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A BRIGHT PREFACE TO "CROCKFORD"

"HIGHLY-PAID SUPERMEN" IN THE CHURCH GIVEN CRITICAL TREATMENT

FROM OUR OWN CORRESPONDENT

London, June 17

Fleet Street received to-day its advance copies of the Preface to Crockford's Clerical Directory, the centenary edition of which is to be published on Thursday next, June 19.

This year's Preface is on the whole less lively than some that have preceded it; but it is sufficiently outspoken on a number of questions to be sure to create considerable discussion.

Controversial topics dealt with include the Church and modern Science; Church schools; the powers of the Church Commissioners; schemes for reunion; and particularly the Anglican-Presbyterian Report; the part of the laity in Church government; Canon Law revision; the Church and the Press; and "part-time" clergy.

The author of the Preface to Crockford, which is published by Oxford University Press, remains anonymous; but he is widely believed to be a prominent Cambridge don.

The Preface contains a surprising prognostication about the future of the Anglican Communion.

After considering the organisational basis of the Communion, and its complete freedom from "papalism," it points out that instead of becoming more formally centralised like the Church of Rome it is tending in another direction.

TO DISAPPEAR?

"There is . . . in some quarters a suggestion that the proper destiny of the Anglican Communion is to disappear," it states. But "rather than that the whole Communion will disintegrate it seems more probable that the Low Church dioceses and provinces will enter into union with non-episcopal bodies and that the Anglican Communion will be reduced to its High Church dioceses and provinces."

On the Anglican-Presbyterian conversations, the Preface states that "within the Church of England few reports on plans of reunion have been so generally welcomed and received so little criticism, but in Scotland there has been a most marked hostility."

"This hostility has very little real theological basis."

PRESBYTERIAN TEAM

"The Presbyterian team in the negotiations was composed of theologians of the highest standing and of unimpeachable Protestantism, some of whom are among the doubtless modern champions of the theology of John Calvin."

"There has been little direct theological attack upon what they said."

CHURCH REPORT ON HEALING

JOINT EFFORT OF CLERGY, DOCTORS

The report of the commission appointed in 1953 to consider the theological, psychological, medical and pastoral aspects of Divine Healing was published in London last week.

The report is known as The Church's Ministry of Healing.

The Archbishops of Canterbury and York invited distinguished members of the clergy and medical profession to serve on the several committees of the commission.

The chairman was the late Bishop of Durham, the Right Reverend Maurice Harland.

The report makes a number of recommendations to other commissions which will also present their reports to the Lambeth Conference next month.

(See Article Page 9)

"Instead, the old unhappy Anglo-Scottish conflicts of the seventeenth century have been recalled and there has been blatant appeal to the prejudices of national feeling . . . Anglicans may be forgiven for wondering whether nationalism or theology is the more important in Scottish Church life."

THE PRESS

This section leads to one on the Press, which, including The Times and the Manchester Guardian, the Preface accuses of unfair treatment of the Church.

"In some papers not only are divisions in the Church magnified and much publicity given to conversions to Rome when these occur, but there are also from time to time articles which directly attack the Church of England as a whole," the Preface states.

"What is curious is that this hostility towards the Church of England is combined with favourable publicity for the Church of Rome."

"Anglican criticism of Rome is branded as uncharitable. Roman criticism of the Church of England is apparently regarded as natural and unobjectionable."

The writer of the Preface has scant time for a part-time ministry of deacons.

"We see very little to be said for the restoration of . . . the permanent diaconate," he says.

"It is difficult to see what useful purpose such a ministry could serve in the circumstances of modern Church life. There is, on the other hand, a substantial case for a part-time priesthood."

"As the Holy Communion is by all schools of thought restored more and more to its central importance in Church worship so the need for men who can celebrate the sacrament as well as preach the word and teach becomes imperative."

"It would be sad if this development were to lead to a restoration of the medieval 'mass-priest,' but adequate safeguards could be set up."

CENTRALISATION

The Preface contains a trenchant section dealing with the powers of the Church Commissioners and the reaction against centralising tendencies generally within the Church.

"That Church people are be-

coming aware with dislike of a tendency to concentrate ecclesiastical power in Westminster was shown by the reception given by the Church Assembly to the Report of the Committee on Central Funds," the Preface records.

"This Report proposed a radical reorganisation of the Assembly's numerous satellites and their grouping in four main divisions each managed by a Council."

"FIRST CLASS MIND"

"In the words of the Chairman 'each of these Councils must have as secretary a man with a first class mind, of considerable experience, wide vision, capable of guiding and advising his Council in matters of major policy, and of representing the Church with distinction in that sphere of its work . . . The Church must be prepared to make it possible for such men to come out of other important and probably well-paid posts.'"

The Preface notes acidly that "It is perhaps a good thing that this proposal for government by highly paid supermen should have been put so baldly that the Assembly could not fail to see it in all its horror."

BIBLES FROM SHANGHAI WILL GO TO NEW GUINEA

A consignment of Bibles printed in mainland China reached Sydney last week for distribution in New Guinea.

They were consigned to the Federal Secretary of the British and Foreign Bible Society, Canon H. M. Arrow-smith.

Canon Arrowsmith told THE ANGLICAN that several mis-

sionaries working among the Chinese in Papua and New Guinea had been unable for some time past to obtain copies of the scriptures in Chinese.

"I investigated the possibility of obtaining supplies from

China while there with the Anglican Delegation nearly two years ago," Canon Arrowsmith said.

"This consignment is a result."

"The Bibles are beautifully printed and bound, and can be obtained quite inexpensively. They will fill a much felt need in New Guinea."



Canon Arrowsmith and a member of his staff examine the Bibles.

AMERICAN CHURCHES TO STUDY FAITH AND ORDER

THE LIVING CHURCH SERVICE

New York, June 15

At the meeting of the General Board of the National Council of Churches at Minneapolis earlier this month, it was agreed that Faith and Order studies should become part of the programme of the council.

The studies will begin as soon as funds are forthcoming.

The present 20-million-dollar programme of the N.C.C. is concerned almost entirely with matters of co-operation between churches.

The new programme, to be operated on an experimental basis for two years, will be concerned with the problems which divide the churches. The studies will thus centre upon theological issues and the differing types of sacramental, administrative and ministerial practices.

Faith and Order has been a central concern of the World Council of Churches since its in-

ception, but the National Council undertook its first venture in this area only last year.

THE PRIMATE RETURNS HOME

The Primate of Australia, the Most Reverend H. W. K. Mowll, has returned to Bishops Court after a lengthy stay in S. Luke's Hospital, Sydney.

His Grace is making a very good recovery, but he is still under strict medical treatment.

It is understood that he will not be able to undertake any formal engagements until after the end of the next month.

Despite this, His Grace arranged last week to pay a brief

visit on Wednesday of this week to the C.E.N.E.F. Centre in Sydney for the annual meeting of the Friends of Gibbulla.

It was the anniversary of the birthday of the late Mrs Mowll, whose untiring efforts played so large a part in establishing "Gibbulla," the diocesan conference centre, upon a firm basis.



—An "Adelaide News" picture.

This picture answers the question: "What happened to Ngarla (Rosie) Kunoth, the talented Aborigine star of the Australian film 'Jedda'?"

Rosie, who was educated on an Anglican mission station, has returned to the Church.

She has settled down happily as a nursemaid in S. James' Rectory, Mile End, Diocese of Adelaide, under the loving care

of its rector, the Reverend Lionel Renfrey, and Mrs Renfrey.

"I still like the bush, but I don't have much time to feel lonely," Rosie told THE ANGLICAN Adelaide correspondent last month.

Mrs Renfrey, like all clergymen's wives, is in effect her husband's unpaid curate, and spends much of her time in the work of the parish.

On top of this, she has five young children between the ages of eight years and twelve months, and the responsibility of a rambling old eight-roomed rectory.

Rosie, who is "wonderful with children," is seen here bathing one-year-old Olivia Renfrey.

ANNUAL INTER-CHURCH AID CONSULTATION

PLANS TO STRENGTHEN UNION OF W.C.C. AND I.M.C.

ECUMENICAL PRESS SERVICE

Geneva, June 14

One hundred leaders of the work of the churches in inter-church aid met in Evian, France, from June 1 to June 6 for the annual consultation of the Division of Inter-Church Aid and Service to Refugees.

The theme of the meeting was "Inter-Church Aid in the light of Christian Obedience."

The purpose of the meeting was to work out the long-range strategy of the council's inter-church aid and service to refugees programme. The consultation reviewed the work of the past year and advised the staff on policy and procedure for the coming year.

In his annual report, the director of the division, Dr Leslie Cooke, appraised the work of the division at the end of its first ten years.

NEW RELATIONSHIP

He said: "In the fellowship of the World Council, the churches have entered into a wholly new relationship with one another. A new community of churches has been born, and it is the role of inter-church aid to express the life of that new community."

Dr Cooke said that in future the division should actively seek opportunities for service in Africa and Latin America.

"In both these continents," he said, "the ecumenical movement is largely suspect and this suspicion must be broken down. Inter-church aid and the ministry to human need is one way of doing it."

"When it is seen that the churches of the world care and express their compassion without ulterior motive, but simply because they know themselves to be privileged and obligated to manifest the compassion of Christ, the foundations of fuller understanding will be laid."

Dr Cooke said that he believed that a great deal needs to be done to provide technical help for churches.

The work being done in Malaya, India, Korea and West Pakistan, he said, pointed to a need which the division should meet by making available people with technical competence in special fields for short-term service.

ECUMENICAL TEAMS

This work is often done better by people working in teams. These teams, he suggested, should be ecumenical in their purpose, support and personnel, but not employed or directed by the division.

MISSIONS THREAT TO CHURCH

ANGLICAN NEWS SERVICE

London, June 16

The Bishop of S. John's, Kaffaria, the Right Reverend J. L. Schuster, has said that he believes the growth in numbers of Dutch Reformed missions in Transkei, Kaffaria, is due to attempts by the South African Government to replace the Church of the Province of South Africa.

The bishop was addressing a meeting of the Cowley, Wantage and All Saints' Missionary Association earlier this month.

He said that until twelve months ago there were only two or three Dutch Reformed missions in the area. Now there were nearly thirty.

However, the Church had very great reserves of loyalty on which it could count among the Africans in the diocese, he said.

The new missionaries were thoroughly devoted and sincere people, the bishop said, but there was a danger that their arrival might bring the whole missionary movement into disrepute.

EDUCATION IN INDIA

PRIVATE SCHOOLS GAIN SUPPORT

ECUMENICAL PRESS SERVICE

Geneva, June 13

The Supreme Court of India has declared clauses in the controversial Kerala State Education Bill contrary to the Indian Constitution.

The court ruled that several provisions of the Bill violated guarantees in the Indian Constitution which gave minorities the right to establish and administer their own schools.

The Protestant and Roman Catholic Churches in Kerala vigorously opposed the legislation.

MINORITIES' RIGHTS

In delivering judgement the Chief Justice, Mr S. R. Das, said, "There can be no manner of doubt that our Constitution has guaranteed certain cherished rights to the minorities concerning their language, culture and religion."

He said that although the word "minority" was not defined in India's Constitution, the Kerala Government's argument that it applied to local numerical minorities in areas where particular schools were situated was unacceptable.

"The Bill is framed for the whole State of Kerala," he said, "and the minorities include such groups as Christians, Moslems and Anglo-Indians."

The court's decision is widely regarded as favourable for the future of minority schools in India.

TRANSLATIONS OF BOOKS

IS LENIN BEFORE THE BIBLE?

ECUMENICAL PRESS SERVICE

Geneva, June 13

The Bible was sixth on the list of "the world's most translated authors in 1956," according to figures published in the April "UNESCO Courier."

The figures placed Lenin, Jules Verne, Tolstoy, Maxim Gorki and Mickey Spillane in front of the Bible.

Representatives of the Bible societies in various countries have examined the UNESCO figures and say that, except for four countries, the publications of the Bible societies have been overlooked.

The United Kingdom and the United States were among the omissions.

The Bible societies have told inquirers who queried these reports that almost certainly the Bible, in whole or in part, remains the most translated book in the world, and still runs to more editions and more languages than any other.

BIRTH-CONTROL REPORT

REALISM PRAISED

ANGLICAN NEWS SERVICE

London, June 16

At the annual meeting of the Family Planning Association on June 7, the president, Sir Russell Brain, praised the Warren Report on Family Planning which was prepared for consideration at the Lambeth Conference next month.

"I should like to say how encouraging it is to find a group of religious people not only prepared to examine this question afresh, but also recognising that it needs to be examined in the light of the new knowledge which biology and psychology can throw upon it," Sir Russell said.

He said that the report showed a realistic appreciation of the fact that in large areas of the world the only practical alternative either to relative starvation or actual famine, and on the other hand, to abortion and infanticide, was the control of conception.

DR DE BLANK IN THE U.S.

SEGREGATION IS "INHUMAN"

THE LIVING CHURCH SERVICE

New York, June 15

The Archbishop of Cape Town said last week he could state categorically that the way "apartheid" was being implemented in South Africa made for inhumanity and unhappiness and was, thus, un-Christian.

The archbishop was speaking at a Press conference, which preceded a 22-day tour of American cities this month, arranged by the American Church Union.

The archbishop, who had been in Cape Town for eight months, said that he found the situation in South Africa exactly as he had expected it to be, with three exceptions.

The weather is worse; the general education standards are lower than he had thought; and there is less difference than expected in the policies of the major political parties.

BEYOND REASON

Apartheid, too, he said, was as he expected: a system with principles certainly open to rational consideration, but with practices quite beyond reason.

"While the people, as a whole," he said, "have long been conditioned and, to a degree, accept segregation, the effects of segregation on the Church are most vivid."

"One effect is good: the Church has gone to areas where the people live, or are forced to live."

"Thus the Church has not only expanded its physical coverage, but a multi-racial ministry has resulted."

"On the other hand," the archbishop said, "the coloured and black man equates the white man with Christianity, and concludes that Christianity is, therefore, apartheid."

In South Africa there are three million white people, two million coloured people (that is, of mixed race) and more than nine million blacks.

The archbishop said that there has been a strong revival of Islam.

It was a surprise to see that big industry in South Africa accepts the segregation policy, he said, but it was here, in industry, that he expected to see the first cracks in the wall appear.

CHURCH'S ROLE

The archbishop was asked what the Church could do to help.

"My immediate plans," he said, "are to make certain the entire population is within reach of the Church. We must have more churches and more clergy."

More clergy, as the archbishop sees it, means a multi-racial clergy; not more priests from outside the country, for people to see this as not their Church, but a Church from another country.

"At the moment," he said, "50 per cent. of the white priests here are from overseas."

The Bantu Education Act virtually eliminated Church school education. However, the archbishop sees this as a problem which can be overcome.

ARCHBISHOP WOODS AT SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, June 14

The Archbishop of Melbourne, the Most Reverend Frank Woods, arrived here by air on Thursday on his way to the Lambeth Conference.

He spent the day with his very good friend the Dean of Singapore, the Very Reverend Edward Sheild. In the evening he confirmed candidates at the cathedral.

He left by air later that night for England.

CHURCH IN MOSCOW FAVOURS UNITY

CLOSER CONTACT WITH W.C.C.

ECUMENICAL PRESS SERVICE

Geneva, June 13

In a speech delivered on May 13 at the Moscow Theological Academy, Metropolitan Nikolai, head of the office of foreign relations of the Moscow Patriarchate of the Russian Orthodox Church, said that he desired closer contact with the World Council of Churches.

"The ecumenical movement is a special phenomenon in the life of the Christian world," he said.

"It reminds us of the fulfilment of the promise of our Lord Jesus Christ about one flock and one shepherd," he said.

"There is no need to go into the history of distortions of the faith and violations of church order, which caused the segregation of numerous Christian associations and groups from Christ's Church."

"Everyone is aware of the attitude of the Church towards these associations and groups. It is determined by the calling of the Church to assure, if possible, the salvation of all men."

"Therefore, the Church of Christ seeks and appreciates in them even the most insignificant manifestations of spiritual life. In the hope that, given favourable conditions, they will develop and yield good fruit."

SERGIUS QUOTED

"For the twigs which fall away from the Church tree," says Patriarch Sergius, "can not only live long and remain green, but even blossom and yield fruit; and since the same life of Christ reveals itself in them, even if isolated from its Source, we cannot say that they have perished."

"We can only leave them to God's will, for the Lord builds everything on mercy."

"This is why," explained the Metropolitan, "the Orthodox Church has never separated herself from the non-Orthodox Church by a wall of intolerance."

CONSTANT CONTACT

"Since then, the Oecumenical Patriarchate and some of the other national churches have maintained constant and fruitful contact with it."

"But the Russian Orthodox Church, for historical reasons, was unable for a long time to help Western Christians in their efforts to achieve church unity," said Metropolitan Nikolai.

"Nevertheless, she carefully preserved the experience of her

intercourse with the Old Catholics and Anglicans, who sought a rapprochement with her in the days of synodal rule (the period preceding the restoration of the Patriarchate of Moscow forty years ago).

