

THE ANGLICAN

Incorporating The Church Standard

No. 390

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

FRIDAY JANUARY 29 1960

No. 3, Queen Street, Sydney, N.S.W.
Telephone MX 5488-9, G.P.O. Box 7002.

Price: NINE PENCE

MEMBERS FROM ALL STATES AT R.S.C.M. SCHOOL INTENSIVE TEN-DAY COURSE AT MOORE COLLEGE, SYDNEY

FROM A CORRESPONDENT

People from eleven dioceses, representing all States of the Commonwealth, attended the fifth Australian summer school of the Royal School of Church Music which ended in Sydney last Friday.

They came for an intensive ten-day course covering all aspects of Church music.

For the first time in N.S.W., a choirboy's course was held concurrently with the school at Moore Theological College.

The warden was the vice-principal of Moore College, the Reverend D. W. B. Robinson. The musical director was Mervyn J. Byers, organist and master of the choristers, St. Andrew's Cathedral, Sydney.

They were assisted by Michael Brimer, music master at Brisbane Church of England Grammar School, and John Barrett, organist at St. Andrew's, Brighton, Victoria, both of whom have had wide experience overseas.

Other lecturers included Dr. Neville Stephenson, Colin Sapsford and Ray Holland, who was also housemaster of the boys' course.

The topics studied varied from "Hymns in Worship" and "Chanting" to "Music for Small Organs" and "Plainsong."

An intensive study was made

of nineteenth and twentieth century Church music under Mr. Brimer. Some aspects of the Prayer Book were discussed by the warden.

The lecture on "Music for Small Organs" was illustrated by Mr. Holland with examples ranging over 400 years on a six-stop, neo-classical organ in St. Andrew's College chapel.

Dr. Neville Stephenson gave an informative address on "Music for Sunday Schools" in which he recommended that children should be taught a selection of those hymns which they will use as adults rather than the meaningless doggerel and poor music frequently used.

Members of the school formed a choir to sing Evensong daily in Moore College chapel. They also provided the music for both services at St. Andrew's Cathedral, Sydney, on Sunday, January 17, the Evensong being broadcast.

CHAPEL SERVICES

Other services sung in the chapel included Matins and Litany, whilst one Communion service was sung to the traditional music, Merbecke.

Many adults attending the course took the opportunity of testing their ability at choir-training and organ accompaniment with a "guinea pig" choir formed from members of the course.

The boys attending the course received instruction in musical theory, the services of the Church, the words we sing, choirboys through the ages, besides joining with the adults for all choral activities.

They also enjoyed a "walk

through the organ" at St. Barnabas' Church, Broadway, with Dr. Stephenson.

A concluding festival service was held in St. James' Church, King Street, on January 21.

The music on this occasion was conducted by Mr. Michael Brimer.

The canticles were sung to a setting by Wood in D; the anthems were "In the heavenly kingdom," by Harris, "Whence is that goodly fragrance?" arranged by Baker, "O praise God in His Holiness," by Armstrong Gibbs, "Round me falls the night," by Drese, and "O Thou sweetest source of gladness," by Charles Wood.

The occasional sermon was preached by the Rector of St. Luke's, Croydon, the Reverend Peter Newell.



The Bishop of Singapore, the Right Reverend H. W. Baines, with his wife. The bishop has accepted the Bishopric of Wellington, New Zealand.

MANY MELBOURNE PEOPLE FAREWELL BISHOP McKIE

FROM OUR OWN CORRESPONDENT

Melbourne, January 25

Despite the absence of many churchpeople from Melbourne because of holidays (in fact, many returned for the occasion), St. Paul's Cathedral was well filled on January 21 for the valedictory service for the Bishop of Geelong and Mrs. J. D. McKie.

Officially, the cathedral choir is on vacation, but nearly all its members were in their usual places for Evensong at 5 p.m.

