a surprise from this collection. It is that, as a piece of literary craftsmanship and "with-out" Shaw once proposed a new name for the National Anthem. It is a pity that it has not replaced the unimpassioned and life-sized present one.

O Lord Our God arise!
All our qualities
In thy great hands,
Centre his thoughts on Thee,
Let him God's captain be
Thou to eternity,
God save the King. —E.C.

The Omega chair.

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RELIGIOUS LONG THE WORKERS

By SISTER HELEN, C.S.C.

THROUGHOUT the Church today there is much discussion and thought being given to ways of spreading the Gospel. Traditional methods are in many cases proving ineffective in this so-called "post-Christian" era.

We try to reach nation-wide crusades to "beat" music is broadcasted in an effort to make God a reality to people, and the lives of others and the conditions under which they live.

Christians must be the means by which Jesus' love for all people can be seen and felt.

The French worker-priests use the phrase "et in presence", to describe this fundamental aspect of their apostolate.

For them it means sharing the role of the factory workers in the poorer parts of Paris and other cities.

In our house at Gleebe, we as Religious are seeking to come into close contact with the ordinary world of the workers.

We live in a typical terrace-house and support ourselves by going out to work like our neighbours.

Contrary to the normal desire to "get on", we deliberately take jobs for which no experience is required and no advancement likely.

SAME CONDITIONS

We work under the same conditions as our fellow workers and that with them the physical exhaustion and sometimes monotony arising from our employment.

When another worker complains that she is too tired in the evenings to do anything but sink into an armchair and watch the television, we can fully understand and sympathise with her.

Our employment has usually been obtained either through interviews with matrons of hospitals or by answering advertisements in the newspaper.

Once or twice we have been refused jobs because of our religious habit, but generally we have been pleasantly surprised by the way both employers and the other workers have accepted and treated us.

When at work we wear clothes which enable us to be still recognizable as Religious, but which are more suitable for our manual work than our normal habits. (We believe it is better for others to know at first glance who we are rather than find out later!) At first the habit creates something of a barrier but it was not long before we were accepted as "normal" women.

LAUNDRY SORTER

One Sister is a part-time doorman in a convalescent home, another is a nursing-aide at a hospital and a third is a sorter in a laundry.

Last year a Sister worked for six weeks in a factory packing cosmetics for the Church.

In our various jobs we have found that we can talk to others on an equal footing and become their friends.

We can listen to their problems and visit them when they are sick.

Among many who would not call themselves Christians we have found great kindness and generosity.

Sister always stays at home to do the housework, cooking, washing, etc. and to be in the house if any visitors should come.

The introduction to the theme of the congress reads: "During the last few years the people of the People of God and intimately united with the human family, take cognisance of the situations in which they find themselves, day and of the questions men are asking; they try to discern the spirit at work in these situations and questioning; and, as lay people, but in collaboration with the Hierarchy, clergy and religious, to bring to the contemporaries the answers which the Church, renewed by the Council, holds for them."

In September last year, four Sisters of the Community of the Sisters of the Church opened a house in Gleebe, an inner suburb of Sydney. Although a year has now elapsed it is only at the request of the Editor of "The Anglican" that this article has been written. The longer the Sisters live this life, the less they feel like writing about it, also a year is not really very long...

more important "charity to whom a very ill and our failure in consideration towards others in the house are all discussed.

The Religious Life is fundamentally a life of prayer, and our time-table is arranged to allow us approximately one and a half hours for private prayer daily.

In addition we say corporately Morning Prayer, Evening Prayer and Compline to spend a day in retreat.

Each morning we worship God together at the Eucharist for ourselves and our day to Jesus.

In His strength and bearing Him within us we go out into the world as His instruments.

INTERCESSIONS

In the evening in our chapel we pray for the needs of all with whom we have come into contact during the day.

In our intercessions we bring before Him people and situations in need of His love and care.

To God we also offer all our joys and sorrows.

Sometimes our failures in loving others as Jesus loves them, and our failures to do God's will are all we have to offer.

Our relations with another worker, and our failures to do God's will are all we have to offer.