"When the opportunity arose to take up the question of the ecumenical movement," the Metropolitan continued, "our Church, together with other churches which participated in the Moscow Church Conference of 1948, still refused to send her representatives to the Amsterdam Assembly."

W.C.C. FORMED IN 1948

The World Council of Churches was inaugurated at Amsterdam in 1948.

Metropolitan Nikolai described the hesitations felt by the Moscow Patriarchate in 1948.

He said that the statement of the Moscow Church Conference of 1948 had helped to overcome the "contradictions" in the life of the World Council of Churches.

"Much was also done in this respect by the Orthodox churches which were in a position to help the Western Christians in their ecumenical quests. From the rostrum of different ecumenical conferences they tirelessly witnessed to the essence of Orthodoxy, revealed its spiritual treasury, dwelt upon the basic truths of faith and the foundations of church life."

"At the Second Assembly of the World Council of Churches, at Evanston, the Orthodox delegates, resisting tendencies alien to the Church's spirit, delivered a declaration which amounted to a dogmatic expression of the Moscow resolution of 1948."

REUNION DISCUSSIONS

Remarking on the evidence that the Church of England and Old Catholic churches want to continue discussing reunion with the Orthodox, the Metropolitan said, "coming into contact with our church life, many in the ecumenical movement have modified their opinion of Orthodoxy."

"They begin to see in it," he said, "not only a wealth of spiritual life, but also the safeguard of the spiritual treasure of the undivided primitive Church."

"Also the World Council of Churches had the courage to acknowledge the existence in the capitalistic world of such social, political, economic and moral conditions as oblige Christians to fight for justice, liberty and peace between peoples and to speak out against nuclear weapons and tests."

"The idea of peaceful co-existence, which is gripping more and more the minds of the peoples, demands for its realisation closer contacts, including Christian contacts, which should become a substantial factor in bringing together the East and West."

Looking forward to the possibility of a unanimous condemnation of all nuclear weapons by the churches of the world, the Metropolitan indicated that the Orthodox churches of Eastern Europe had chosen to work toward this end through the World Peace Council. "But we do not have to stand beneath another banner or join any association of peace promoters," he said.

Leaders of the Russian Orthodox Church's Moscow Patriarchate and the World Council of Churches are expected to meet in the Netherlands on August 8, 9 and 10.

NEW OPENINGS FOR MISSION WORK

C.M.S. MELBOURNE MEETING

FROM A CORRESPONDENT

Melbourne, June 16

The sixty-sixth birthday meeting of the Victorian Branch of the Church Missionary Society was held here last Tuesday in S. Paul's Cathedral Chapter House.

The Archbishop of Melbourne, the Most Reverend Frank Woods, took the chair for the first part of the meeting; after his departure, Bishop Donald Baker acted as chairman.

In his address, the archbishop asked members of C.M.S. to give their full support to the newly appointed General Secretary of C.M.S. in Victoria, the Reverend R. E. Marks.

Mr Marks said, in reply, that the missionary field is demanding and challenging the whole Christian Church.

"I have come to see how complex the missionary work of the Church is to-day," he said.

"When we look at the simple way of life of the Australian Aborigines and then turn to the more highly developed tribes of Tanganyika and East Africa, we see the complex task of presenting the Christian message throughout the world to-day.

"The scope of missionary service to-day is being widened, and we must be ready to adapt ourselves to new situations which may arise," he said.

ANANTAM HOSPITAL

Sister E. M. Stephenson, from Anantam Hospital, in Bezvada, South India, told of the work that had been achieved there in recent years. There is no one to take her place at the hospital at present. "But we have confidence that He who has begun a good work will perfect it," she said.

Sister Stephenson has been appointed to work at a hospital in Iran, where there are constant difficulties due to shortage of staff.

In his address, the Archdeacon of Nairobi, the Venerable N. L. Langford-Smith, spoke of the birthday meeting in August last year to mark the silver jubilee of the opening of missionary work in Bugufi.

JUBILEE MEETING

"The central figure was the Archdeacon of Bugufi, the Venerable L. J. Bakewell, who went from Victoria many years ago and pioneered work in the Bugufi area," he said.

"He spoke of the early days of the mission and the vision of Bishop Chambers, who not only saw the work which had been consolidated and built up, but also a great work in the west of that country.

"The Chief of Bugufi, an impressive figure towering in stature and clad in the beautiful robes of his office, then told of the coming of the Christian Church to Bugufi," Archdeacon Langford-Smith said.

He commented on the marked contrast between the modern city of Nairobi and the primitive conditions at Bugufi.

"The Rural Dean of the whole of Nairobi, with its five parishes, is an African. At All Saints' Church all races join together in worship," he said.

Archdeacon Langford-Smith

£1,000 MINIMUM STIPEND IN W.A.

FROM OUR OWN CORRESPONDENT

Perth, June 14

The Perth Diocesan Council has endorsed the recommendation of the General Purposes Committee that the minimum stipend for a rector should be £1,000 a year (plus house and transport).

The stipend, it was felt, should no longer be tied to the basic wage, with its periodic adjustments.

The Diocesan Council will impress on vestries that £1,000 is the minimum and many rectors should receive considerably more, particularly priests of many years' experience and rural deans.

ALL SAINTS', PARRAMATTA, ACQUIRES A BUS



PARISH BUS DEDICATED

BISHOP KERLE'S ADDRESS

"During the illness of the archbishop, it has fallen to my lot to dedicate a number of parish halls and set foundation-stones, but never before have I been called upon to bless a 'bus,' said the Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, last Sunday.

He was speaking at the ceremony of the dedication of a motor 'bus for the parish of All Saints, Parramatta.

After morning prayer, at which the bishop instituted Deaconess Lucy Duley for full-time work in the parish, the choir and the congregation assembled outside the church for the dedication.

ECONOMIC APPROACH

"It is my conviction that the economic approach, such as the purchase of this 'bus, is the most appropriate way of building up fellowship within the parish," the bishop said.

"In order to spread the word of God to the whole world we should use every possible means to convey the Gospel to all; but in our witness we often overlook the immediate surroundings where people are growing up with an almost pagan outlook, without the knowledge of the word of God," he said.

"With this 'bus there is no excuse for anyone within this parish not hearing the word of God every Sunday."

The outlying areas of the parish are two miles from the church, and public transport is inadequate, and sometimes even non-existent.

RECTOR'S IDEA

It is too far for the children to come to church, and the distance makes it difficult for the adults.

With this in mind, the Rector of All Saints, the Reverend E. D. O. Crawford, conceived the idea of a parish 'bus to bring the children to Sunday school and their parents to church.

Mr Crawford considered it better to find means of getting children to the parish church than to try to establish small branch Sunday schools.

A committee of seven experienced 'bus men has been set up, under the chairmanship of Mr E. V. Glover, a garage proprietor. Maintenance work on the 'bus will be carried out by parishioners free of charge.

MISSION DRAWS CROWDS AT SYDNEY UNIVERSITY

The latest mission to the University of Sydney started off with a satisfactory bang last Thursday, June 12. It is being conducted by the Rector of All Souls', Langham Place, London, the Reverend John Stott, and is due to end next Sunday, June 22.

More than seven hundred students packed into the Wallace Theatre at the University of Sydney for the opening session.

They came, according to their preconceptions, to boo or to cry alleluia; but the meeting was completely free of "enthusiasm"—one way or the other.

Mr Stott is a very different kettle of fish from most of the missionaries who have visited the University during the past five years.

His approach, like that of Father Michael Fisher, the Anglican Franciscan monk who came in 1956, was severely intellectual.

He said at the outset that he was not at all keen on the word mission.

"I have not come to Sydney in a spirit of proud superiority to lecture about Christianity; I am here to share some of the Christian convictions and experiences which God has given to me," he said.

This piece of modesty disarmed some of the critics at the outset.

CHRISTIAN BELIEF

Mr Stott's first talk was a straightforward and formal intellectual statement on the bases of Christian belief.

Although he is sponsored by the Evangelical Alliance jointly with the Inter-Varsity Fellowship, his doctrinal approach was uniformly sound from the respective points of view of all major denominations.

"The central and distinctive feature of Christianity is that Jesus is God as well as man."

"It is not enough to strive to follow His incomparable example; being a Christian involves adherence to the person of Jesus as God and Saviour," he said.

"Christianity is the only religion in the world which rests on the person, as opposed to the teaching of its founder."

Mr Stott asked the question whether the belief that Jesus was also divine was just a picturesque Christian superstition.

"The difference between Jesus and the founders of the ethical religions is that He was self-advancing and they were self-effacing."

DIVINITY OF CHRIST

"He maintained that He was the fulfilment of centuries of Old Testament prophecy. He claimed that He was the Messiah, sent down from heaven, and existing eternally before Abraham. 'Before Abraham was, I AM.'"

"Jesus took upon himself divine prerogatives, as when he forgave the sins of the man stricken with the palsy. He claimed to be the judge of the world."

"There is no parallel to this in any other religion," Mr Stott said. "Socrates would have laughed at the question if anyone had asked him if he were Zeus."

He said that the idea of a great moral teacher saying what Christ said is out of the question. The sense of unworthiness is characteristic of all saints and mystics. The nearer they are to God the more aware they are of their own unworthiness.

"The only person who could make the claims that Jesus

made," said the missionary, "is either God or a lunatic."

"Psychotic people do not take in anyone but themselves; we do not take them seriously, because they do not seem to be what they claim to be."

"But we believe that Jesus does seem to be what He claimed to be, and that His character is consistent with His claims," he said.

"Jesus was unique, altogether without sin. He claimed it Himself: 'Which of you convinceth me of sin?' He enjoyed an unbroken communion with God."

"Sinlessness is supernatural," Mr Stott said.

"Jesus' friends asserted His claims; his enemies conceded them; Pilate washed his hands in public; Judas, the thief, the centurion all acknowledged them."

"The historical resurrection from the dead does not in itself prove anything, but it is congruous with the rest of the evidence," he said.

NO QUESTIONS

Mr Stott eschewed the easy method of answering questions at the end of his address.

True, this technique is always valuable for making a meeting "lively," but Mr Stott obviously prefers to get to the heart of his matter rather than make rhetorical points.

Instead of answering questions publicly, he said that he would be delighted to talk to anyone interested privately in another part of the University, and a number of students accepted the invitation.

Mr Stott has given a lunch-hour address in Wallace Theatre every day this week.

The mission will come to a climax with a service in the Great Hall at the University at 7.30 p.m., next Sunday, at which Mr Stott will be the preacher.

EDUCATIONISTS FROM AMERICA

FROM OUR OWN CORRESPONDENT

Melbourne, June 17

The Director of the Department of Christian Education of the Protestant Episcopal Church of America, the Reverend David Hunter, has arrived in Australia with seven leading educationists.

He will conduct a Church and Group Life Laboratory Conference as part of the General Board of Religious Education's total programme of Christian Education.

The conference will be held at Sherbrooke from June 21 to July 5.

BLESSING OF HOMES

UNIQUE EVENT FOR ISLAND

FROM A CORRESPONDENT

Ritchie, June 17

On Sunday, June 29, the Priest-in-Charge of the Kangaroo Island Mission, the Reverend M. K. Small, will bless the houses of the parish.

This is a unique event for Kangaroo Island.

After Holy Communion in the morning, the people of Ritchie and McDonald will lunch together. The major part of the service will begin at 2 p.m. at the front door of the first Anglican settler in the area.

Mr Small will travel by car to visit each house in turn. He will walk through the homes of those who ask and bless each room.

Mr Small said: "The whole idea came from the people themselves. That we can ask God's blessing on our ordinary activities in the home shows that our religion and our life are closely interwoven."

"It is in such visible connections between our worship and our everyday living that we may most completely glorify God and help spread His Kingdom."

NURSES' GUILD ASSISTS NEW GUINEA HOSPITAL

FROM OUR OWN CORRESPONDENT

Brisbane, June 16

The annual meeting of the Brisbane branch of S. Barnabas' Guild of Nurses was held here last Wednesday in the Social Room of the Cathedral Buildings.

The Archdeacon of Brisbane, the Venerable Frank Knight, was chairman.

This small but untiring band of nurses, some retired, some married, and some still practising, meets monthly at the cathedral. Each year they have an "objective" for which they raise money or help in any other way they can.

The "objective" for the year under review was the Building Fund for S. John's Home for Aged Men, at Toowong and at the meeting a cheque for £70 was handed over to that fund.

£4,000 NEEDED BY BIBLE SOCIETY

The publication of 600,000 volumes of Scripture has been withheld owing to lack of necessary finance. Now, because many have responded to our appeal, many volumes have been released.

To reach the N.S.W. commitment of £20,000 to publish the remaining volumes ordered by missionaries, £4,000 is desperately needed before the end of June.

LUNCH-HOUR TALK IN SYDNEY

The Rector of S. John's, Darlinghurst, Canon A. W. Morton, will give the address at a lunch-hour service at S. James', King Street, Sydney, next Tuesday at 1.15 p.m.

The service will be conducted by the Rector of S. James', Dr W. J. Edwards.



The Reverend John Stott (right) discusses a theological point with two students of the University of Sydney during the mission at the University this week.

THE ANGLICAN

FRIDAY JUNE 20 1958

CENTRALISATION IS DANGEROUS

Alone of all the major bodies which call themselves Christian, the several parts of the Anglican Communion have successfully resisted the powerful, fashionable and deadly temptation to render themselves "efficient" by centralising their organisation. The Church of Rome succumbed centuries ago; the largest part of the Orthodox Church was thoroughly centralised—in Russia—by the middle of the last century, although some Orthodox still retain comparative freedom as we Anglicans understand it. The stiff-necked Presbyterians in Scotland and for the most part overseas are, like most Methodists, held fast in a rigid centralism of their own making, organisationally, doctrinally, as regards finance and manpower. Of the Protestant bodies, only the Congregationalists—who have perhaps even gone to the other extreme—maintain by and large that freedom which is the basis of Anglican unity.

It is an illuminating fact of the highest significance that no other Christian body with world-wide ramifications can produce any gathering to compare with our Lambeth Conference, where the Archbishop of Canterbury himself neither has nor would want any jurisdiction over the other Primates from beyond England. His presidency at Lambeth rests upon a foundation more real and substantial than ecclesiastical or secular law.

What is true of the world-wide Anglican Communion is also the case within each of its component parts. In Australia, in particular, the principle is that the province has such powers as the constituent dioceses hand it; the General Synod to-day has, and its successor under our new Constitution will have, such powers as the dioceses freely accord the supreme body in this branch of the Church. Whatever powers are vested in the General Synod, they are limited: it can go only so far to intervene in the affairs of any diocese.

Finally, what is true of the Church in Australia as a whole is also true of each diocese. A diocesan council, like any diocesan himself, is bound not only by the law, but by the custom of the Church, to accord each parish within the diocese a degree of freedom in conducting its own affairs that might be the envy of many a Protestant minister.

At first sight, this typically Anglican attitude towards organisational freedom appears so loose and untidy that it must be inefficient. But is it? To be sure, any Anglican can recall occasions on which he has sighed for a little more "discipline" in the Church. Most bishops can recall an occasion on which the expression "parson's freehold" brought a distinct rise in blood pressure. That some kind of stiffening is needed organisationally, that the Church must have at least some central bodies with definite powers, is obvious. How much stiffening, and precisely what powers, are another matter: there is a distinct danger in too much of either.

In England and in America there are signs that "centralisation" has been pushed to the point of diminishing returns in terms of the spiritual life of the Church. Two items of news reported elsewhere in this issue, like others reported during the past few weeks, should be read and well marked by those who believe the Church stands in need of "highly paid supermen." This applies nowhere more than in the field of finance—in Australia, in England and in the United States. There are those who, no doubt from the best of motives, and including even one bishop, want by whatsoever means to centralise the financial structure of the Australian Church. That some move should be made in this direction is evident; but the movement should be cautious, and should never be allowed to reach the stage at which a central body might incur the strictures put upon the Church Assembly Committee on Central Funds in England.

The much-used current phrase, "a national budget for the whole Church," has everything to commend it if the Church in Australia is to be conducted like a large-scale commercial enterprise. There is even something to be said for the phrase if the Church is to continue to be the Body of Christ. There is nothing whatever to be said for the phrase if it means that a small group of well-intentioned men, howsoever appointed, are to be placed in a position where they can frame policy for the whole Church, and above all effectively impose that policy through their control of the purse strings. The dangers of financial centralisation are so great and patent that there may be some danger of Anglicans overlooking them.



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

Easier Passage To Australia

The Minister for Immigration, Mr Downer, deserves congratulations for the determined and imaginative efforts he has made in the few months since he joined the Federal Ministry to redress the balance of migration.

His predecessor, Mr Townley, did not seem to share the general concern at the decline in the ratio of British compared with other European migrant intake.

True, Australia stands in need of suitable migrants of varied nationalities. But in recent years there had seemed to be an undue reliance on the Southern Mediterranean countries to sustain the annual migration quota of about 115,000.