Led by crucifer with the cathedral processional cross, the choir was followed by the lay canons, canons and archdeacons, the Bishop of Newcastle, the Right Reverend

J. A. G. Housden, the Bishop of Geelong, the dean, and the archbishop.

The service was conducted by the precentor, and the lessons were read by the dean and

Bishop McKie. Appropriate to the occasion, they were from Numbers 27:15-23 and 3 John.

The anthem was "O Thou, the central orb" (Charles Wood).

After the anthem, the bishop knelt at the step of the presbytery, from where the archbishop led appropriate biddings and dismissory prayers, concluding with the blessing of Bishop McKie, who has been his coadjutor, with the title of Bishop of Geelong, but is now the Assistant Bishop-Designate of Coventry.

The archbishop then led the bishop to the sanctuary, and after the final hymn, the Bishop of Geelong pronounced the Benediction.

NEW PLACE

As the procession left the cathedral, the bishop walked beside the archbishop, instead of in the place he has been accustomed to occupy for almost fourteen years.

The crowd that comfortably filled the cathedral uncomformably overflowed the Chapter House after the service.

The official party was led to the dais by Archdeacon R. H. B. Williams, and included the archbishop, with Mrs. McKie, Bishop McKie with Mrs. Woods, the two playmates Jennifer McKie and Clemence Woods hand in hand, Mrs. G. H. Codrington (representing clergy wives), and the Advocate of the Diocese, Mr. K. Turner.

The dais was decorated with

(Continued on Page 3)

A NEW C.M.S. VENTURE

FIRST COURSE FOR TRAINEES

FROM OUR C.M.S. CORRESPONDENT

Under the chairmanship of Bishop Donald Baker, of Victoria, the first C.M.S. Federal Training Course will take place from February 2 to 28 in Melbourne.

Twenty missionary candidates will be in residence in Ridley College, while others will attend daily.

Such a course is an innovation in C.M.S. activities in Australia.

There has been a permanent C.M.S. training college in London. The organisation of this first Australian course is a move towards the establishment of a permanent training college in Australia.

One of the purposes of the course is to allow missionary candidates to get to know one another, the society, and its office-bearers.

Each day will contain periods of prayer, and a series of lectures will be given on such topics as the devotional use of the Bible, and the Biblical basis of missions.

Other lectures will be on the history of C.M.S. and of missions, with particular emphasis on the changing pattern of missionary work to-day.

An early evening session will consist of a series of lectures on the whole question of relationships on the mission field.

Evening sessions will be on a number of practical subjects such as linguistics, tropical hygiene, C.M.S. regulations and so on.

Several of the candidates attending the course will be going to the field in the coming months.

BISHOP BAINES FOR WELLINGTON

The Bishop of Singapore, the Right Reverend H. W. Baines, has accepted the Bishopric of Wellington, New Zealand.

The present diocesan, the Most Reverend R. H. Owen, who announced his retirement last year is also Primate of New Zealand.

Archbishop Owen became Bishop of Wellington in 1947. He has been Primate since 1952.

Bishop Baines, a graduate of Balliol College, Oxford, who trained for the priesthood at Cuddesdon College was consecrated bishop for the Diocese of Singapore on June 29, 1949.

Several years earlier he had been attached to St. John's Cathedral, Hong Kong, before serving as vicar of parishes in the Diocese of Coventry.

ANNIVERSARY SERVICE

The Bishop Coadjutor of Sydney, the Right Reverend W. G. Hilliard, will conduct a service at St. Philip's, Church Hill, Sydney, on February 7 at 3 p.m., to commemorate the first Christian service held in Australia.

The bishop will also preach the sermon. The first service was on February 3, 1788, when the Reverend Richard Johnson preached.

The lessons will be read by representatives of the Presbyterian and Methodist churches from the Bible used at the original service.

Leaders of the Congregational and Baptist churches will also take part.

Choirs from St. Andrew's, Sans Souci; and St. David's, Arncliffe, will lead the singing.