ROMAN CATHOLIC WORLD CONGRESS OF LA PEOPLE

GOD'S People on Man's Journey is the general theme of the Third World Congress for Lay Apostolate to be held in Rome, by the Roman Catholic Church, from October 11 to 18.

This congress will be attended by the Vatican II's Conciliar Decree on the Apostolate of the Laity.

Observer-Consultants from non-Roman Catholic Christian communities have been invited (in July, eighty Observer-Consultants had registered, and this includes one from the Anglican Church in Australia).

The uniqueness of this congress is that it occurs after the Vatican II's Conciliar Decree on the Apostolate of the Laity.

This decree is, as the leading Roman Catholic layman, Patrick Kegan, writes "an epoch-making document in the history of the Church."

"For the first time the apostolic activity of the laity is the object of concrete decrees..."

ACT OF TRUST

"It is an act of trust by the Church assembled in Council in the apostolic potential of her people."

Any statements which issue from the Council must therefore be carefully considered.

Observer-Consultants will certainly have much to report, judging from the sound preparation discernible in the preparatory documents.

One area of study will be the Christian Education in school and out of school.

The link between these two parts will be an address entitled "God's Call to give Christians a distinguished Roman Catholic theologian, Fr Yves Congar, O.P.

This article on the Third World Congress for the Lay Apostolate to be held in Rome from October 11 to 18 has been written by Mr John Latham, a member of the Observer-Consultant for the Anglican Church in Australia.

ations and questioning; and, as lay people, but in collaboration with the Hierarchy, clergy and religious, to bring to the contemporaries the answers which the Church, renewed by the Council, holds for them."

The general theme "God's People on Man's Journey" has two parts: "Man To-day" and "The Laity in the Renewal of the Church."

"SITUATIONS"

In the first part the congress will study "situations" of man to-day which are felt to be typical and of world-wide significance—for example, one such situation is the present evolution of society.

In the second part, the congress aims to determine the share which the laity (who are also "men to-day") should have in the post-Conciliar renewal of the Church.

That is, God's People on Man's Journey seeks to renew it self in order better to respond when the Spirit calls to Christians as to all mankind, through the concrete circumstances of life to-day.

One area of study will be the Christian Education in school and out of school.

The link between these two parts will be an address entitled "God's Call to give Christians a distinguished Roman Catholic theologian, Fr Yves Congar, O.P.

The detail of this preparatory material reflects much recent

Yet we do offer even them, believing that God can transfigure and use them in His love. Here at Gleebe we have chosen to follow in particular the life of Jesus when a carpenter at Nazareth.

We try to present the Gospel to others by living it in close contact with them—showing to them the place of God.

Our lives and our house here at Gleebe are disposed to be used as He wills.

It is not possible for us to produce a list of successes due to our lives and work; it is a hidden apostolate with its results known only to God.

SISTERS STAFF "RANCH"

ANGELICAN NEW SERVICE New York, September 18

Two women of the Anglican order, the Sisters of Charity in Bristol, England, have arrived in Boulder City, Nevada, to staff St. Jude's Ranch.

The ranch has now opened as a home for homeless boys and girls.

A board of trustees is composed of Episcopalians, Roman Catholics, Jews, Methodists and Presbyterians.

The two sisters will return to the mother house in Bristol as soon as two others have come to Nevada to help them.

The fun for the home were raised last year in Las Vegas through a "Nite of Stars" which well-known entertainers, including Eddie Fisher, Jack Benny and Bob Hope, gave their services. Another such event is planned for November 14.

thought given by leaders in the Churches to contemporary issues.

Two sources constantly quoted in this preparatory material are the Vatican II's Conciliar Constitution "Gaudium et spes", and the World Council of Churches report of "The Conference on Church and Society" (July, 1966).

One footnote in this preparatory material draws attention to a comment by the economist, Barbara Ward (Lady Jackson, who will be attending the congress) when she points out that the Christians—most of whom are millionaires and the North Atlantic region—control 80 per cent of the world's wealth, while forming only 16 per cent of the world's population.

The yearly increase of their collective income is equal to the total income of other continents. Such a relevant comment demands attention.