A "bring out a Briton" campaign was launched in Mr Townley's regime. Its essence was to urge sponsors to guarantee accommodation and, if possible, employment, for British migrants on arrival in Australia. It was even suggested that it might be better if a breadwinner came to Australia ahead of his wife and family.

The "bring out a Briton" campaign did not seem to be notably successful. In particular there was criticism about the separation of members of families.

Mr Downer wants to attract the highest proportion of Britons in the annual intake (at least 50 per cent., one hopes). He announced last week a further practicable incentive—Britons may bring all their children under the age of 19 years free of charge. In other words, a whole family may travel to Australia for a total payment of £20 sterling (£10 for each parent).

That is a highly attractive offer. To make it thoroughly worthwhile, one would like to see it coupled with a plan to ensure that British migrant families are assured of really suitable accommodation on arrival.

To be fair to our own Australian-born people, particularly the newly-married, who are still finding housing a difficult problem, one cannot urge that migrants should have priority over them.

Nor is it reasonable that the newly-arrived should have sapped the sturdy spirit of independence which is needed to keep this nation self-reliant.

But it is foolish to put it mildly, to bring out migrants, whom we certainly need, without having a plan to ensure that they can speedily settle into new homes.

A well-ordered community would see that the home-building programme 13 years after the end of the war could meet the needs of all its people, whether born here or attracted from abroad.

Perhaps we should make Mr Downer Minister for Housing, too!

New Zealand Sheds Some Independence

The sturdy independence of the New Zealanders seems to be wilting in the face of economic difficulties caused by over-importing at a time when prices for farm exports have slumped alarmingly.

The urgent conference which the N.Z. Prime Minister, Mr Walter Nash, sought and obtained with the Australian Prime Minister, Mr Menzies, in Sydney last week-end has had a significant outcome.

Australia has promised to give temporary financial aid to New Zealand. The details have yet to be revealed. But the decision marks a new chapter in the relations between the two countries.

Not since New Zealand decided to stand out of the federation of Australian States at the beginning of this century had it appeared previously in a subservient role to this nation.

The fear of being swallowed up by a country which was close enough to dominate it in spite of 1,200 miles of sea between them was at the root of New Zealand's decision not to federate. And in two big wars and a depression since then New Zealand faced its difficulties in a financially independent way, although there has long been consultation and co-operation with Australia in defence matters.

A customs union between Australia and New Zealand has been frequently suggested in the past year or two. This could widen into an economic union by which Australia would rely more on New Zealand dairy products while New Zealand looking mainly to Australia for manufactured goods.

There could be good sense in such an arrangement, which may emerge from the new trade talks arranged for next month.

Despite the crack in New Zealand's facade of independence, revealed by Mr Nash's mission to Sydney last week-end, I don't expect New Zealand in the foreseeable future to become

an Australian State. Indeed, with in New Zealand I should think there could be a sour reaction to the cap-in-hand visit Mr Nash made to Australia. He may need to give pretty thorough assurances to his countrymen that the aid sought is merely temporary until immediate difficulties can be surmounted.

When Some Clergy Didn't Conform

There are still a few "characters" to be found among our clergy. And I am glad that is so. Individuality is an attractive quality in a man whether he wears his collar back to front or not.

But I suppose there has to be a greater degree of conformity among those who minister in the Church than among their brethren of the laity. They must encourage the others by their example.

However there were some wild reckless fellows among the Anglican clergy in the century between the Restoration and the Reformation, judging by a review in a recent English journal of a book called "The Country Clergy in Elizabethan and Stuart Times."

The book is by Dr A. Tindal Hart, an Anglican, and is described as a serious study, based on wide research.

Unorthodox clergy by to-day's standards included many who kept ale-houses to augment their earnings in an earlier inflation era when not all incomes kept pace with prices; a rector who gave one of his churchwardens "many blows with a naked sword"; and another who was "a notorious fighter with man, woman and child in church, field and town."

There were even sporting parsons of a type I had thought did not emerge until last century, notably a vicar who was in the habit of hunting in his surplice. When he tore the surplice on a gate while coursing a hare "the parish was forced to provide a new surplice for him to read prayers in and to keep the old one for him to hunt in."

Parish councils must be glad that, on the whole, the clergy are much less demanding to-day—or that, at least, they relate their requests to more pressing matters.

Labour Shirks Senate Issue

The Labour Party in N.S.W. at its annual conference the other day expressed a four-to-one opinion that the Upper House should be abolished.

But on what process of reasoning did it decide earlier in the conference to alter the system whereby Labour Senate candidates are chosen?

I should have thought that, in its sphere, the Senate would be as objectionable to Labour as a State Upper House. Indeed, I believe the abolition of the Senate is official Labour policy. Why, then, bother about the method of choosing candidates for "the best club in Australia" (with, incidentally, no membership fee but a handsome salary merely for attending it and enjoying its comforts)? Why not concentrate on working for its extinction?

Such a decision would have had the cordial endorsement of this column, which regards the Senate as a costly impediment to efficient, democratic government.

—THE MAN IN THE STREET.

CLERGY ILLNESS

POWELL, Canon A. G., Rector of St. John's, Mudgee, has been gravely ill in Mudgee District Hospital, but is now recovering.

ONE MINUTE SERMON

PAUL'S EXAMPLE OF PREACHING

Acts 26.

We might well have believed that St. Paul was a dull preacher if the only story we had of him was the story of the sermon which sent Eutychus to sleep so that he fell out of the window.

But there is one sermon of St. Paul that is a wonderful inspiration. It contains so much that makes a sermon great that it could well be a model for every preacher. It is found in Acts 26—the sermon before King Agrippa.

Of course, it is not an ordinary sermon based on a text announced at the beginning. Nevertheless, the text becomes clear as the preacher proceeds. How ably he approaches his subject. He begins his appeal to Agrippa with what Agrippa already knows. He says, in essence: "I'm happy to speak to you, King Agrippa. You know the Jewish faith, its customs, its demands. So do I! I was of the strictest Jewish sect, a Pharisee."

"The faith of the Pharisees leads them to believe in the resurrection of the dead, and, in my experience, I found that this has happened in the life of Jesus of Nazareth. I did not want to believe it. I fought against the idea. I set myself against the Disciples of Jesus. My conscience would not let me rest and so I persecuted them."

"Then, O King, I saw Jesus Christ, risen and living. I heard Him. I surrendered to Him, and He has sent me forth to preach the faith. I tried to destroy. He has sent me to open blind eyes to the wonder of God's light, to free men from the power of sin in the glory of forgiveness."

Wonderful as the sermon was, in its approach, its statement, its love, its courage, its eloquence, its challenge, it failed. "For there must be, as the Epistle to the Hebrews reminds us, faith in the hearer if the message is ever to come home."

Nevertheless, there is so much in this preaching that every layman, as well as every parish priest, should know and observe. For we are all called to witness—those in the pew as well as those in the pulpit. We must remember:

- (1) To approach people where they are.
- (2) To share with them our experiences of Jesus Christ.
- (3) To be one of them, not with any sense of superiority, but speaking as a sinner needing salvation.
- (4) To speak the truth in love, really wanting them for Christ.
- (5) To speak to win a verdict as Paul did, as Jesus did.

CLERGY NEWS

BIGGS, the Reverend H. G., Rector of Hamilton, Diocese of Tasmania, has been appointed Rector of Portville, in the same diocese.

BROOKE, the Reverend W. H. L., Rector of Dorra Creek, Diocese of Newcastle, has been appointed Rural Dean of Gosford, Central Coast.

BROWN, the Reverend W. A., will be inducted by the Administrator of the Diocese of Grafton, the Venerable J. V. J. Robinson, at Casino, on July 4.

CLARK, the Reverend A. R., minister of Sunbury, Ronney and Lanchfield, Diocese of Melbourne, has been appointed Curate of St. John's, Toorak, in the same diocese, and will take up duties in mid-August.

DAU, the Very Reverend W. S., minister of Diamond Creek, Diocese of Melbourne, has been appointed Rector of Clifton Hill, in the same diocese.

DENNAN, the Venerable S. H., Rector of Narvikville, Diocese of Sydney, has been appointed to the Provisional District of Marshfield and Denison, East, in the same diocese. He will commence duties on June 24.

FRANCE, the Reverend A., is at present acting as locum tenens in the Parish of Burnie, Diocese of Tasmania.

LEAVER, the Reverend E. A., Vicar of Ashburn, Diocese of Melbourne, will be inducted as Vicar of Burley, in the same diocese, on August 1.

MUSTON, the Reverend G. B., will be inducted by the Administrator of the Diocese of Grafton, the Venerable J. V. J. Robinson, on July 2, at Tweed Heads.

STANTON, the Reverend M. R., Rector of Beaconsfield and Exeter, Diocese of Tasmania, has been appointed Rector of New Norfolk, in the same diocese.

TYSON, the Reverend R. D., Rector of Scottsdale, Diocese of Tasmania, has been appointed Rector of Sandhill, in the same diocese.

RELIGIOUS BROADCASTS

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

RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m. W.A.T.

June 22: The Student Christian Movement World Day of Prayer. Preacher: The Reverend Frank C. Engel.

DIVINE SERVICE: 11 a.m. A.E.T. (N.S.W. only).

June 22: St. Andrew's Presbyterian Church, Eastwood. Preacher: The Reverend H. Cunningham.

RELIGIOUS SPEAKERS: 3.45 p.m. A.E.T. and W.A.T.

June 22: "What Is Religion About?"—celebration of the "Celebration of Communion"—Professor John MacMurray. Broadcast from the B.B.C.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T.

June 22: St. John's Church of England, Camberwell, Victoria.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T.

June 22: Cecilia Singers, Sydney. PLAIN CHRISTIANITY: 7.30 p.m.

June 22: The Reverend Leo Dalton. THE EPILOGUE: 10.48 p.m. A.E.T.

June 22: Third Sunday after Trinity. Broadcast from the B.B.C.

FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

June 23: Major-General the Reverend C. A. Osborne.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.45 a.m. W.A.T.

June 23-27: The Reverend George Woodcock.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.50 a.m. W.A.T.

June 23-27: The Most Reverend J. Freeman.

DAILY DEVOTIONAL: 10 a.m. A.E.T. June 23: Mrs P. Bailey.

June 24: The Reverend Sidney Price.

June 25: School Service, "Stories from the Old Testament"—"Jacob Steals the Blessing."

June 26: The Reverend A. P. Campbell.

June 27: The Reverend R. S. Houghton.

June 28: The Reverend Leo Dalton. EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 a.m. June 26), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

June 23-28: Canon H. P. Finnis. RELIGION IN LIFE: 10.5 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

June 25: "Wise or Otherwise?"—"Look Before You Leap"—The Reverend Howell Whit.

EVENING: 4.30 p.m. A.E.T. June 26: St. John's Cathedral, Brisbane. SATURDAY AFTERNOON TALK: 5.15 p.m. A.E.T.

June 25: "May I Help You?"—The Reverend Frank Borland. TELEVISION, June 22:

"11 a.m.: Divine Service from St. George's Church of England, Malvern, Victoria. Preacher: The Reverend R. Dunn.

"6.20 p.m.: 'Stories from the Bible'—The Reverend Lewis Firman.

"9.45 p.m.: 'Where Your Treasure Is'—a meditation by the Reverend Peter Newall.

ABV, Melbourne: 11 a.m.: Divine Service from Wesley Church, Yarra Street, Geelong, Victoria. Preacher: The Reverend A. Campbell.

"5.20 p.m.: 'Stories from the Bible'—The Reverend Lewis Firman.

"10 p.m.: 'The Church in Industrial Area'—a discussion led by the Venerable G. T. Sambell.

LETTERS TO THE EDITOR

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

Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writer's name is appended for publication. Parts of some of the following letters may have been omitted.

ON PLAYING AT SCHOOL

THE PROBLEMS OF SCHOOL TEACHERS

TO THE EDITOR OF THE ANGLICAN

Sir,—Your Leading Article of May 30 purports to be a comment on the recent appeal to the Federal Government to advance more money to the States for education, but the only relevant comment made is that the petitioners seem to want the Federal Government to take away the powers and rights of the States.

For the rest, the Article consists of a sneer at the University of Technology and a direct attack upon State school teachers.

The Article contains derogatory statements about the standard of education to be found in State schools at all levels, especially the preparation for university studies.

All the statements are wrong. Your Leader-writer would do well to read the recently published report on secondary education in this State.

The professional ability, integrity and willingness to work of all State school teachers are attacked, and a simple solution to the problem of education is given in unequivocal terms: State school teachers should work harder.

It is no doubt true that State school teachers could work harder, and to some purpose, just as carpenters, dentists, electricians, judges and archbishops could work harder.

Does the writer assume, however, that the grave moral and social problems of our time would be solved if clergymen and policemen worked harder, or that the national problems of our time would be solved if Mr Menzies and his ministers worked harder?

Perhaps the major problem confronting a newspaper—how to present the truth and a balanced opinion on current events—would be solved if writers of leading articles would work harder and inform themselves more fully of the issues which are given to them for comment.

I am a High School teacher. I am also an Anglican and a reader of THE ANGLICAN.

In all three capacities I was disappointed to see, in one week, a sensible article on this topic in the *Catholic Weekly* and this deplorable example of ignorance and prejudice in our own Church newspaper.

Yours, etc.,

D. E. WILLIAMS,
Narrabri, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—For insult, destructive criticism, and question-begging, your Editorial of May 30 would be hard to beat.

It is obvious that the writer has in mind some particular case or cases in New South Wales—but he does not hesitate to draw conclusions on a national basis, and smear all State school teachers.

According to your Editorial, special Federal aid to State primary and secondary education would "concentrate control of Government education in a few bureaucratic hands in Canberra."

Why? This is not the case with the Common wealth Scholarships Scheme, nor will it be with the proposed University Grants Committee.

Yours faithfully,

C. R. LAWTON,
Mitcham, S.A.

TO THE EDITOR OF THE ANGLICAN

Sir,—Your Leading Article of May 30 hardly does justice to Australian teachers or the Education Conference, held in Canberra during the preceding week.

Contrary to any misunderstanding that the conference was concerned with industrial affairs, the whole purpose of the gathering was to secure for Australian children an education that will fit them for life in a world where higher standards in both learning and skills are demanded—surely a worthy purpose for any professional body to pursue.

The provision of such a service is a formidable task, because Australian governmental school enrolments, including 100,000 migrant children, for which the Commonwealth is directly responsible, has doubled since the early war years and, in some States, has trebled at the secondary level.

No State has had the finance to provide the schools, teachers, teacher training and technical colleges to meet this situation.

The founding fathers in drafting the Constitution decided that education should remain a State matter and, for the very good reasons given in the editorial, teachers do not suggest otherwise.

On the other hand, certain events long after the inception of Federation gave the Federal legislature virtual control of public finance and consequently the growing requirements of education cannot be met without the assistance and co-operation of the Commonwealth.

The provision of funds cannot, as suggested, be "set aside."

Consider these facts. In four of the mainland States the school leaving age is still 14 years, and at this age each year thousands of children embark on life in a highly competitive world.

In two of the States no kindergarten education is provided.

The children born in the high-birthrate period of the forties are now at high-school age, and full provision has not been made for their secondary education.

Because of staff and accommodation shortages, classes of over 50 are common at all levels, a condition of affairs prohibited by statute in Great Britain and Scandinavian countries.

The dearth of qualified teachers, laboratories and equipment is greatly restricting the training of scientists. These and many more deficiencies were recorded in the reports made to the conference, not by teachers, but by interested citizens.

Rather than upbraid the teaching profession, it should be commended for focussing attention on the serious deterioration in the nation's education services.

The reference to matriculation standards could have indicated that students enrol at Universities in Australia from 12 to 18 months younger than in Great Britain.

To ensure a greater measure of maturity it is proposed in New South Wales to lengthen the secondary course, but, unless extra accommodation and teachers are provided, this will not be possible.

School hours and holidays in Australia are approximately the same as those that obtain in Great Britain.

As for standards, the regular exchange of teachers between the Homeland and this country provides reliable information indicating that school achievements, discipline and general tone do not suffer when compared with those overseas.

However, exchange teachers do report that the grounds, libraries, gymnasia, equipment and smaller class loads of English schools, along with the vigorous school building programme pursued since the war, set standards that Australia could well emulate.

Yours sincerely,

DON A. TAYLOR,
President,
N.S.W. Teachers'
Federation.

TO THE EDITOR OF THE ANGLICAN

Sir,—As a State school teacher, I take strong exception to the tone of your Leading Article, *Playing at School* (THE ANGLICAN, May 30). You put all the blame for the low educational standard on the teachers.

To suggest that a private school covers the State's curriculum for a year in one term seems childish. It certainly could not apply in Queensland.

You say that working conditions are as good as anywhere else in the world. I am not in a position to agree or disagree with that; but I do know that, despite recent improvements, conditions could still be a lot better.

That there are individual teachers who do not do a fair day's work for a fair day's pay, I do not doubt. This is to be found in all walks of life. I also agree that the strike weapon should be beneath the dignity of school teachers. But I will not agree that teachers are the cause of the decline in educational standards.