TH.SCHOL AND TH.L. RESULTS

The Australian College of Theology results for last year's examinations for Scholar in Theology (Th.Schol.) and Licentiate in Theology (Th.L.), released this week, appear in full on Page 10.

Two students were awarded the Th.Schol. with second class honours.

They are the Reverend J. O. Rymer, who, until his recent departure for England, was chaplain at the University of



The Reverend G. Butler-Nixon. New England; and the Reverend S. P. G. Thangaraj of the Diocese of Singapore.

The Hey Sharp prize was awarded to Mr. J. H. Brady of Moore College, Sydney, who secured first class honours in the Th.L.

The John Forster Memorial prize for heading the list in New Testament Greek, went to Mr. G. G. Butler-Nixon, of St. John's College, Morpeth.

Two women were amongst those who secured second class honours in the Th.L.

They are Miss Marjorie McGregor of Ridley College, Melbourne; and Miss Janis Flinney of Moore College, Sydney.

MEMBERS OF FIVE DIOCESES DISCUSS CHURCH AND FAMILY LIFE

FROM A CORRESPONDENT

Newcastle, January 25

"Church and Family Life" was the theme of the Five Dioceses' Summer Conference, held at the new Diocesan Centre at Morpeth, in the Diocese of Newcastle, from December 28 to January 4.

Ninety-two people from the Dioceses of Armidale, Grafton, Bathurst, Canberra and Goulburn, and Newcastle, spent these days in urgent discussion of numerous aspects of this theme.

Plans for the conference had been discussed by members of all five dioceses, and the actual arrangements were made by a committee from the Diocese of Newcastle.

The clergy, Church leaders, youth leaders, Sunday school teachers, and members of parishes spent the first three days in a Christian Community Conference, under the leadership of Mr. V. K. Brown, the director of the General Board of Religious Education.

Seventy-eight people were able to remain for the rest of the conference.

The Bishop of Newcastle, the

Right Reverend J. A. G. Housden, was chairman, and the Reverend P. A. S. Harrington (Brother Peter of the Brotherhood of the Good Shepherd), was chaplain.

The parish church of St. James, Morpeth, was made available to the conference for its services.

Leaders for the groups concerned with Bible study, doctrine, and discussion, came from many spheres of the Church's life.

The Bishops of Armidale and Bathurst helped to direct the thinking of those present.

The State Secretary of the Australian Board of Missions, the Reverend N. J. Eley, the Reverend A. P. Bennie, the Reverend G. D. Griffith, and the Reverend J. N. Bagnall, conducted various study groups.

Six graduates of St. Christopher's College had charge of

special method groups, and the Reverend D. N. Shearman contributed to the earlier Christian Community Conference.

Some features of the discussions were the new trends in education, promotion in the Church, the latest developments in the mission fields, and a special group for clergy considered Christian education.

Evenings were devoted to a series of addresses on the theme of the conference, and the chaplain conducted regular meditations.

As hostesses, Mrs. J. A. G. Housden and Mrs. H. Arkell saw to the smooth running of the whole life of the conference.

Strengthened ties between members of these five dioceses, and the fresh knowledge and enthusiasm with which they returned to their homes, vindicated the labours of those who had made it possible.

BRITISH BISHOPS ON ANTI-SEMITISM

CHURCH LEADERS CONDEMN THREATS AND PROPAGANDA

ANGLICAN NEWS SERVICE

London, January 25

Church leaders throughout Britain joined in the general condemnation of anti-Semitism in Europe in January.

The Archbishop of Canterbury, who is a president of the Council of Christians and Jews subscribed to a statement by the joint presidents to welcome the efforts of the West German government to root out anti-Semitism.

The statement said: "We can do no less than condemn in the most forthright terms every expression of anti-Semitism which, whenever and wherever it occurs, is a threat, not to Jews only, but ultimately to the whole community."