BASIC QUESTION

The few remarks above serve to suggest that members of this congress, who are Christians, laity and clergy, from many nations and Christian traditions, have already in their own preparation been challenged, and will be further urged as the congress itself to renew their thinking and to seek means by which the laymen and laywomen in their own countries may assist in the renewal of the Church.

The basic question is: What part is the laity called to play in the renewal of the Church?

and the Church is "God's People" on Man's Journey.

"I say Apostolate", Bulletin No. 2, 1967, published by Copeland, Denver, Colorado.

"I say... Vatican II's Decree on the Apostolate of the Laity", by Fr. F. X. O'Connell, S.J., in Catholic Action, February 1967, pp. 10-12. Also W.M., "Laity", No. 22 on August 14, 1967.

NOW READY!

REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, has now been reprinted in view of the heavy demand. It is available immediately.

Price: £1.00 (postage 5 cents).

The following revised Forms of Service are available separately:

MORNING PRAYER (8 pages): 6 cents each

EVENING PRAYER (8 pages): 6 cents each

HOLY COMMUNION (12 pages): 9 cents each

A MODERN LITURGY (20 pages): 15 cents each

THE MARRIAGE SERVICE (12 pages): 9 cents each

BURIAL OF THE DEAD (12 pages): 9 cents each

BAPTISM OF INFANTS (New Service) (8 pages): 6 cents each

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BAPTISM OF OLDER PERSONS 6 cents each

THANKSGIVING AFTER CHILDBIRTH (4 pages): 4 cents each

MINISTRY TO THE SICK (12 pages): 9 cents each

The revised Forms of Service of CONFIRMATION and A CATECHISM will be available in September.

Postage (minimum 5 cents) or freight is payable on all orders.

SPECIAL NOTE: Incumbents of parishes are reminded that all orders should be placed through diocesan registrars, to be transmitted to us through the Primal Register.

The Book Department, THE ANGLICAN, G.P.O. Box 7002, Sydney.

THE CHRISTIAN APPROACH TO OTHER RELIGIONS

A new edition of this popular work by the Most Reverend George Appleton, Archbishop of Perth, is now available. Price: 40 cents (postage 4 cents).

The Book Department, THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

THE ECONOMIC BASSIS OF FREEDOM FROM HUNGER

Though the produce of the earth might be increasing every year, population would be increasing much faster, and over-redundancy must necessarily be regarded by the population as a constant cause of misery or vice. (Thomas Malthus, Essay on Principle of Population, 1798.)

And he gave it for his opinion, that whoever could, should make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together. (Jonathan Swift in "Gulliver's Travels", 1726.)

I will not take time to demonstrate that a world food problem exists for I believe I am safe in assuming this audience requires no convincing.

The short-term tension, most dramatically revealed in the recent TV pictures of East and West Africa, is one that calls for humanitarian gifts of food for relief.

For such gifts, essential at first, merely "buy time" during which we can tackle the long-term problem. In the drought periods are merely an extreme manifestation.

The long-term problem is the Malthusian race between growth in population and food supply, especially in the poorest and most populous regions of the world.

RAW MATERIALS
Food relief is no solution to this problem, which calls for population control and increased production of food in the regions of greatest need.

The countries I have in mind are India, Pakistan, Ceylon, China and Indonesia. They take only countries in our part of the world.

These countries have relatively high rates of population growth, large economies, and agriculture which, however, is not producing enough to meet food and raw material needs, and in varying degrees, balance of payments problems.

Between them, India and Ceylon have the largest populations.

SHARED CHURCH AND CENTRE PROGRESS

Rapid progress is being made with the construction of the Church of the Holy Cross, and S. Margaret's Parish Centre at Hackett, A.C.T., says this month's issue of "News Release" of the Diocese of Canberra and Goulburn.

It includes a hall, kitchen, meeting room, toilets, parish office (for use by Anglicans and Presbyterians), and other facilities for the minister of the Methodist-Presbyterian church.

TOWER TO BE REPAIRED
A partial completion of the tower of St. Thomas' Church, North Sydney, will be a monument to Mr Roger Vine-Hall who died in June.