A more likely cause is lack of control in many homes. Much of a teacher's time and energy has to be directed towards maintaining obedience, control and discipline.

Another likely cause is the influence of unsuitable radio, television, cinema programmes and comics, which warp a child's outlook on the better things of life, and make him restless, inattentive and unable to concentrate on solid study.

Yours faithfully,

H. J. LAWRENCE,
Ingham, Queensland.

GREEK SCHOLARS DISCUSS TEXT

TO THE EDITOR OF THE ANGLICAN

Sir,—I do not know what Greek text Mr Simpson has been using in "A Moot Point" (THE ANGLICAN, May 9), but *ἐν* *μεγάλῳ* is the more usual reading in Acts 26:29, not *ἐν* *πολλῷ*.

πολλῷ appears in the Antiochian Texts of Acts, but is surely not an acceptable variant.

This is important when translating the phrase *ἐν* *ὀλίγῳ* in verses 28 and 29.

In the former verse *ἐν* is used adverbially, giving the force of "rapidly" or "hastily." There is no need, however, to assume that *ἐν* *ὀλίγῳ* is used in the same way in the latter verse.

Indeed, most commentators take *ἐν* *ὀλίγῳ* *καὶ* *ἐν* *μεγάλῳ* as meaning "wholly" or "altogether."

These grammatical points would seem to make the Authorised and Revised Version translations insupportable.

There is the further difficulty of the phrase (*ἐν* Agrippa's answer) *Χριστιανὸν* *ποιῆσαι*. Is Paul persuading Agrippa to make himself a Christian, or to make Festus a Christian?

The latter fits the sense of the Greek and, perhaps, the facts of the story better than the former.

"You are mad!" exclaims the Festus of Paul. "But my arguments are sound, as any Jew will tell you," reports Paul.

He turns and appeals to Agrippa. "You believe the Scriptures, don't you?"

If Agrippa says "No," his orthodoxy will be in doubt, while should he say "Yes" he would appear ridiculous to the Romans in so supporting Paul.

Agrippa tries to dismiss Paul and the whole argument. "Are you rapidly persuading me to make (another) Christian?" (referring to Festus).

"I wish everyone present," answers Paul, "were wholly as I am, except these bonds" (that is, a maker of Christians).

This fits Paul's whole defence of himself as an apostolic missionary to the Gentiles.

This may be fanciful (Kirsopp Lake and Lake are rather *recherché*, I suppose), but it may provide an Aunt Sally for the Greek scholar—who is still "wanted."

Yours faithfully,
(The Reverend)

ROBERT WADDINGTON,
Warwick, Qld.

A WEEKLY QUESTION BOX ON FAITH AND MORALS

PD LIKE TO KNOW . . .

Our Lord in His teaching laid great stress on eternal life. What is meant by "eternal life?"

Our Lord did lay great stress on eternal life. This phrase occurs no less than forty times in the New Testament, and this number does not include such well-known verses as "I am come that they may have life, and that they may have it more abundantly."

I feel confident that my correspondents are not unaware that this eternal life means something very much different from mere endless life. It does mean a life rich in blessing in the world to come, and I shall return to this. But it is more.

It is a present possession. For its essence is not mere duration, mere quantity, but a quality of life. Eternal life is not a state we enter into when we die, but a life we are meant to have here and now.

If it were better understood, it would silence one of the loudest and strongest objections to the Christian doctrine of eternal life. For the Christian teaching of eternal life has often been blamed for apathy in the face of social wrongs. It is claimed that the Christian faith makes men content to put up with anything in this world, in the hope that things will come right in

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.

the world to come. So the communists sneer that religion is an opiate for the people, that it deadens their susceptibilities.

The Christian doctrine of eternal life does not set this world against the next. To the Christian, this world is not worthless, nor meaningless, nor evil. Christian thought declares that man can neither understand this world, nor enjoy it aright unless he does so in the light of another. It must be seen in the light of eternity.

Christ infuses something into us so that life becomes vital, real and challenging. It takes on a new perspective. There is a new dynamism within to meet the new vision without.

As I said earlier, however, it is still a life beyond the grave. The Greek word which is used has the meaning of permanent, lasting, changeless. It is the very opposite of passing, fragmentary and transitory.

Professor S. D. F. Salmond, in his monumental work, *The Christian Doctrine of Immortality*, says: "It is the quantita-

tive sense that is the primary sense. The idea of duration is the original idea. It is also the proper idea, and will be found to underlie most of the passages in which the ethical sense appears.

"It is impossible to carry the qualitative sense throughout the New Testament. There are many passages which it will not fit. It is only when we take the quantitative sense as the fundamental sense that the different uses of the term explain themselves naturally."

It is but travail of mind to try to comprehend its duration. This is because of our limited faculties, and because the Scriptures speak of it in terms of mingled disclosure and concealment.

I do not think it was purely accidental that the Scriptures so often speak of the glory of that time in terms of symbols.

It is sufficient for us that the vision which fills the pages of the Bible is that of an everlasting life of blessedness and glory.

For the redeemed, there is no cloud of sadness, but joy in spirit.

"There shall be no curse any more; and the throne of God, and of the Lamb shall be there; and His servants shall serve Him; and they shall see His face."

Isn't there a contradiction between two words of our Lord in the Gospel narrative? He said to the thief on the Cross: "Today, thou shalt be with me in Paradise." To Mary, after His resurrection, He said: "Touch Me not, for I am not yet ascended to My Father." What does this mean?

To reconcile all truth is for us here below impossible. So wide is truth, so limited is our grasp of it, that often we are like Augustine, trying to drain the ocean into our small pools. Some things are expressed paradoxically, and we must remember this. While the statements appear contradictory, in the contemplation of both we may come nearer to truth than we previously were.

Let us, then, take what He says to each person. Do not forget that Jesus is talking to different persons, each with a different need. Consequently, there is an unfairness in matching too closely an isolated fragment from each person's conversation.

The need of the penitent thief was to be assured that he was certain of being with, and remembered by, Christ in His Kingdom. As death came to him, he saw that Christ was, indeed, a King, and in this Kingdom he wanted to have a part. Where it was to be I don't think mattered to the dying malefactor; but that he was to be with Christ mattered a very great deal.

Isn't that, after all, what each of us wants? "To be absent from the body is to be present with the Lord." Where Christ is, there is Paradise.

On the other hand, Mary would appear to be clinging to our Lord so much that she needed the assurance that He was to be present in His resurrection body for some time.

She would have other opportunities of seeing Him. For the present, she must do her duty—tell the Disciples of His resurrection. "Don't cling to me, Mary!—but go and tell my Disciples!"

True, He was soon to withdraw, but when He did, His spiritual presence could be as great a reality as His physical presence and much to her strengthening.

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent C. H. G. Simpson has drawn attention to a passage in Acts which fairly bristles with difficulties, and in so doing has made us all his debtor.

There are four main difficulties in Acts 26:28-29:

- (a) The variant readings of the manuscripts.
- (b) The translation of *ποιῆσαι*.
- (c) The meaning of *ἐν* *ὀλίγῳ*.
- (d) The meaning of the phrase.

In reference to each of the above points:

(a) There are seven Greek words in these two verses that have variant readings, some slight, others considerable.

(b) The translation "to be" in verse 28 is based on the reading *γενέσθαι*, which has been supplanted by *ποιῆσαι*, "to make," a more difficult reading that raises problems of syntax.

A general rule of textual criticism is that the more difficult reading, if well attested, is more likely to be genuine, as the tendency is for a more difficult word to be corrupted into an easier one.

The infinitive *ποιῆσαι* probably expresses a result: "persuade me so as to make me a Christian."

The recently published Acts of the Apostles in Black's N.T. Commentaries adduces arguments to show that the meaning is "to play the Christian."

The reading *ποιῆσαι* is upheld in the latest Nestle Text from Stuttgart.

(c) The phrase *ἐν* *ὀλίγῳ* calls for careful consideration.

Your correspondent's suggestion "in a few" is not valid, as the word is singular, and it is only in the plural that the meaning "few" is possible.

A temporal meaning, "in a short time," has sound classical support and fits well in this context. But the phrase in verse 28 must not be divorced from *ἐν* *ὀλίγῳ* *καὶ* *ἐν* *μεγάλῳ* in verse 29; and in verse 29 *ἐν* *μεγάλῳ* cannot possibly have a temporal sense, in spite of Moffatt.

It is interesting that a number of codices give an equivalent for *ἐν* *μεγάλῳ*, which would allow a temporal meaning.

The only satisfactory approach lies in a reassessment of *ἐν*.

This preposition has a frequent instrumental use. *ἐν* *ὀλίγῳ* in verse 28 means "with little effort," while the corresponding phrase in the next verse means "with little or great effort."

The phrase *ἐν* *ὀλίγῳ* occurs again in Ephesians 3:3 in the sense "briefly" or "in the space of a short letter."

This meaning could possibly suit the present passage in Acts, but seems more suitably applied to something in writing, which does literally occupy a space, whereas the spoken word does not.

The "almost" of A.V. is impossible: that would require the Classical *ὀλίγον*.

(d) What does it all mean? Amid a conflict of opinions I venture to suggest Agrippa's interjection was a protest against S. Paul's attempts to secure his conversion by some short cut.

The verb *πειθεῖν* is a conative present. "You are trying, with little effort, to persuade me."

With his intense passion for souls, S. Paul saw beyond the means, whether short or long, to the immense worth of the salvation of the soul of Agrippa, to the desperate need at the very heart of his jest.

The impression that persists throughout, that S. Paul was trying to turn a flippant remark to the noblest good, crystallises into a fact on closer examination of the verb, translated "would to God."

"This verb, expressed in the little-used optative mood, implies an impossible fulfilment: 'I would pray to God,' with the protasis implied 'if only it were possible.'"

Why was it not possible for S. Paul to pray thus?

As far as I am aware, no commentary has attached any significance to the optative mood of this verb. Yet here, surely, is the key to the whole passage.

Agrippa's remark was flippant; the court enjoyed the jest, and in sharing his attitude created an atmosphere in which S. Paul felt helpless: he would have prayed for them there and then, but in that tense atmosphere he could surmount neither his own temporary limitations nor their stoniness of heart.

The flash of that optative not only lit up the whole court, but revealed S. Paul's innermost reaction. But a flash reveals only that which is of a moment.

It is unthinkable that S. Paul, remanded to his cell, would not have agonised in prayer for those, now at their Roman pleasure, who had enjoyed his discomfort in court.

Yours truly,

W. COLEBORNE,
S. Alban's Lodge,
Morpeh, N.S.W.

ANGLICAN OF THE WEEK



Dr James Ralph Darling, who was made a C.M.G. in last week's Birthday Honours, is among the greatest of Australia's educationists.

During the 28 years since he became headmaster, he has radically altered the structure of the Geelong Church of England Grammar School—the oldest secondary school in Victoria.

On his arrival in Australia in 1930 the young Mr Darling—Repton and Oriel, and former housemaster at Charterhouse—found Geelong resting so heavily upon its laurels that it was in danger of crushing them altogether.

The accent was so strongly on the sporting prowess that the young head found many of his football and rowing teams were bearded gentlemen of nineteen and twenty who still resided in the Intermediate and sub-Intermediate classrooms.

This did not quite suit the quiet young newcomer, who had served as a junior lieutenant in Flanders with the R.H.A. at the same age as some of these students. He surveyed the scene and put in a reforming programme with swift precision.

Since then, he has "sold" both parents and masters on the principle that any boy who comes to Geelong should aim at least at the Leaving Certificate, even though in some cases Matriculation might be beyond his grasp. The visible memorials to Dr Darling's genius include one of the world's best school libraries, a beautiful chapel with memorial cloisters, a new 100-bed boarding-house named after a previous headmaster, Dr Francis Brown, a swimming-pool, and even a school press.

Outstanding among these is the "Timbertop" project near Mansfield, where boys spend their second year of senior school.

Overshadowing these things, however, is the fact that Dr Darling is one of the few lay headmasters who recognise the true place of religious education in a Church school.

A NEW FUTURE

TO LIVE AGAIN, Catherine Marshall. Heinemann. Pp. 324. 20/-.

AMERICAN women writers appear to fall into two classes—the stark and the wholesome—both of which can become somewhat tiresome on repetition. Catherine Marshall is decidedly wholesome. In addition, this book savours somewhat of a pot-boiler, resting on the popularity of "Mr Jones, Meet the Master" and "A Man Called Peter".

It is the story of how Catherine Marshall faces the future after the unexpected death of her husband. Her developing faith in God and the help she receives through prayer are impressive and should strengthen the faith of those who read the book. But it is all slightly spoilt by over-dramatisation because, actually, Mrs Marshall is not so badly off. Many a widow faces the future with much less in the way of spiritual and material resources and hasn't the time to be so luxuriously introspective.

—J.S.

RECORD REVIEW

MUSICAL COMEDY VERSION OF THE MASS

A TWENTIETH CENTURY FOLK MASS. Geoffrey Beaumont. Recording heard at Christ Church S. Laurence, Sydney, on Tuesday, June 8, 1958.

THERE is a true story about Döles, an eighteenth-century composer, one of Bach's successors at the Thomas School at Leipzig, who praised a very light-hearted setting of the Mass by a certain comic-opera composer.

Mozart overheard his enthusiastic tributes to the enterprise and daring of his contemporary in bringing the music of the Mass to the common people.

He took away the parts with him and brought them back with humorous words of his own written in, distributed them to a party of sinners, and was answered with approving laughter when he cried: "Now, doesn't that go better?"

No doubt Mozart would have given a similar object-lesson to the Reverend Geoffrey Beaumont had he lived in this century and heard Father Beaumont's light-hearted Folk Mass.

His task here would have been much simpler, since most of the words for the trite, musical-comedy tunes which Beaumont has borrowed are already in existence. He has simply removed the "moon," "June," "love," etc., and written in the words of the Kyrie, the Agnus Dei, the Nicene Creed.

What Mozart really did in his object-lesson was to present in a lively manner the artistic principle of appropriateness to the common sense of his contemporaries. They responded at once even though it meant surrendering certain sentimental,

democratic ideas they had been cherishing about taking the music of the Mass down to the lowest musical level for the sake of the ignorant and unmusical.

THE same artistic principle, which is also a religious tenet, must be applied to Beaumont's musical assault on the Mass and to any "jazzed-up" modern versions which rely for their appeal on specious reasoning about what the common people understand.

The music of the Mass should be sacred, should be sublime, should be "apart." The words of the Mass, with which the music should be perfectly attuned, are all these things.

Sacredness, sublimity in music, is unmistakable. It is not something peculiar to the music of any particular period. From Merbecke to Vaughan Williams, composers have set themselves to reach the heights of sublimity in the music of the Mass.

In plainchant and in contemporary musical idiom they have achieved it.

But it is not achieved by tricks, by exploiting sentimental associations, by the determination to "hot-up" sacred tunes. How it is achieved is the mystery of musical genius and spiritual greatness.

HOW did Bach write his immortal B minor Mass? A combination of sounds was given meaning and form by a great spirit and a musician is all we can say.

Yet we can still affirm that sublimity is unmistakable. The Mass deserves no less.

What has Beaumont done in his Folk Mass? He has decided that people do not understand sacredness and has therefore set out to give them something else, something to convince them that the Mass is still the best entertainment to be had on Sundays.

Something other than sacred it is, without doubt. There are sentimental tunes whose hilarious associations are uncontrollable; there is more than an echo of a beguine, of a Negro spiritual. These are supported by a ghostly choir which sings "Ah-Ah-Ah" like a host of Hollywood angels and a jerky picture-theatre organ which ends the introits with impertinent Liberace trills.

There is no sanctity, no mysticism, even of the kind one hears sometimes in Negro spirituals or in good Blues music. Beaumont's sole recognition of the most sacred passages is the concession of a minor key.

THE sum total of his achievement is that he has made the Agnus Dei sound like frolicking lambs in a field and the Sanctus like a Baptist Sunday school chorus.

—S.M.S.

WARNING AGAINST CARS AND REVISED VERSIONS

AD CLERUM. Herbert Hensley Henson. S.P.C.K. Pp. 224. 15s. 9d.

THE Archbishop of York has written the preface to the re-issue of this book of addresses by the famous Bishop of Durham, which was first published in 1937.

Dr Ramsey notes the things that made Bishop Henson "difficult," but praises him for "his hold upon the spirit of classical Anglican divinity, his intellectual integrity, and his belief in the power and permanence of that pastoral duty which the Prayer Book lays upon the ministry of the Church."

These qualities shine through in these addresses, most of which are ordination charges. Some, of course, are dated. For example, he warns the young men of the danger of motor cars, which are becoming popular, and opines that the Revised Prayer Book will receive general acceptance.

They are also spoken with the

north of England in mind and therefore have a limited relevance to Australian conditions—some of their parishes, he says, are too large!

In several places, he takes a bachelor's attitude to money, and obviously has no idea of what it costs both in cash and responsibility to have the care of a family. He is concerned to maintain the social status of the clergy—they belong to "the first estate of the realm"—and he praises the value of endowments as they release the parson from financial dependence on his congregation!