"So far as this country is concerned, we have been deeply disturbed by reports of the defacing of synagogues and churches with anti-Jewish slogans, and of anonymous threats against individual members of the Jewish community."

"We appeal, therefore, for three things.

"First, that Christians should openly express their sympathy with their Jewish brethren, especially in those places where the Jewish community may be directly involved."

"Secondly, that all possible influence be exerted against any extension of the outbreaks."

"Finally, but by no means least, that all should apply themselves with renewed vigour to the long-term task of uprooting the widespread underlying prejudices which provide such fertile soil for extremist agitators of all kinds."

The executive committee of the London Society of Jews and Christians, of which the Chancellor of St. Paul's Cathedral, Canon Marcus Knight, is a co-chairman, passed a resolution expressing abhorrence of anti-Semitism.

The resolution urged the Federal German Government and

local authorities to take swift and resolute action to bring to justice the culprits as well as to counteract this evil and dangerous trend through legislation and, above all, education.

The Archbishop of Wales, the Most Reverend Edwin Morris, said in a sermon that it was a shocking commentary on modern civilisation that the spirit of racial pride and animosity had once more reared its ugly head.

The Bishop of Chichester, the Right Reverend Roger Wilson, commenting on the desecration of a Jewish cemetery at Brighton, said that all Christians would share feelings of disgust at this action — which was mean and despicable.

OPPOSITION TO MARRIAGE LAW

ANGLICAN NEWS SERVICE

London, January 25

The Bishop of Kimberley, the Right Reverend John Boys, protested on January 15 against the South African government's apartheid legislation affecting marriage.

At a race relations congress in Durban, he urged Anglican clergy not to officiate at further marriages, as a protest.

The new regulation discriminates between white and African clergymen, and makes the African priests responsible to the Department of Bantu Administration.

"In principle," said Bishop Boys, "this regulation means that some of my clergy are second-class clergy and the marriages they solemnise are second-class marriages in the eyes of the state."

"The Christian doctrine of marriage has nothing to do with race at all."

A commission has been set up to inquire into the solemnisation of marriages by Anglican clergy in the Union of South Africa.

The commission is to prepare the way for considered action.

NEW BISHOP OF GIBRALTAR

ANGLICAN NEWS SERVICE

London, January 25

The Vicar of St. Mary Abbots, Kensington, the Reverend S. A. H. Eley, has been appointed to be Bishop of Gibraltar.

He will succeed the Right Reverend T. B. Craske, who has become Moderator of the Central Advisory Council for the Ministry.

Mr. Eley was educated at Leeds University, and trained at the College of the Resurrection, Mirfield.

He was ordained in 1924, and, after holding several curacies, was appointed a prebendary of St. Paul's Cathedral in 1944, and senior chaplain to the Archbishop of Canterbury in 1946.

He has been Vicar of Kensington since 1948.

LONDON DIRECTOR OF STEWARDSHIP

ANGLICAN NEWS SERVICE

London, January 25

The Bishop of London has set up a diocesan committee for Christian Stewardship and Planned Giving.

He has appointed the Vicar of St. Paul's, South Harrow, the Reverend A. J. Tanner, as full-time director.

Mr. Tanner is expected to take up his duties at the end of January.

C.A. LEADER RESIGNS

SECRETARY AND BOARD DIFFER

ANGLICAN NEWS SERVICE

London, January 25

The chief secretary of the Church Army, the Reverend E. W. Carlile, resigned on January 15.

Mr. Carlile said: "I would like to make it quite clear that the reason I am leaving the Church Army is because of a disagreement with the board regarding the kind of constitution which is desirable for the society."

He intends in the next few months to write a short account of the history and objects of the Church Army.

Mr. Carlile, a grandson of the late Prebendary Wilson Carlile, founder of the Church Army, has been on the board of the Army since 1939.

He became honorary assistant secretary in 1946.

He was commissioned as chief secretary by the Archbishop of Canterbury in 1950.