Mr. Vine-Hall left \$1,000 in his will for the completion of the tower and spire which was proposed by Mr Roger Vine-Hall who died in June.

These, however, were never completed. The tower and spire covers the tower has now started to let the rain and pigeons in.

To complete the tower and spire would cost \$35,000 so a compromise has been adopted by the Diocese.

The height of the tower will be raised a distance of four feet with a buttress effect and roof with concrete.

This will allow the tower to be used and contain a suitable base for a spire to be erected.

This work is estimated to cost \$5,800, of which all but \$1,478 is in hand.

China alone are probably adding some 27 million or more people each year to our number.

These must be fed, and the desperate trouble in the next 120 million people are in need of more and better food than we have.

3. My general theme is that in these countries population growth is not to be controlled by itself save those countries by desperate means in the next two decades; that expanded trade can be limited to allow significant ways; that migration is no solution; and that the main solution — one that, fortunately, is practicable — is investment of resources in agriculture in the countries most in need.

POPULATION CONTROL
This is the economic basis of freedom from hunger. Let us examine this thesis a little more closely, for reasons of limited time, in domestic fashion.

Population control is a vital necessity. To get results of significance, there must be birth and death rates, control must be maintained.

Forms of control popular in affluent countries, especially the use of birth control pills, are often too expensive in the poor countries.

However, at least one new development, the I.U.D. or loop, is within the resource capacity of these nations and investment of resources in control policies becomes feasible.

Yet during the next two decades food supply must be expanded to meet the increased production of food in the regions of greatest need.

In India alone in the next decade, with only growing acceptance of birth control, there will be added some 125-130 million people.

5. Migration is often mentioned as a measure of relief. It is possible of arranging mass migration, but it is very costly. The investment of resources required to transport a people a year (and not less well really help) is enormous.

This is the text of a lunch-hour lecture given by Sir Jonathan Johnson, Director of Studies, at the School of Economics, North Sydney University, at St. Mark's Library, Canberra, on August 31.

So let us not waste time on this, which has a more hopeful ring about it — and it is important.

It is most attractive to think of growing food in Australia and North America to sell to India, China and other countries, already well-served by their own goods we need.

But, again, let us not get too excited for quick and adequate results of the magnitude required are not practicable. Let me make two points:

(a) Most of these countries already have severe shortages of foreign exchange. Their imports already outright their earnings by trade.

They must therefore give priority to imports likely to develop their own economies, agriculture included.

(b) To allocate scarce foreign exchange to food imports is a very costly affair, a fact made possible only by borrowing and selling their own goods and services far in excess of its export earnings (between 60 and 70 per cent more), a fact made possible only by borrowing and selling their own goods and services far in excess of its export earnings (between 60 and 70 per cent more), a fact made possible only by borrowing and selling their own goods and services far in excess of its export earnings (between 60 and 70 per cent more).

It is in no position to import food as a permanent policy. Remains of the world's population needs three or five million tons of grain additional to keep pace with population growth and to meet the needs of the world in standards to its people.

In 1970 it would require some 15 million tons of grain more than it might have available. It is very costly. The investment of resources required to transport a people a year (and not less well really help) is enormous.

On the one hand, there is no room for a massive development programme to promote India's economic independence.

It makes sense, therefore, to plan to import and produce fertilisers, irrigation facilities, chemicals, etc. at very much lower annual cost provided these factors of production will produce the needed foodgrain from Indian farms. *Fortunarity that prospered exists.*

(b) Before dealing with that program, let me give you another solid reason for not looking to trade as a direct solution.

In these countries the agricultural population forms the bulk of the economy (70 per cent, in India).

Their prosperity is vital to the rest of the economy so that economy is to grow.

Moreover, there are not sufficient jobs in the urban areas to absorb too many people from a depressed agriculture.

In short, effective economic development requires an expanding agriculture which can employ the great bulk of the existing population.

Without this the external economic situation in these countries will collapse to a degree where, by aid and a worse, Malthus predictions will come into their own.

It is a misery and war (at least civil war) will take over.