However, for all this, there is much of real and lasting value in the book, and every ordinand, especially, will find it instructive for his future ministry.

—G.D.G.

[Our review copy from Church Stores, Sydney.]

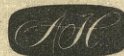


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TEACHER TRAINING COURSE — VII

LESSON AIDS THAT
HELP YOU TO TEACH

BY A MEMBER OF THE STAFF OF THE BOARD OF
EDUCATION, DIOCESE OF SYDNEY,
PETER M. CORREY

Teaching aids are used to help us teach. Illustrations are used to illustrate. Don't use teaching aids or illustrations "just for the sake of it." If the aid does not obviously help teach or illustrate the particular thing it will only confuse.

The Blackboard is one of the most important, but least used, teaching aids. No day-school teacher would teach without a blackboard.

Where space and/or finance do not permit a full blackboard (and easel) per teacher, small boards suitable for holding in a "hand-arm cradle" may be cheaply and easily made from masonite and blackboard paint.

SKETCH BOARD

You don't have to be an artist to sketch—in fact, the less artistic you are the less likely you

are to introduce distracting material by giving too much detail.

A simple sketch board consists of a piece of wood, masonite or three-ply as a backing board with numerous sheets of cheap paper on top (held by drawing pins or a bulldog clip). For the average Sunday school class a board of foolscap size (use duplicating or butcher paper) is large enough.

Crayons, chalk or carbon may be used to sketch with. Stick figures show the people.

Sketches may, of course, be pre-drawn and revealed when needed by removing the sheets.

Flash Cards are suitable for emphasising the main points of a lesson, either as part of a model or by themselves.

They need time and skill in their preparation and are not suitable for use with children who can't read reasonably well.

Sand Trays are used mainly with younger children, but should not be used too often. Ideally, there should be sufficient trays for each kindergarten teacher, but storage, weight and "sand on the floor" are problems.

Be continually alert to purchase inexpensive plaster of paris moulds, metal toys, etc., suitable for sand-tray teaching.

PICTURES

These are effective if suitable. Common faults are: Not true to the Bible, characters too effeminate looking, too much detail.

Young children like pictures, particularly brightly coloured ones, and are not too critical; older children tend to note and are often distracted by detail.

Maps are of considerable value when used intelligently with older children. They help convey the idea that the story actually happened in a place which actually existed, and they give a sense of perspective and reality.

Some professionally produced maps contain too much detail for our purposes, blackboard sketches are good if well drawn, as they contain only the material desired, but they tend to be rather inaccurate.

Maps prepared beforehand by the teacher, after consideration of purpose, content, etc., are usually most effective.

Children are more easily encouraged to draw their own maps if they know that teacher has drawn one too.

Flannelgraphs and Strip Films may be used for either revision or the teaching of new work. They should not be used too frequently.

Thorough preparation is absolutely essential—the "graph or strip must be worked through several times in private by the teacher before presentation to the class. Skill only comes with practice.

Before the lesson, always check that your "graph pieces are in their correct order or that the strip is loaded correctly.

THREE GATES

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

Three narrow gates: First, "Is it true?"

Then, "Is it needful?" In your mind

Give truthful answer, and the next

Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,

Then you may tell, nor ever fear
What the result of speech may be!

The Youth Page

TALKS WITH TEENAGERS

OUR HEAVENLY FATHER

It was the great desire of men to know God and to merit His favour that led them to erect great temples, and offer many, and often strange sacrifices on countless altars.

But, in God's own time, He sent His Son, our Lord Jesus Christ, to reveal to men the amazing truth that the great and invisible God is a Father Who loves mankind.

As S. Augustine phrases it: "The Son of God became the son of man in order that the sons of men might become the sons of God."

The New Testament is full of the thought of God's Fatherhood.

Sit down with your Bible, and open its pages almost at random, and you will find this thrilling thought on almost every page.

Look at John 1: 12, 13, for example, part of the Holy Gospel for Christmas Day: "As many as received Him, to them gave He power to become the sons of God."

Or 1 John 3: 1, where we read: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

Or, again, Galatians 4: 4-7, with its confident assertion: "God sent forth His Son . . . that we might receive the adoption of sons. . . Wherefore thou art no more a servant, but a son."

And yet, again, Romans 8: 14-16, where we read that it is by the leading of the Spirit of God that we are able to call God "Father."

FATHER

That is the primary thought in the Disciples' Prayer.

Its opening words are simply, "Our Father in heaven . . ."

With the passing centuries it has become the natural and characteristically Christian way of thinking about God.

What confidence it gives us when we learn to approach God as His children!

We know that we shall not have to placate an angry deity, or knock unavailingly on the door of one who is indifferent to our needs and desires.

Rather, we are coming to a Father, Who is "more willing to give than we to pray, and is wont to give more than either we desire or deserve."

And so we can come to Him in faith and confidence, knowing that our Father delights to supply His children's needs.

"No earthly father loves like Thee;

No mother, half so mild,
Bears and forbears as Thou hast done

With me, Thy sinful child."

Only a Christian could sing these words of Faber's.

The Greeks spoke of Zeus as "the father of gods and men," but their conception of the Supreme Being was far, far short of the picture of God in the mind of Jesus when He said to His Disciples, "when ye pray, say, Our Father."

When Seneca, the Roman, said that God is a father, he thought of a stern disciplinarian, a typical Roman father of his days, but it was our Blessed Lord alone Who taught us to think of God as a loving Father desiring to give good gifts to His children (Luke 11:13).

FRIENDLY

It makes all the difference in the world to know that the God to Whom we pray is a loving Father.

If Jesus had left us no other thought about God than this, it would have wrought a revolution in the world's thinking.

Missionaries tell us that among the heathen, no matter where they are found, there is an almost unreasoning fear of the unseen and the unknown.

To the heathen the world is populated with innumerable gods—spirits, demons, call them what you will, are thought to inhabit every tree and hill, every valley and stream, in fact, every

natural force, the wind, the rain, the storm, and all of them are hostile to man.

What a blessed relief it is when, through the Gospel, they are brought to know God as a Father in Whose care they can rely, and in Whose love they can find freedom from fear!

And for all of us, it is the thought of God as a loving Father, ordering all things for the welfare of His beloved children, that makes this world a lovely place, for the whole of creation tells of our Heavenly Father's thought for us, and His gracious provision for our need, our comfort, and the development of all our latent powers.

FELLOWSHIP

It is this thought of God as our Father that leads us to develop a new attitude of fellowship towards our brother man.

In the Disciples' Prayer, as taught by our Blessed Lord, the pronouns are all in the plural.

He does not teach us to say, "My Father," but "Our Father," and all through the prayer the selfish note of "I," "my," "me," and "mine" is noticeably absent.

No, this is the prayer of fellowship, not of isolation.

As Dr Barclay so aptly phrases it, "God is not any man's exclusive possession."

Those who claim God as their Father must, of necessity, see in every man the lineaments of a brother.

The family likeness is there, even though sin, and absence from the Father's home, and ignorance of the Father's love may have marred the perfection of the Father's likeness, and as we pray for our Father we must include in our thought the need of our brother man to know and respond to the Father's love.

FAITHFUL

One word in our prayer saves us from cheapening the whole idea of the Fatherhood of God—it is the word, "Heaven."

This word tells us that the God to Whom we pray is different from our human father. It brings us face to face with the thought of His holiness and infinite power.

When we think of that, we shall not be tempted, as some are, to speak glibly and unthinkingly of "the fatherhood of God and the brotherhood of man."

It reminds us that God is not an easy-going parent, Who good naturedly overlooks all the sins and shortcomings of man. Though He is a God of love, He is also a God of holiness, and He must be approached in awe and reverence.

We dare not lightly accept the gift of sonship which He offers us in Jesus Christ; and though we may come to Him boldly, as to a loving Father, we must recognise that those who claim the blessings of sonship must also give Him the reverence and obedience, the awe and worship which are His due.

Only the Disciples of Jesus, however, have a right to call God "Father."

And those who call Him "Father" must "honour His Holy Name and His Word, and serve Him truly all the days of their life."

TEMPER

If you have a good temper—keep it.

If you have a bad temper—lose it.

If you must rap, wrap up a smile and send it to somebody!

PRAYER
CONTACTS

"When ye pray," said Jesus, "say *Our*—*our* Father," "*our* daily bread," "*our* debts," "*our* debtors."

Mark the fact that this prayer [the Lord's Prayer] is not given simply for public use when many are praying together; it is directly related with the injunction to go into one's closet, shut the door, and pray in secret (Matthew 6:5, 6).

Even when in solitude an individual is communing with God, he is to say not merely "I" and "my," but "*our*."

The degree to which this social spirit in prayer will take possession of us depends on the vividness with which we perceive the intimate relationships that bind all men together until each individual is seen not simply as a separate thread, but as an inseparable element in the closely woven fabric of human life.

LIVE-WIRE

"Onc man," said an old Latin proverb, "is no man at all!"

To be sure, he is not.

Rather every acquaintanceship is a live-wire connection between one life and another.

Suppose that each one of us has a thousand acquaintances, and each one of those a thousand more, and so on all over the earth. Then we are completely intermeshed with one another.

No two persons can be selected though one lived on Fifth Avenue, New York, and the other on the plains of Arabia, between whom, by many a circuitous route, live-wire connections might not conceivably be traced by a mind sufficient for the task.

Subtle influences run out from each and sooner or later come to all; no blessing and no disaster ever can be strictly private; common needs, common perils, and common possibilities bind all mankind together.

"When ye pray, say, *Our*."
—Dr Harry Emerson Fosdick.

DO YOU KNOW
YOUR BIBLE?

1. There was once a king who saw a hand writing on a wall. Who was he, and where can the story be found?
2. The Old Testament tells of a man covered with boils. What was his name?
3. Can you name the street in which S. Paul lived in Damascus?
4. Whose navy did God destroy before it sailed?
5. It took over forty years for his funeral to reach the place where he was buried. Who was he?
6. Seven times he dipped in the River Jordan. Do you know his name?
7. "Thou art the man." What prophet said that?
8. How many Psalms are there in the Book of Psalms?
9. Whose daughters helped him to build a wall?
10. Who was hanged on his own gallows?
11. How many people repented at the preaching of Noah?
12. Where do we read of a smoking chimney?

(Answers next week.)

THIS THY FAMILY

O GOD, the Father, from Whom all fatherhood in earth and in heaven is named, graciously behold Thy family. Thou art kind to the ungrateful and makest Thy sun to arise on the just and the unjust. But we have misused Thy gifts and marred Thy work and robbed one another of our daily bread. We pray for true repentance and pardon. Help us to feel our share in the world's guilt, and help us to glorify Thee in our stewardship so that Thou wilt give us the true riches: Through Jesus Christ our Lord. Amen.

(From "The Kingdom, the Power, and the Glory.")

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THE SMALL WOMAN

By ALAN BURGESS

The story so far . . .

Gladys Aylward recalled the adventures of her younger days as she lay in the Baptist Mission Hospital at Tientsin, suffering from a severe attack of typhus fever.

Her overland journey to China by the Trans-Siberian railway had almost ended in disaster when her passport was taken from her in Vladivostok, but with the help of a young girl she escaped by ship to Tsurugaoka, on the east coast of Japan.

A pleasant young Englishman from the British Consulate escorted her to the railway station, where she caught a train to Kobe.

Now read on . . .

THE train puffed and jolted round the coastline, and she watched the vistas of shore and coastline slip behind her. On the landward side, far away, high snow-covered peaks shaded down to green hills and fertile fields. On the other, green islands toppled into a blue, sun-bright sea. Tiny lattice sail-boats poised in silhouette against the glare of sea and sky. They passed shady villages of tiled-roofed houses which were hung with banners and flags, and where the trees flamed with scarlet blossom, and shouting children frolicked in the clear shallows of the beaches. In the fields the rice was golden-ripe, each stem bent with the weight of its kernels, waiting for the sickle. And at every halt chattering groups of Japanese people in clean, bright shirts and kimonos bundled on and off the train.

During her stay in Japan she never could reconcile, or equate in mind or memory, the attractive, happy people she met then, with the outrageous warriors she was to know with such horrifying intimacy in later years.

On the platform at Kobe she saw a sign in European lettering which said "Japanese Tourist Bureau". She walked in and approached the counter clerk. Although she could not get much sense out of him, she did change her two-pound travellers' cheque and received a bewildering assortment of yen. She walked out into the dazzle of bright autumn sunshine. At the station entrance, before she could protest, she was seized by a rickshaw boy, piled into his flimsy two-wheeled vehicle, festooned with her luggage and then borne at speed through the traffic-filled streets of Kobe. The yen notes crackled in her pocket. She submitted to this treatment with equanimity. She felt like a new species of Western millionaire.

WITH intense pleasure she looked at the crowds, the open bazaars, the narrow alleyways hung with bright banners inscribed with the gold and scarlet arabesques of Japanese lettering. And suddenly into her mind sprang the conviction that while she was in London she had heard something about a Japanese Christian organisation. "The Japanese Evangelistic Band! That was what it was called," she said to herself. While she was still trying to recall other aspects of the organisation, she saw, hanging outside one hall, among the alien shop signs, a notice-board nailed with a cross and above it the words, "Kobe Mission Hall".

It is possible that her rickshaw boy, with the instinctive knowledge of humanity shared

by psychiatrists, taxi-drivers, waiters and policemen, had deliberately taken her in this direction, for at her shrill exclamation of recognition he trotted obediently over to the front door. She dismounted. A pleasant Japanese inside spoke a little English. He directed her rickshaw boy to the house of the English missionaries who he felt would be happy to receive her. Indeed, the Dyers, the English missionaries at Kobe, were delighted to meet their unexpected caller. They listened to the story of her adventures. Mr Dyer frowned as he heard of the circuitous way in which she had reached Japan.

"But if you paid for tickets to Tientsin, the travel people should get you there, no matter how you were diverted," he said seriously. "Give me all the tickets you have left, and I'll see the agency people here to-morrow."

THEY gave her a bath in a large wooden tub, Japanese style, which nearly boiled her to death, and then put her to bed in a pretty room lit by a lantern of red and blue. It was the first good night's sleep she had had since leaving England.

The next morning, after a session with Cook's Tourist Agency, Mr Dyer reappeared bearing an envelope containing a steamship ticket from Kobe to Tientsin, which they had agreed to exchange for Gladys's unused vouchers from Chita. She was almost sorry to leave Japan. It was so sunny and quaint, and the Dyers most friendly.

Three days later, from the deck of a neat little Japanese ship, she stared across muddy yellow sea at a dark smudge on the horizon. Behind it the sun was shining with gaudy flamboyance. The Japanese Captain had asked her up to the bridge specially to see the landfall. It was dark purple in colour. It could have been a cloud formation and held no particular beauty or interest, but Gladys stared at it until all the colour had shredded out of the sky and the dark band of land was swallowed by the night. That was China. With such eyes Sir Galahad must have searched for the Holy Grail.

AT Tientsin she found a large mission with a European staff where they trained many Chinese converts. Yes, they had heard of Mrs Lawson. As far as they knew she was in the territory of Shansi in north China at a mission station in an old walled town called Tsechow. It was north of the Yellow River in very wild and mountainous territory. It would take many weeks to reach there. They would see if they could scout around and find a guide who could take her part of the way into the hinterland. Meanwhile, they would be glad to put her up.

Seven days later, as the train drew out of Tientsin station away from the sprawl of Westernised suburbs, Gladys felt the pulse of the train wheels echo her own excitement. Ninety miles to Peking, and then on for days and days into the wilderness! Mr Lu, a sober young man in a dark Chinese robe and a trilby hat, was to accompany her for some of the journey. He had business in Shansi; he was also a Christian. She had changed her last few yen in order to buy a Chinese pass which permitted her to go inland. It had cost twelve shil-

lings. All the money she now possessed was six shillings. This fact did not worry her in the slightest as the train jogged, slowly at first, across the flat, uninteresting, featureless landscape. It was a bright day in late autumn and the fields, denuded of the harvest, shone with a short golden stubble. Soon along the western horizon an immense semi-circle of purple mountains tumbled against the sky. The countryside lost its flat dullness, and the train chugged across fertile agricultural country, past farms and mud-walled villages backed by clumps of trees. There were cemeteries enclosed by grey-stone walls and entered by magnificent ornamental gates, where lay the generations of well-loved, worshipful ancestors. Along open roads sunk in the soft, fruitful earth the blue-garmented, pig-tailed peasants drove their heavy two-wheeled carts drawn by shaggy Mongolian ponies. The ponies, in their fashion, were almost as famous as the generations of well-loved and long-dead ancestors.

Mounted on these beasts, the horde of Genghis Khan's Tartars had driven south to extend their empire. It was against successive waves of similar invaders that the fourteen-hundred-mile-long Great Wall of China had been built. Men might scale the wall; horses never. Mounted, the Tartars raised as swiftly and devastatingly as locusts. Deprived of horses they were small men with bandy legs, and the Chinese were a match for them.