During his term of office, he travelled widely in Britain, and also took an interest in developing the work of autonomous daughter societies in Australia, New Zealand, Canada and the United States.

Mr. Carlile commissioned the first African Church Army officers when the Army's new community centre and training college was founded at Nairobi.

WAR ON WANT EXHIBITION

ANGLICAN NEWS SERVICE

London, January 25

An international exhibition was held last week at Westminster, sponsored by the War on Want Trust.

The president of the exhibition is Countess Mountbatten of Burma.

She wrote in the souvenir programme: "This great international exhibition lends strength to the appeal for refugees made during World Refugee Year."

"It also points the way which will end the great evil of world poverty."

"If every refugee were settled to-morrow, this evil would remain."

"One third of the world's people are starving."

"In an age of great technical development we cannot regard this position as no concern of ours."

Speakers at the exhibition included Father Trevor Huddleston, C.R., Mr. Mark Bonham Carter, Mr. Philip Noel Baker, 1959 Nobel peace prize winner, Miss Janet Lacey, director of Inter-Church Aid, and the Bishop of Sheffield, the Right Reverend L. S. Hunter.

CHAPLAINS TO U.S. PRISONS

THE "LIVING CHURCH" SERVICE

New York, January 25

United States clergy may now be trained in clinical pastoral work in Federal prisons.

The U.S. Bureau of Prisons, in an agreement made with the National Council of Churches, will now make available certain chaplains' salary items to interested clergy.

Applicants will be employed by the bureau.

The new arrangement may reduce the present shortage of chaplains to institutions.

There are at present about twenty chaplains regularly employed by the Bureau of Prisons, none of whom is an Episcopalian.

INVALID

ANGLICAN NEWS SERVICE

London, January 25

The Bishop of Bath and Wells, the Right Reverend H. W. Bradfield, who is in hospital recovering from a heart attack, is making satisfactory progress but will be unable to leave hospital for a few weeks.

REFUGEES ARE STILL COMING

W.R.Y. NEEDS MORE SUPPORT

ECUMENICAL PRESS SERVICE

Geneva, January 25

The World Council of Churches asks member Churches to continue and strengthen their support of World Refugee Year.

An appeal was issued at the quarterly meeting in Geneva of the twelve-member administrative committee of the W.C.C.'s division of Inter-Church Aid and Service to Refugees.

The 172 member Churches have already contributed 700,000 dollars to the support of the Division for World Refugee Year.

However, additional support is required if the W.C.C. is to fulfil its continuing responsibilities to tens of thousands of refugees who daily look to it for help.

There are also increased opportunities for co-operation with governmental projects of resettlement, integration and welfare care.

The appeal said that governmental agencies are largely dependent upon voluntary agencies for field work.

One of the largest voluntary agencies the World Council is supporting 60,000 refugees who require immediate help.

During 1959 it helped resettle a total of 11,647 refugees from 25 countries in new homes in 38 countries.

The division also provides for refugees still living in camps or in countries of first asylum.

This includes direct material aid, pastoral care, recreation and kindergarten projects, vocational training and language classes, summer camps, medical aid and other help.

Thousands of refugees continue to arrive daily, the appeal said, and require the help of the Churches.

"In such a service, especially to those for whom migration offers no possible solution to their problem, the hands of Christian fellowship and the ministries of the Church gain added meaning."

CANADIAN FLAG IN CEYLON CATHEDRAL

ANGLICAN NEWS SERVICE

Ottawa, January 25

The flag of the Anglican Church of Canada now hangs in the chapter house of the Anglican cathedral in Kurunagala, Ceylon.

Canadian Anglicans gave funds for the construction of the chapter house when the Bishop of Kurunagala, the Right Reverend H. L. J. De Mel, visited Canada in 1956.

The chapter house and the nave of the cathedral were consecrated on January 22.

The Canadian ambassador, Mr. N. Cavell, broke the flag to the Canadian national anthem.