It is a policy of "do it yourself in agriculture," a policy which encourages trade and continues foreign aid can contribute in important ways.

Can These Countries do it Themselves? The answer is "yes" — refer only to the economic basis which is investment of resources in farming and in

research, and industries associated with farming.

I do not say that reduction of illiteracy is not important or that land reform is unimportant.

On the contrary, they and many other long term needs must be tackled now and continuously.

But I do assert that even illiterate farmers will improve their agriculture if shown that improvements are possible and will pay them sufficiently well.

They must also be convinced that adequate supplies of fertilizer, high yielding seeds, irrigation equipment (e.g. motors for tube-wells) and credit will be made available to them.

Recent experience, despite the drought, in Pakistan and India (and, e.g. in Mexico) has proved an exciting demonstration of this truth.

10. Let me put all this in another way. For food supplies to increase in any of these countries concerned one of two things must happen: (a) More land must come into production and (b) yields per acre must increase.

NATIONAL POLICY

Course (a) is less available than it was, and, in any case, may be more costly than (b). For India, China, Pakistan, Indonesia, the real scope is in (b).

11. The requirements of national policy are (a) Good prices to farmers; (b) investment in research to produce high yielding seeds, either native in origin or adapted from international research.

Thus India, with foreign assistance, is developing its own varieties and adapting high yielding wheat seed from Mexico and rice seeds from Taiwan and the Philippines.

On the other hand, there is no room for a massive development programme to promote India's economic independence.

It makes sense, therefore, to plan to import and produce fertilisers, irrigation facilities, chemicals, etc. at very much lower annual cost provided these factors of production will produce the needed foodgrain from Indian farms. *Fortunarity that prospered exists.*

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Dramatic results in rice, wheat, maize, millet and sorghum have been achieved.

Moreover, when farmers now know about these varieties which require water and fertilizer and other inputs, will increase yields per acre to 100 per cent above old varieties.

(c) The fertilisers and chemicals and equipment for irrigation and better farming have to be produced and/or imported — a priority which will need, over the prestige steel mill. (d) Credit must be available.

12. Time has run out so that I can only add "and so on" to this catalogue.

But since I perhaps have made it all sound too simple, let me say that while the course of action is clear, direct and feasible, it is not always popular.

As a recent report by President Johnson by his Science Advisory Committee stated:

"A fact of overriding importance is that the cornerstone of economic progress is development of resources.

Most developing nations must look to the land and to agriculture for the resources with which to build self-sustaining, productive national economies.

"This hard, mundane, and unexciting fact has yet to be accepted as it must be by the political authorities in most of these countries.

"Indeed, it is not well enough understood by the developed countries which offer foreign assistance.

"Agricultural development has never been a particularly appealing or inspiring national goal; it is politically unglamorous, unromanticized, and unwarding."

"It does not raise visions of the twentieth century, the age of technological revolution, in the minds of most people.

"Until the end of the campaign will see the enduring "pay off" for its ending.

ents of foreign aid, the imbalance between the world's food supply and its population, will have to be seen to be important before any considerable progress will be made."

13. An economist of world renown, Professor Arthur Lewis has put this hard fact in another way: "Agriculture will have to be seen to be important before any considerable progress will be made."

It has been a hard lesson but at least droughts in Asia have helped greatly in the educational process.

Agriculture has now become important and is receiving a better share of scarce resources in India.

14. Finally, I want to stress the importance of international aid and the practical activities of the Freedom from Hunger Campaign, Community Aid Abroad and like organisations.

The economic basis for freedom from hunger comes down to two broad propositions:

(a) Within each country concerned resources must be devoted to population control and to the improvement of agriculture.

To this end priority in the use of limited domestic savings and foreign exchange resources is essential.

(b) Internationally, the community of nations, especially those of affluence, must undertake to ease trade restrictions affecting the export earnings of the less developed countries and must continue aid programmes.

In these programmes must figure most largely research assistance, technical training and village, farm and fisheries investment programmes, large and small, public and private.

It is in these categories of practical aid to "self help" by the assisted countries that the Freedom from Hunger Campaign will see the enduring "pay off" for its ending.

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