Gladys Aylward was enchanted by the countryside. At the halts as they neared Peking, flower-sellers thrust bunches of pink or white lotus blossoms through the windows. The feeling of immemorial continuity and dignity overwhelmed her. Yes, it was alien; that still-distant barrier of savage mountains, the occasional swaying, tan-coloured caravans of Gobi camels, and eventually the soaring, square-bastioned walls of Peking, a city of temples and pagodas, statues and calm pools reflecting the leaves of the lotus flower. But every new scene excited her.

THAT night they spent at a Chinese inn in Peking, and went on again by train the next morning. The line petered out three days later at Yutsa. From there on they made progress by means of ramshackle old buses. Each night now they stopped at a Chinese inn. Privacy had disappeared; everyone slept on the kang—the communal brick bed under which flowed hot air from the stove. No one undressed; everyone endeavoured with philosophical calm to preserve a few inches of flesh from the foraging and hungry fleas and lice. They feasted upon Gladys as gourmets enjoy some exotic rarity from far away.

The province of Shansi is cut off in the south and west by the mighty Hwang-Ho, the Yellow River, which rises in the distant province of Kansu, and forces its colossal snake-like configuration across three thousand miles of China's soil before it spews into the ocean at Shanghai with such power that ships' crews sixty miles out notice the turgid yellow colouration. To the north and east it is protected by high masses of barren mountains. Shansi is the home of Chinese agriculture, the cradle of Chinese civilisation. Here in the valley of Wei and Fen-ho the people first acquired the art of pottery, which thousands of years later was to produce the translucent porcelains,

to reach an incredible magnificence in the Ming and Sung dynasties.

The Fen-ho valley has been cultivated continuously for over four thousand years, for millet, wheat and barley crops, able to live upon only a small amount of moisture, have always grown there in a wild state. Rice did not become the main food of the Chinese until they spread out into the Yangtze Valley and the river-water allowed them to flood their fields. In North-west China the people eat grain to this day, as Gladys discovered at the Chinese inns, where she found that boiled dough strings formed the basis of all meals. Fleas, and unappetising dough strings, however, did not, and could not, deter her. A month after leaving Tientsin they arrived at Tsechow, the city where she had been told she would find Mrs Lawson.

Two old ladies, one of whom was a Mrs Smith, ran the Mission there. They were both about seventy years old. Mrs Smith's husband had been a missionary for many years; after his death she had decided to stay on, and had been joined by this friend of hers who was a teacher. They told Gladys that Mrs Lawson had stayed with them for several weeks. Then she had moved into the wild, mountainous area to the west, country into which Christianity had never penetrated. It was forbidding terrain; the villages were isolated; the small towns were walled and fortified. They had heard that Mrs Lawson was living for the time being at Yangcheng, a walled town which lay two days' journey away, along the ancient mule-track from Horman to Hopeh.

"How do I get there?" asked Gladys wearily. The long days of travelling had worn her out.

MRS SMITH was the kind of old lady one finds in tea-shops in Bath and Harrogate and Cheltenham, but rarely several hundred miles from anywhere in the middle of China. To some extent, in fact, her gentle good looks belied an extreme competency; she was a niece of Archbishop Lang, and a very talented woman with a great gift for the Chinese language and dialects. She peered at Gladys through her spectacles.

"My dear, the only way is by mule through the mountains," she said. "The road ends here. Only tracks lead onwards. It's very rough going and there are immense stretches of lonely country. It's a day's journey to Chowtsun, the first village, and then another day on to Yangcheng."

"I'll start to-morrow if I can," said Gladys.

Mrs Smith looked at her thoughtfully. "I wouldn't wear those European clothes either, if I were you, my dear," she suggested kindly.

Gladys looked down at her soiled red frock and coat. "But it's all I've got."

"We'll find you others," said Mrs Smith. "You see, there are bandits in the mountains. They would know you are a foreigner and might think you were rich. We can fit you out with the blue jacket and trousers that everybody wears. Where you are going, they've never seen a European woman before. They're very simple, primitive people; they think all foreigners are devils! It's better not to draw too much attention to yourself."

(To be continued)

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REPORT OF THE COMMISSION ON THE CHURCH'S MINISTRY OF HEALING

THE members of the commission were asked to produce a report "to guide the Church to a clearer understanding of the theological, medical, psychological and pastoral aspects of divine healing."

In particular, they were requested to "help the clergy in the exercise of the ministry of healing and to encourage increasing understanding of and co-operation between them and the medical profession."

The commission's first task, after it had defined what it meant by such terms as health, disease and healing, was to change the name originally given to the commission in its terms of reference.

The commission preferred to speak of the "Church's Ministry of Healing." This nomenclature served to bring out the two basic claims which the commission made concerning the Church's ministry to the sick.

Firstly, that healing for the Christian must mean more

than "the restoration to normality of deranged physical functions." The Christian view is that healing is "the enabling of man to function as a whole in accordance with God's will for him." This proceeds from a definition of health as more than physical well-being, as a "condition of the full functioning of the whole organism."

SECONDLY, the style "The Church's Ministry of Healing" makes no assumption other than that the Church indeed has such a ministry, "which is an integral part of the Church's total work by which men and women are to become sons and daughters of God's Kingdom."

The report continually emphasises that in the Church's ministry to the sick are to be employed all the means which God has put at our disposal. These are: The administration of the Word and Sacraments, the exercise of pastoral care, and the employment of the many gifts of special kinds which God has given to individuals.

This last-mentioned leads to a discussion of the co-operation possible and desirable between the members of the medical profession, physicians, surgeons, nurses, almoners, etc., and the clergy.

In connection with this part of the commission's work, the British Medical Association co-operated to the extent of appointing a special committee to investigate the grounds for co-operation between the Church and the profession and to examine some claims about non-medical healing in which supernatural factors are claimed to have operated.

The report of the B.M.A. committee has previously been published under the name of "Divine Healing and Co-operation Between Doctors and Clergy."

The commission studied examples of healing in the New Testament, and as far as it was possible, the purpose of our Lord in His healing of the sick and the maimed.

The first motive the commission accepted was that Christ was moved by compassion. But a more embracing motive was also present because "the divine charity revealed in the Cross purposes more for mankind than the alleviation of physical disablement. Christ's will was always for the salvation of the whole man."

THIS further supports the definition which the commission gave of health as the condition of the whole man, and of salvation as true and complete health.

From their consideration of New Testament healings, the commission was able to assert the danger and cruelty inherent

in certain misconceptions about the relation of sin to sickness.

The commission rejected the idea, held by many sects, that suffering is something repugnant to God's will. This is not borne out, the report says, by Christ's own suffering for the redemption of mankind.

The commission's work included the examination of some evidence that the Church's non-medical ministry to the sick is effective in bringing about physical healing.

Committees of the commission considered evidence for the fact of healing, for healing as a result of non-medical intervention, for the extraordinary and the supernatural. The overall conclusion was that evidence which is rightly called evidence on any of these matters is very difficult to obtain. To test the truth of an assertion that healing has been brought about by supernatural intervention, it would be necessary to have medical agreement upon the condition of the patient before the healing took place, and afterwards, and still, after all the scientific evidence has been brought forward, there are the non-scientific factors to be considered. There can be no scientific evidence of the supernatural in healing, but it does not follow from this that there cannot be reason for believing of a different order.

THE report explains that a believer approaches a healing from a direction almost opposite from that of scientific inquiry. "The believer's starting-point is knowledge of the saving activity of God, and he proceeds to discern in the event a 'sign' of that activity; whereas the method of scientific inquiry is to start with the event and then to seek to understand it in terms of ever more comprehensive generalisations or theories. The believer therefore may interpret what is happening in a sick person in one way while medical science interprets it in another, and both interpretations may be valid in their own spheres."

The general conclusion of this part of the commission's studies may disappoint some because the members of the commission do not commit themselves either way on the question of evidence for supernatural recovery. The value of the report, however, lies in the explanation it gives of the different ways of approaching a healing and the assertion that both the conclusions of the believer and the scientifically minded practitioner are not mutually contradictory.

It does seem at times as if the commission is coming out clearly on the side of scientific inquiry, and never does the report diminish the value of scientific method and sound medical investigation. This seems so because the commission is definitely sceptical about healing "miracles," but, as the report says: "This does not deny for a moment the possible occurrence of extraordinary and medically inexplicable healings which present themselves to faith as miraculous."

"But the main strength of the testimony to the healing action of Christ in His Body resides not in occasional marvels, but in the numerous cases where, though nothing surprising medically is noted, faith sees God acting through the ministry of grace as well as through medical means."

THE theoretical part of the report, the examination of the theoretical grounds for co-operation between the priest and the doctor, of the New Testament teaching of healing and the meaning of health and healing to the Christian, is most impressive. It is characterised by all those things which make a scientifically reasoned treatise valuable; it is clear, concise, partial only to the basic tenets.

The value of the practical recommendations in the report is also considerable. These include suggestions for training ordinands for an effective pastoral ministry to the sick by means of lectures and discus-

sions in hospitals. (This recommendation was acted upon with surprising speed in Sydney earlier this month, when a number of students from Moore Theological College attended lectures and practical training groups at Sydney Hospital.)

Recommendations are also made to another commission of the Church—the Liturgical Commission—on forms of service for the Visitation of the Sick with Laying-on of Hands and Anointing.

The report encourages the formation of intercessory groups of faithful, instructed persons in a parish or hospital to pray for the sick and for the priests, doctors and nurses who minister to them.

ADMISSION OF DEACONESSES

FROM A CORRESPONDENT

At a service in S. Andrew's Cathedral on S. Barnabas' Day, June 11, six former students of Deaconess House were admitted to the Order of Deaconesses by the Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle.

The Dean of Sydney, the Very Reverend E. A. Pitt, conducted the service, and the chaplain to Deaconess House, the Venerable R. B. Robinson, presented the candidates to the bishop.

The Reverend R. A. Cole preached.

The new deaconesses are: Sisters Valerie Moore, Gwyneth Hipper, Ailsa McCohn, Shirley Smith, Lucy Duley, and Nancy Fish.

Students from Deaconess House formed the choir and a number of clergy and deaconesses took part in the procession into the cathedral.

"LONE" MEMBERS OF C.E.B.S.

FROM A CORRESPONDENT

Bandiana, June 14

Six boys in this isolated parish of S. Thomas', Talgarno, were admitted to the Church of England Boys' Society by the rector, the Reverend Bob Donnelly, last Sunday week.

As there is no provision in the Diocese of Wangaratta for such membership, these boys are registered with the Melbourne office of the Lone Member Department of C.E.B.S.

This department will keep the boys informed of C.E.B.S. activities.

Mr Donnelly said that the boys should no longer feel loneliness as sons of the Church. They were now members of a great army of boys living under the same rule of life and fellowship.

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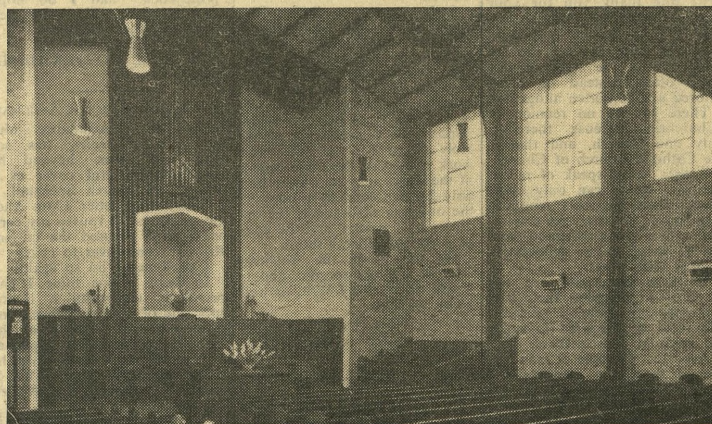
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LETTERS TO THE EDITOR (continued from page 5)

THE CHURCH OF
WHIT-SUNDAY

TO THE EDITOR OF THE ANGLICAN

Sir,—Your Leading Article under the above heading (THE ANGLICAN, May 23) makes, to me, astonishing reading.

From my reading of the Acts of the Apostles, I cannot see justification of your statement of "this first celestial consecration of bishops" on the first Whit-Sunday. S. Luke does not even use the word.

Let us admit that bishops were consecrated early in the Church's history, and the succession has continued in various forms ever since in the Roman Catholic, Eastern, English and other Churches.

But which is the true Church? On it, we might as well accept the Roman Catholic contention that the Pope is the true head of the Christian Church.

As to the statement, "those outside it are damned, having no right to hope for salvation and final resurrection in the flesh"—what presumption!

Where, in the recorded words of Jesus, is such a thing even hinted at?

He said, "Him that cometh unto Me I will in no wise cast out"—no tags, mark you, such as accepting a certain organised Church. On this, the teaching of the Church of England is definite; see Article XVIII.

The teachings of Jesus leave no doubt that salvation is for all, not just a handful who observe certain organisations and ceremonies—which latter, after all, are what separate the various Christian Churches and cause our present unhappy divisions.

Your writer seems to be taking the Anglo-Catholic emphasis on the organisation of bishops, priests, and deacons.

I feel that he is treading on very thin ice, and the continuation of such a party line is a great disservice to THE ANGLICAN itself, the Church of England in general, and the cause of reunion for which we are praying at this time.

Yours sincerely,

C. G. CRAFT.
Cammeray, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—I had hoped that a more capable pen than mine would write and thank you for your Leading Article of May 23.

It is a grave pity that these facts, for facts they are, are not brought into the light of day more often, instead of being ignored and forgotten altogether.

There can be no reunion of "Churches" because there is only one Church, and that is the Catholic Church of Christ.

Rather let us speak of reconciliation, which can only come about when the sects renounce their errors and heresies and return to the Mother Church from which they have deliberately severed themselves.

If these secretaries are not prepared to abandon their barren religions they are in peril, and must be prepared to suffer the spiritual consequences.

A perfect example of man trying to force the work of the Holy Ghost is the so-called Church of South India, and we must recognise this body for what it is—a foolish hybrid, vague, uncertain and quite indefinable as either Catholic or Protestant.

Anglicans should pray and work for the healing of the unfortunate wounds in the body of the Catholic Church of Christ before concerning themselves with the disobedient and wayward children who prefer the ideas of men to the teachings and doctrines of Christ and His Holy Church.

Yours, etc.,

CATHOLIC LAYMAN.
Melbourne.

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr Alan O. Robson protests (THE ANGLICAN, June 6) against "arrogant nonsense" in your Leading Article on May 23.

As a person outside the Church Militant and the Anglican part of it, Mr Robson is not well placed to understand the Anglican point of view. His own protest is thus temerarious. In answer, however, to his points:—

1. The Roman Church, though in many grave errors of discipline and doctrine, is by Anglican criteria a part of the Church Militant; like the Greek, Russian and other Churches it fulfils the conditions of membership.

There may be very little (as Mr Robson elegantly puts it) "hobnobbing" between Anglican and Roman prelates.

If so, it is largely the choice of the Romans, who do not recognise Anglican orders and Anglican membership of the Church Militant.

2. As a Methodist, Mr Robson is, by Anglican criteria, outside the Church Militant; his hope of salvation lies, first, in his acceptance, individually or with his fellow Methodists, of the conditions of membership in the Church, and, secondly, in the uncoerced mercy of God.

3. Anglicans, like Greeks, and most other Catholics, belong to the World Council of Churches because (among other things) they hope that members of the council outside the Church Militant may thereby be helped towards accepting membership of the Church Militant. Anglicans, who belong to a Catholic and Reformed Church, feel they have a special rôle to play in this extension of the Church.

It should be noted, however, that the adherents of a body that belongs to the World Council of Churches are not automatically in communion with Anglicans and the members of other branches of the Church Militant.

4. The definition of the Church Militant set out in the Leading Article is the orthodox Anglican definition with this addition, that an unbaptised person in danger of death may be admitted to the Church Militant. In the absence of a priest, by receiving baptism, by water, in the name of the Trinity, at the hands of a layman of the Church.

5. To suggest any limit to the operation of the Holy Ghost would be ridiculously to impugn the omnipotence of God. Anglicans, nevertheless, believe that, until the Holy Ghost manifestly operates otherwise (which He has never done since the first Whit-Sunday) the Church's gift of the Holy Ghost for the office and work of any of the three orders of the clergy may be transmitted only by consecrated bishops in the ordering of deacons, the ordination of priests, and the consecration of other bishops.

On this point, the Anglican Ordinal is quite specific, and is supported by Holy Writ, as well as by the law.

I am, etc.,

ONE CONCERNED.
Sydney, N.S.W.INTRODUCTION TO
THE ANTHEM

TO THE EDITOR OF THE ANGLICAN

Sir,—May I suggest to those responsible for conducting the services of the Church that, when announcing the Anthem, they use the time-honoured form: "The words of the anthem are . . ."

Too often one hears: "The choir will now sing the anthem . . ." Is it not obvious who will render it and when and how?

Yours, etc.,

Randwick, N.S.W.

THE A.B.M. REVIEW

TO THE EDITOR OF THE ANGLICAN

Sir,—It is indeed most unfortunate that much adverse and ill-informed criticism concerning the A.B.M. Review has appeared in your columns.

It is known, of course, by many the reason why the Editor of THE ANGLICAN has allowed the columns of the paper to be used for such a purpose.

I myself shall be kind enough not to mention the reason why correspondence of this nature has just at this particular time been allowed to appear. The reason, of course, needless to say, is well known to many.

It is not surprising when scanning through the names of the various correspondents who have criticised the A.B.M. Review to find that they have done little themselves to foster the missionary cause of the Church through the A.B.M.

It is indeed very easy to criticise, but one would have expected that at least the critics over a period of years might have been expected, in view of their criticism, to have shown some signs of a desire, by practical work, to further the missionary work of the Church.

Most of the criticism which has appeared is synonymous with that which is expected from those who are ill informed, and have left the cause of missions to others. Suffice to say there is an exception to this statement, but it is true to say that the critics have done little to assist the work of the A.B.M.

It is evident, of course, that the various critics have not given much deep thought to the matter.

Surely by having a greater knowledge of these conditions it would be expected that we would have a greater realisation of the necessity to further the missionary work of the Church at all costs.

It is necessary for the well-trained missionary to have this knowledge, and no less would it be expected of those who are desirous of helping the A.B.M. and its work.

Many Church people have expressed, over a period of years, great praise and admiration for the A.B.M. Review. They have admired its unbiased approach to problems.

Much of what the correspondents have written is mere "popycock," and I do hope most of them will realise they have been shilly-shallying.

Yours, etc.,

B. A. M. MOTTERSHEAD.
Sydney.

TO THE EDITOR OF THE ANGLICAN

Sir,—My acquaintance with the A.B.M. Review has not until now gone beyond its peculiarly wasteful cover as it lay on my church bookshelf.

Miss Jones' letter (THE ANGLICAN, May 23) roused my curiosity, so I perused the current Review from cover to cover.

I shall never do so again! If there is one thing I find peculiarly distasteful it is the spectacle of a clergyman making a silly ass of himself, of the Church, and an official organisation within the Church which he is supposed to serve. That is what the editor of the Review has done.

To refer as he has done in such slighting and condescending terms to the Most Reverend and Right Honourable the Lord Archbishop of Canterbury, Primate of All England, who ranks in the British table of precedence immediately after Princes of the Blood Royal, and before the Prime Minister or Lord Chancellor of England, or any other great officer of state, is unpardonable.

It is not merely impertinent, for no one will take great notice. It is worse. It is ridiculous.

Yours faithfully,

E. L. WHITE.
Mosman, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—I read the A.B.M. Reviews for April and May with interest and appreciation, and felt guilty that I wasn't doing more to urge my people to read it.

I was particularly interested in the Editorial on the "Despot in Gaiters," which I considered to be a very fair assessment of the rôle of the present Archbishop of Canterbury.

Far from being a criticism of him, it was a fair-minded defence of the archbishop's firm stand on the teaching of the Church.

How prophetic was the opening sentence: "I suppose it is inevitable that the great are criticised, but it seems to have fallen rather hardly upon the Archbishop of Canterbury lately."

I wonder if your correspondents carefully read the May Editorial! I have read it and re-read it, and still cannot see what all the fuss is about.

That there is room for criticism of the Review there is no doubt.

It is a sad fact that the Board as a poor publicity sense, but so does the whole Anglican Communion.

There has always been a need for up-to-the-minute information about the mission fields, but this is no doubt hard to come by, and few missionaries are gifted writers, and in any case are far too busy about the work at hand.

The poor editor must find it difficult to provide strong missionary interest month by month in the Review. Consequently, I was most surprised to read in the April issue that "a long letter had been received" from the Reverend Peter Robin "which we wish we could reproduce in full, as he has his father's gift for imaginative writing," and all we had was a brief summary!

All papers come in for their share of criticism.

Last year I met a prominent Melbourne churchman in London who regarded THE ANGLICAN as the greatest menace in the Australian Church, and he told me that he had it banned from his parish.

While admitting the grounds of his complaint, I argued the good points of the offending paper, and he finally agreed with me that "it wasn't such a bad paper after all" and that he had enjoyed the articles on China.

I am sure that the editor of the Review would appreciate constructive criticism and help; but please be fair.

The Review has passed through many vicissitudes, and it is a vastly improved periodical and always readable.

The editor is a man of wide interests and writes well.

I, for one, am grateful to him for sharing his leisure-time activities, but hope that he will "pep up" the missionary interest of the Review.

Yours sincerely,

(The Venerable)
VICTOR E. TWIGG.
Griffith, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Here is my suggestion for the A.B.M. Review.

Sack its editor and take on Muggidge.

For all I know, Muggidge is not an Anglican or even a Christian. The stuff he writes is about as silly as the Review, but it is more amusing. Judging by what he said about the Queen, he could do a much better job of the Archbishop of Canterbury than the Review's editor—if that is what the A.B.M. wants.

Yours truly,

JULIAN TURNER.
Subiaco, W.A.

TO THE EDITOR OF THE ANGLICAN

Sir,—I have read with interest the recent correspondence in your columns about the A.B.M. and the Review.

A.B.M. receives both bouquets and brickbats from time to time. The critics accuse it at various times of (a) spending too much on publicity at home; (b) not having enough free literature and films available; (c) having too many staff at home; (d) not having enough speakers available to tell people what is being done in the mission field; and so on.

For the time being, the Australian Church, through its General Synod, has decided that it should have its overseas missionary activity supported and maintained by the Australian Board of Missions.

Those of us who are charged with carrying out the A.B.M.'s programme in N.S.W. are firmly convinced that we must intensify our programme of missionary education in order to gain the interest and response of churchpeople.

Therefore it is with a very real feeling of joy and anticipation that we announce the appointment of Mr Ray Kenny as our Regional Officer for northern N.S.W.

We are particularly happy that when applications were called for this position a number of keen laymen applied as well as priests, and we were able to appoint a layman to carry out this important work.

We hope the Church will use his services to the advantage of both the local parish life and for the extension of Christ's Kingdom overseas.

Yours sincerely,

(The Reverend)

N. J. ELEY.
Secretary for N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—The A.B.M. Review grew out of the Board's need to supply missionary literature for Anglicans.

In 1882 7,650 copies of an occasional missionary paper were issued, while in 1888 the Australian Missionary News came to birth.

By 1895 it was in such financial difficulties that the Primate kindly paid the bill.

Unlike the Dean of Grafton, I don't want to see the Review die.

What concerns me is that a reading of Australian Anglican missionary history reveals that the reading of missionary literature is on the decline. Surely every parish could do something to encourage folk to buy the Review.

I believe the Review for the parish priest is a "must" in his general reading. I recently ordered 36 copies of the Review to be sent to the parish for sale. They sold like hot cakes, and I want to increase the order to 100 copies a month.

By the way, Cessnock Parish sells 100 copies of THE ANGLICAN weekly.

Yours faithfully,

(The Reverend)
WILLIAM CHILDS.
Cessnock, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—With all its faults, the A.B.M. Review serves a useful purpose in giving facts about money matters more accurately than THE ANGLICAN.

I recall reading in THE ANGLICAN last year that the A.B.M. had failed to reach its target of £50,000 for the Primate's Appeal for South-East Asia.

This was an untruth, for which you were responsible. You should have checked your facts but did not.

The facts were printed in the A.B.M. Review which followed, which officially told you that THE ANGLICAN was wrong. But NOT A WORD by way of correction of your mistake has appeared in THE ANGLICAN.

So you are not in any position to allow people to criticise the Review.

Yours in disgust,

F. E. SCOTT.
Lakemba, N.S.W.NEGLECT OF YOUTH
IN THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—It is incredible that a diocese should have a well-organised department of promotion and no functioning youth department. Yet this is the position in the Diocese of Goulburn.

Previous letters to your paper have pointed out various reasons for the lack of interest in, and support of, the Church by the young people; but what else can be the result when the Church shows a complete lack of interest in them?

We have the "Young Anglican Fellowship," but, apart from the clergy, this organisation has to function without any help from the older and more experienced members of the Church.

The interests and occupations of the community are increasing daily, drawing the young people away from the Church, but no additional effort is being made to regain these lost members.

Most parishes have promotion, car and building committees, but how many have committees responsible for youth work?

Youth work is as much an investment for the future Church as the canvasses are, and this work could be done by the people who so ably organised the canvasses.

Yours faithfully,

DAVID SYKES.

(Member of the Y.A.F.)

Young, N.S.W.

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DIOCESAN NEWS

ADELAIDE

HAWTHORN SOCIAL EVENING

On Friday, May 30, the parishioners of S. Columba's, Hawthorn, met for a social evening arranged by the rector's wife, Mrs R. S. Correll. The purpose of the evening was to provide a better opportunity for the parishioners to get to know each other than the usual quick chat after services on Sunday affords. Donations were received for the purchase of a citorium. Five groups were formed to discuss parochial and other matters concerning family worship in the church.

WORLD DAY OF PRAYER

The World Day of Prayer for Students will be held in Adelaide on June 22. The national student service will be broadcast over 5CL at 9 a.m. Churches will offer prayers for all aspects of education, and some have invited students to take part in the services. A special service will be held at 4.30 p.m. in the Adelaide Teachers' College Hall, followed by a basket tea.

THE ANGLICAN HALF-HOUR

June 22: 5.30 p.m. on Stations 5KA, 5AU, 5RM.
"Church Customs—Bowing and Scraping"—the Reverend R. S. Correll.
"Puzzles of the Old Testament"—"Jonah"—the Reverend H. A. J. Witt.
"Man, the Image of God—A Fellow Creator with God"—the Reverend N. Crawford.

BRISBANE

MEETING READER

The Diocese Readers' Association of the diocese held its annual meeting on Thursday, May 29.

The Chairman of the General Board of Education, Canon E. H. Smith, was in the chair.

The annual report showed a year of great activity, and the twelve members worked very hard throughout the year. Twenty-two centres in the diocese were visited and two hundred and fifty-one services were held.

One new member was admitted as a diocesan lay reader last year. He is Mr Bevan Thiele, who is an Associate of Theology.

The secretary of the association, Mr James Hargreaves, said that each lay reader is urged very strongly to hold at least the certificate of an Associate of Theology.

CANBERRA AND GOULBURN

DALGETY LOYALTY DINNER

The Parish of Berridale will hold a Loyalty Dinner at Dalgety next Sunday, June 22, following a morning service in the church hall.

Dalgety was chosen because of its central position and the convenience of its hall.

It is the opening function in the parish canvass which is beginning this month.

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C.M.S. House, 350 King William Street,
Adelaide, South Australia.

GRAFTON

MISSION AT BALLINA

The Administrator of the diocese, the Venerable J. V. J. Robinson, will commission the Reverend Roland Birggs after Evensong in the Church of S. Mary Magdalene at Ballina next Sunday, June 22. Mr Birggs will conduct a mission in the parish during the following week.

MELBOURNE

DR WOODS AT OLD CHURCH

The Archbishop of Melbourne, the Most Reverend Frank Woods, visited S. Mary's, North Melbourne, on Sunday, June 8, for a Confirmation service followed by a celebration of Holy Communion.

It is a very long time since an archbishop has celebrated Holy Communion in S. Mary's, North Melbourne, where the parish is 104 years old.

In the parish hall after the service His Grace was presented with two booklets on the history of S. Mary's. He also signed the new visitors' book which had been donated by a parishioner.

Before he departed he planted two rhododendrons in the parish grounds.

DEDICATION AT BOX HILL

A large congregation attended the opening and dedication of S. Peter's Peace Memorial Hall at Box Hill on Thursday, June 12, by the Bishop of Geelong, the Right Reverend J. D. McKie.

The bishop spoke of the value of a parish hall in developing the spiritual, cultural, intellectual, social and physical life of young people.

The hall was made possible by a canvas directed by Wells Organisations in March, 1955. Its cost, apart from furniture, fees and extras, was just over £20,000.

It is now possible for six different groups to meet on the premises at the one time.

Among the most attractive features of the hall are the Sunday school class partitions, each of which has its own colour scheme.

"MUSIC FOR EVENSONG"

The Curate of Holy Trinity, Surrey Hills, the Reverend A. J. Grimshaw, reports encouraging inquiries and appreciative letters and orders for the record "Music for Evensong" from many churches in the eastern States.

The choirmaster of the Demonstration Choir, Mr Mervyn Callaghan, took an acetate pressing of the tape to Addington Palace, where the authorities were impressed by the standard of performance.

Y.A.F. STUDY WEEK-END

Thirty members of the Young Anglican Fellowship took part in a work and study week-end in conjunction with the Brotherhood of S. Laurence and the Melbourne Diocesan Centre from June 14 to June 16.

During the day the young people worked at Carrum Downs and at "Morven," the Brotherhood's holiday home at Mornington, and at night they took part in discussions and heard talks on various aspects of the work of the Church in schools and in mental hospitals.

DR EVATT SPEAKS ON U.N.O.

The Leader of the Federal Opposition, Dr H. V. Evatt, spoke on the United Nations Organisation at the monthly luncheon of the Church of England Men's Society in the Chapter House last Tuesday.

BERWICK PARISH HALL

The Bishop of Geelong, the Right Reverend J. D. McKie, dedicated a new parish hall at Christ Church, Berwick, last Sunday afternoon.

NEWCASTLE

Y.A.F. ANNUAL BALL

The annual ball of the Young Anglican Fellowship in the diocese will be held Friday, June 27, in the City Hall.

NTH. QUEENSLAND

500 AT LOYALTY DINNER

The cathedral parish and the Parish of S. Matthew's, Mundingbarna, are in the midst of their "Every-Member Parish Canvass." More than 500 attended the S. Matthew's Loyalty Dinner.

OLDEST CHURCH'S ANNIVERSARY

S. Peter's, West End, will celebrate the seventy-fifth anniversary of the setting of the foundation-stone on June 29. S. Peter's is the oldest standing church in the Diocese of North Queensland. A "Thanksgiving" Service will be held at 3 p.m. on S. Peter's Day, when all parishioners and friends will gather together to thank God for His blessings upon this historic parish. The Reverend Bernard Tringham will preach.

COURSE FOR SUNDAY SCHOOL TEACHERS

Miss Val Willis and the Reverend H. R. Moxham conducted a most successful Sunday school refresher course on May 31 for the Sunday school teachers of Townsville. Father Moxham, who had just returned from the conference of the General Board of Religious Education, gave the teachers information about the work of the board and the scope of its services.

HISTORY OF THE DIOCESE

The "N.Q." a record of 70 years' Anglican progress in North Queensland, was published earlier this month. The book gives a written and pictorial record of the pioneer work of the Church in North Queensland and of its amazing progress in the past thirty years. Copies can be had from the Diocesan Registry Office, Townsville. The price is 10s.

ROCKHAMPTON

CATHEDRAL WINDOW DEDICATED

The stained-glass window for S. Paul's Cathedral, which commemorates the visit of the Queen to Rockhampton, was dedicated in a ceremony on June 18. The Governor of Queensland, Sir Henry Abel Smith, and the Mayor of Rockhampton were present.

SYDNEY

FETE AT ABBOTSLIGH

A bring-and-buy afternoon will be held in the grounds of "Abbotsleigh," Pacific Highway, Wahroonga, on Saturday, June 28, at 2 p.m., in aid of the Church of England Conference Centre, "Gillbulla," Menangle.

Friends of "Gillbulla" are especially invited.

MOTHERS' UNION MEETING

The annual meeting of the Mothers' Union in the Diocese of Sydney will be held in the Chapter House, S. Andrew's Cathedral, on Friday, June 27, at 11 a.m.

An address will be given by the Chaplain for Youth in the diocese, the Reverend N. C. Bathgate, who will speak on the work of the Youth Department.

NEW PARISH HALL

On Saturday, June 28, the Governor, Lieutenant-General Sir Eric Woodward, will set the foundation-stone of the new parish hall of S. Andrew's, Roseville. The ceremony begins at 2.30 p.m.

COMRADES OF S. GEORGE

The fourth N.S.W. State conference of the Comrades of S. George was held at the Church of All Saints, Parramatta, last week-end.

There was a full programme of events, including a visit to the historical buildings of The King's School, where the Comrades' Office was said in the chapel.

TASMANIA

CHURCH HALL AT NEWNHAM

The Assistant Bishop of Tasmania, the Right Reverend W. R. Barrett, set the foundation-stone of the new church hall of S. Barnabas, Newnham, in the Parish of Ilaymay, on Sunday, June 8.

The building is being erected largely by voluntary labour.

C.E.B.S. ANNUAL RALLY

The annual Diocesan Rally of the Church of England Boys' Society took place in Hobart last week-end.

Representatives from branches from all parts of the island attended the rally.

The secretary of the C.E.B.S., Diocese of Melbourne, the Reverend A. Schreuder, preached at the special C.E.B.S. service in Holy Trinity Church on Sunday night.

RECTOR HOME FROM U.S.

FROM A CORRESPONDENT

The parish of S. Mark's, South Hurstville, will welcome home the rector, the Reverend Noel Delbridge, at a reception in the church hall on Saturday, July 5, at 8 p.m.

Mr Delbridge has been in the United States for some months studying new concepts of Christian education, particularly in relation to the Seabury series of publications.

He has been assisting the Rector of S. Matthew's, Wilton, in Connecticut, gaining valuable experience in religious education and in parish life in the United States.

He is at present attending the Episcopal Conference at Pacific Grove, California, and will be returning to this country on July 4.

FINE EFFORT BY PARISH TO COMPLETE RECTORY

BARLEY CROP CLEARS DEBT

FROM A CORRESPONDENT

Loxton, June 14

The final portion of the rectory at Loxton, in the Upper River district of the Diocese of Adelaide, was blessed and dedicated by the Venerable E. A. Codd, Archdeacon of Mount Gambier, last Sunday afternoon.

The completion and dedication of the rectory is the culmination of many years of pioneering in this parish.

Until nine years ago, Loxton was a small wheat and wool town on the River Murray, and was a predominantly Lutheran settlement.

In 1949 the first trees of a huge fruit-growing irrigation settlement were planted. A large proportion of the new settlers belonged to the Church of England, and this made possible the amazing growth of the church in this district.

EARLY DIFFICULTIES

But the new people were too busy getting their orchards into production to have time for church-going or church work.

And, as fruit-trees take many years to come into full production, the arranging of church finances was no easy task.

In spite of all this, plans were set in hand for the building of the much-needed rectory.

Two years ago a barley crop was put in for the purpose of the completion of the rectory, and the success of this venture made it possible to go ahead with plans for the completion of the building.

It was decided to attempt to finish the building without debt. With the aid of the barley crop proceeds and much hard work

on the part of the people, this has been possible.

The parish provided the labour in the erection of the walls, and fifty men of the parish gave at least one day's labour on the job.

It was a day of great rejoicing for the parish when the seven-roomed house was blessed.

The house is in modern style, and is built of Mount Gambier freestone. It is painted in the attractive colours of off-white, pale green, and deep blue.

The small outstanding debt on the house was wiped off with the collection taken during the blessing ceremony.

HISTORICAL SOCIETY AT EASTERN HILL

FROM A CORRESPONDENT

Melbourne, June 16

The Melbourne Diocesan Historical Society will visit S. Peter's Church, Eastern Hill, on Friday evening, June 27, by arrangement with the vicar, Canon F. E. Maynard.

The lecturer will be Mr E. W. Moorhead, who is closely associated with the Royal Historical Society of Victoria and who is an authority on the history of S. Peter's.

BRING OUT AN ANGLICAN!

The following British families are anxious to migrate to Australia. They are all practising Anglicans, who have been recommended as immigrants by the rectors of their parish churches.

Readers of THE ANGLICAN who are in a position to help in any way, particularly by sponsoring a family, by providing accommodation or offering employment, are asked to write to the Reverend J. B. Burgess, Diocesan Immigration Bureau, C.E.N.E.F. Centre, Castlereagh Street, Sydney.

21. Mr Atty, 31, wife, daughters 9, 7. Salesman traveller for drapery firm.

22. Mr Ryall, 41, wife, five children (8 to 15 years). Engineering draughtsman.

23. Mr Ireland, 46, wife, children 14, 12. Gardener for Blackburn Corporation, considerable farming experience, chiefly dairying.

24. Mr Williams, 36, wife, five children (7 to 15 years). G.P.O. clerical officer.

25. Mr Easter, 30, wife, four children (2 to 9 years). Now with G.P.O., previously on railways, including signals.

26. Mr Ralston, 36, wife, children 8, 4, 1. Electrical test engineer, radio and television servicing.

27. Mr Baker, 38, wife, children 10, 8, 3. Galvaniser with metal window company for past 11 years, previously electrician.

28. Mr Marriott, 30, wife, children 3, 2. Rubber-worker tyre company, previously metal-worker on cutlery.

29. Mr Bays, 37, wife, sons 13, 9. Servicing vacuum-cleaners, refrigerators, etc.

30. Mr Nutbeen, 39, wife, seven children (3 to 15 years). Experienced many branches electrical trade; now wiring in aircraft production.

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CONFERENCE AT TEMORA

CHURCH WOMEN'S MEETING

FROM A CORRESPONDENT
Young, June 15

The Churchwomen's Regional Conference was held at Temora on Wednesday, June 11.

The conference was preceded by a service of Holy Communion, conducted by the Rector of S. Paul's, Temora, the Reverend A. W. Sutton, assisted by the Reverend S. P. Waters.

The president, Mrs A. W. Sutton, welcomed the delegates and visitors, who came from Thudungra, Cootamundra, Young, Barmadman, Bribbaree, Hampstead-Milvale, Harden, Greenethorpe, Boorowa and Wombat.

Under the chairmanship of Mrs S. W. Holmes, of Young, the conference discussed the work of women in the Church, including their regional contribution to welfare work and missionary efforts.

The guest speaker at the evening meeting was Director of the New Guinea Highlands Appeal for the Australian Board of Missions, the Reverend E. H. Wheatley.

ONE MISSIONARY

Mr Wheatley told of the trying conditions under which missionaries worked in New Guinea. He described the heavy responsibilities of one missionary, Dr June Stephenson, who looks after the Ramu Valley natives' spiritual, medical and educational needs without any assistance from another European.

Even if there were more missionaries available to help her, he said, there would be no money to pay them.

It was important to realise, Mr Wheatley said, that New Guinea is Australian territory and that it is our job to develop it. If we do not, people who are hostile to our way of life and faith may take our responsibility upon themselves.

A meeting of clergy was held at the same time as the conference, and Mr Wheatley urged them to lead their people to respond to the New Guinea Highlands Appeal.

A.B.M. ACTIVE IN SYDNEY

FROM A CORRESPONDENT

On Monday, June 9, representatives of twenty-two Sydney parishes attended the dinner at S. Thomas' Parish Hall, North Sydney, given by the New South Wales Executive of the Australian Board of Missions.

The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, and the Dean of Sydney, the Very Reverend E. A. Pitt, and Mrs Pitt, attended the dinner.

Four speakers from the A.B.M. gave a picture of the work of the Church overseas and the part the home Church must play.

Two days later a similar dinner was given in S. Paul's Parish Hall, Canterbury.

The chairman of A.B.M., the Reverend F. W. Coaldrake, spoke with special reference to New Guinea, and the State secretary of A.B.M., the Reverend N. J. Eley, concluded by laying the responsibility for the missionary programme of the Church on the parochial councils.

Mr H. Morgan, a prominent member of A.B.M., was chairman.

WINTER FAIR TO HELP MISSION

The Winter Fair of the Mission of S. James and S. John will be held in the Lower Town Hall, Melbourne, on Friday, June 20. It will be opened by Lady Angliss at 11 a.m.

Proceeds will be used for S. Gabriel's Babies' Home, S. Luke's Home for Toddlers (Bendigo), S. Paul's Home for Boys, and S. Agnes' Home for Girls.



The Dining Hall at St. Augustine's College, Canterbury, England. The gathering includes the Reverend Ray Elliot, of Gippsland and Canon Harry Thorpe, of Bathurst.

HOSTEL FOR APPRENTICES

DEAN OF ADELAIDE TO PRESIDE AT ANNUAL MEETING

FROM A CORRESPONDENT

Adelaide, June 16

The Dean of Adelaide, the Very Reverend A. E. Weston, will preside at the seventh annual meeting of the Church of England Youth Hostel for apprentices at New Hindmarsh on July 9.

The hostel, which is known as "Karingal," the Aboriginal word for "happy camp," is one of the very few homes for apprentices conducted by the Church.

It was established seven years ago and has become a home where youths from 15 to 18 years of age, who are studying for a profession or trade or who are

still at secondary school, can live under wise supervision.

By means of a large donation from an anonymous benefactor and the public response to appeals over the years, extensive additions and alterations have been made to the original old home.

New bedrooms and a larger dining room now make it possible for the hostel to accommodate twenty youths. The latest addition is a new recreation room which was built with the help of both Rotary and the Soroptimist Clubs.

The chaplain to the home, the Reverend W. J. Northern, blessed the new building on June 7.

The hostel is open to lads of all denominations and at the moment there are a few vacancies.

STUDENTS' DAY OF PRAYER

FROM A CORRESPONDENT

The Day of Prayer for students, which is observed each year at the invitation of the World's Student Christian Federation, will be held this year on June 22.

A service organised by the Australian Student Christian Movement, part of the World's Student Christian Federation, will be broadcast over national stations at 9.30 a.m.

In Sydney, at 3 p.m. on the same day, the chairman of the Australian Board of Missions, the Reverend Frank Coaldrake, will preach at a service in the Great Hall of the University.

Special prayers will be offered in many churches during the day for students and for those who teach in universities, colleges and schools throughout the world.

SCHOOL TO STUDY PASTORAL CARE

FROM A CORRESPONDENT

Melbourne, June 16

A School of Pastoral Care will be held at Trinity College within the University of Melbourne from August 11 to August 21.

The course is for members of the clergy.

The programme includes a study of the resources of the pastoral ministry and the ministry to the physically, mentally and socially ill, with reference to all age groups. The special problems of the alcoholic and the aged will be discussed and the adaptation of the ministry to new industrial and rural areas.

The Reverend W. H. Graham, who has just returned from the U.S.A., where he studied pastoral care, is the director of the school.

There are still six vacancies for enrolment in the school.

Further details may be obtained from Archdeacon G. T. Sambell, Melbourne Diocesan Centre, 73 Queensbury Street, Carlton, Victoria.

DUBBO CHORAL FESTIVAL

VISITORS TRAVEL 100 MILES

FROM OUR OWN CORRESPONDENT

Quamby, June 13

Last Saturday a choral festival was held at Holy Trinity Church, Dubbo, as part of the celebrations of the Feast of the Title.

Choristers from surrounding parishes travelled as far as 100 miles to take part in the festival, which was conducted under the auspices of the Royal School of Church Music.

An organist at S. Andrew's Cathedral, Sydney, Mr David Barkla, conducted a practice during the afternoon and hymn-singing later in the evening.

It is hoped that these choral festivals will become a regular feature in country districts as they are in the metropolitan area. This is the second such venture in the Central West, the first being held at Molong late last year.

Members of the Dubbo choir will travel to Orange next weekend on a return visit.

BALLARAT PARISH HAS A NEW MISSION POLICY

FROM A CORRESPONDENT

Birregurra, June 8

To meet the special needs of two areas and churches within the one parish, the Reverend R. O. Herde held two missions during the past two weeks, at Birregurra and at Forrest, in the Diocese of Ballarat.

In the absence of the bishop and the archdeacon, the mission was commissioned by the bishop's chaplain, the Reverend L. S. Langdon, on Sunday, May 25, at Christ Church, Birregurra.

The Vicar of Birregurra, the Reverend J. H. Cranswick, said that the programme of the mission was a departure from the usual mission policy of country parishes. There was little preparation apart from an announcement in the parish paper and a parish survey which the vicar made on a pre-mission visit.

At each of the mission services, the people were given an opportunity to ask questions on any points which were raised. The missioner spent most of his time visiting Anglicans in the parish. At the close of the mission, hardly a person with a trace of Anglican background had been missed.

Each night, between 5 p.m. and 6 p.m., Mr Herde went to the bar of the local hotel, where he was able to make contact with many of the men he missed during the day's visiting.

A feature of the mission, the vicar said, was the large number of people who came to the two daily services of Holy Communion—at 6.30 a.m. for the working men and 8.30 a.m. for the housewives.

In Forrest, which is a little saw-milling town at the foothills of the Otways, the men came in working clothes each morning in spite of the bitter cold and rain, to offer the mission day to God.

DEAN URGES IMAGINATION FOR PLANS IN MELBOURNE

FROM A CORRESPONDENT

The Dean of Melbourne, Dr S. Barton Babbage, has issued a statement in which he strongly opposes the scheme to erect large buildings opposite S. Paul's Cathedral.

Dr Babbage, who criticises the attitude adopted by the Minister for Transport, Sir Arthur Warner, says:

"We cannot remain indifferent to the proposals now being made to construct multi-storey buildings opposite S. Paul's Cathedral."

"A number of citizens of the highest repute have suggested that a great civic square should be constructed over the Princes Bridge Railway Station."

"This is a most exciting suggestion, while its advantages for the city and community are at once apparent."

"It is a matter for profound regret that Sir Arthur Warner, the Minister for Transport, has shown himself so unsympathetic to these proposals."

CONFERENCE OF CLERGY

ANNUAL MEETING AT ADELAIDE

FROM A CORRESPONDENT

Adelaide, June 13

Sixty clergymen of the Diocese of Adelaide attended the annual three-day clergy conference last week at the Retreat House, Belair.

This is the highest attendance since the first clergy conference, called in 1946, by the Right Reverend B. P. Robin, formerly Bishop of Adelaide.

"The Theology of the Church" was the subject of the conference.

The Dean of Adelaide, the Very Reverend A. E. Weston, presided, and three of the four diocesan archdeacons were present.

In the discussions on the papers which were read there were valuable contributions from some of the younger clergy, in addition to those made by Adelaide's men of letters.

The first paper, which asked the question, "Which Church did Adam belong to?", was read by the Rector of Auburn, the Reverend W. G. Williams, and was followed by a lively discussion.

The Retreat House crypt was brightened up by new paint, new curtains and new lamp-shades.

ARTS FESTIVAL FOR CATHEDRAL

FROM A CORRESPONDENT

Melbourne, June 16

Modern Church music, drama and art will be features of the 67th anniversary celebrations at S. Paul's Cathedral from June 29 to July 13.

The programme, named "A Festival of the Christian Arts," will commence with a service in the cathedral on June 29.

The choir will sing the Vaughan Williams' anthem, "Lord, thou hast been our refuge: from one generation to another."

The Warden of S. Paul's College, Sydney, Dr Felix Arnott, will preach on "Images and Idols."

An exhibition of contemporary religious art, arranged by the Director of the National Gallery, Mr Eric Westbrooke will be held in the cathedral narthex from Monday, June 30, to Friday, July 11.

Each lunch-hour, from 1.15 to 1.45 p.m., there will be presentations of drama, poetry and music, with talks on architecture, painting and sculpture.

Mr Westbrooke and Dr Arnott will debate "That modern religious art is introspective, esoteric and outside the Christian tradition," in the Chapter House, on June 30, from 5.45 to 7.45 p.m.

From Sunday, July 6, to Tuesday, July 8, an exhibition of contemporary Church architecture, arranged by the exhibitions committee of the Victorian Institute of Architects, will be held in the Chapter House.

W.C.C. CONFERENCE FOR JOURNALISTS

ANGELIC NEWS SERVICE
London, June 14

Forty-one journalists are attending a conference at the Chateau de Bossey called by the information department of the World Council of Churches to discuss how newspapers may forward the work of the churches.

The journalists come from 10 European countries.

CLASSIFIED ADVERTISEMENTS

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MATRON. HOSTEL for girls. Applications are invited for the position of Matron of S. Hilda's Hostel, Newcastle, housing thirty-five young business and professional women and students. Reply in first instance by letter, with copies of references to The Registrar, Diocese of Newcastle, P.O. Box 459E, Newcastle, New South Wales.

MOTHER'S HELP wanted for light duties in home at Wahroonga, N.S.W. Must be fond of children. Please ring JW 1158 (Sydney Exchange).

APPLICATIONS are called for the position of Organist and Choirmaster of All Saints' Church, Singleton, Diocese of Newcastle. Details of salary and conditions on application to the rector.

MASTER IN charge of Junior School commencing first term 1959. For further information apply to the Headmaster, Camberwell Grammar School, 55 Mont Albert Road, Canterbury, E.7, Victoria.

DIOCESE OF ROCKHAMPTON. S. Faith's Church of England Girls' School, Yeppoon, Queensland, requires for Term III resident Miss Mistress. Apply the Headmistress.

PARISH WORKER Secretary (female) wanted for busy suburban parish in Adelaide. Particulars from the Reverend R. S. Corrie, S. St. Thomas's Rectory, 2 Kent Street, Hawthorn, South Australia.

CHOIRMASTER or lady choirmaster required for Brisbane city Anglican parish. Salary available. Reply Box No. 62, "The Anglican."

OUTBACK HOSPITALS

FLYING MEDICAL SERVICES offer outlet for Christian Service to Qualified Nurses. Apply to Bush Church Aid Society, Church House, S. Andrew's Cathedral, George Street, Sydney.

S. JOHN'S, WELLINGTON. New South Wales. Assistant curate. Applications, closing with the undersigned on Monday, July 14, 1958, are hereby invited for the above position. House provided. Applicants are asked to state age, marital status, and to give details of previous experience. A. F. Rolls, Honorary Secretary.

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VISITORS to the North Coast of New South Wales are welcome at The Diocesan Centre, Grafton. Comfortable lodging and excellent board at a reasonable cost in a modern building. Full particulars from Mrs. H. MacMillan, Grafton.

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