ASSISTANT BISHOP FOR BORNEO

FROM OUR OWN CORRESPONDENT

Kuching, January 25

The Reverend James Wong will be consecrated in St. Thomas' Cathedral, Kuching, on February 3.

As Assistant Bishop of Borneo, he will minister to the Chinese congregations throughout the diocese, from his headquarters at All Saints' Church, Jesselton.

The consecration will take place while the Council of the Church of South East Asia is in session in Kuching.

MONEY FOR JAPAN

THE "LIVING CHURCH" SERVICE

New York, January 25

The Diocese of Olympia has sent a cheque for 1,500 dollars to the Diocese of Kobe to help rebuild typhoon-damaged churches.

Kobe is the companion diocese of Olympia.

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CANBERRA FAREWELLS GOVERNOR-GENERAL

BISHOP BURGMANN PREACHES

"Sir William knows what it is to endure hardship in difficult places, and we realised very early in his time amongst us that we would hear from him what he believed to be the truth, whether it was pleasant or not."

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, paid this tribute to Sir William Slim in St. John's Church, Canberra, on January 24.

"We liked that from him, because he had fully earned the right to speak, and we were glad to listen," said Bishop Burgmann.

The bishop was preaching on the last occasion when the Governor-General and Lady Slim were present at their parish church, after their six and a half years in Canberra.

"Their names are permanently associated with many of our Church buildings," the bishop said.

In asking them to convey loyal and affectionate greetings to Her Majesty the Queen, Bishop Burgmann reminded the congregation that it was in that same church that the Queen and her husband had worshipped, during their visit to Canberra.

As his text, the bishop took the words of Moses in farewell to the tribes of Israel: "Therefore choose life, that both thou and thy seed may live."

Bishop Burgmann warned his listeners of the fatalism that threatens society when, as individuals, its members face the possibility of wholesale extinction.

He urged churchpeople, as members of the Christian society, to greater personal dedication and discipline, as the only way of winning what is essentially warfare on the spiritual plane.

"The Christian believes that he is in the world to win life and abundant life for the present and succeeding generations," he said.

It was from this challenging address that the bishop turned, to make his farewell to the departing Governor-General and his wife.



The retiring Governor-General, Sir William Slim, and Lady Slim, seen with the Archbishop of Sydney and the Dean of Sydney at the farewell service in St. Andrew's Cathedral last month.

BATHURST PAINTING MAY PROVE AN "OLD MASTER"

FROM A CORRESPONDENT

Bathurst, January 25

A painting of the Last Supper, which was given to All Saints' Cathedral here forty years ago, may prove to be an "old master."

An expert, Professor M. Feuring, called in by the bishop, the Right Reverend E. K. Leslie, to restore the picture, said last week that it was probably worth more than £15,000.

The painting, which has been hanging in the Warriors' Chapel, was given to the cathedral by the then Rector of Rockeley, the Reverend J. Hipp.

"I have no hesitation in saying that this painting is one of considerable age, importance and value," Professor Feuring said.

He was formerly Professor of the Academy of Fine Arts in Warsaw.

He said: "There is a signature, in clear letters, 'Br. Roman—A. 1650'."

EMINENT ARTIST

"The signature belongs to the Spanish painter, Bartolome Roman, born in Madrid in 1596 and who died there in 1659."

"He was first a scholar of Vincenzo Carducci, but finished his education in the school of Velasquez."

"He was an eminent painter of history, and executed several considerable works for the Church of the Franciscans at Alcala de Los Henares."

"Judging from the biographical dates, the painting was exe-

cuted nine years before his death when he was 54 years of age and probably at the top of his creation."

The painting was brought to this country from the United States.

Cathedral authorities observed

some time ago that the paint was peeling, caused by the peeling of a varnish which had been superimposed.

A copy of the work has been painted by a Bathurst artist as a memorial to the late Bishop M. d'Arcy Collins.

A WELL-KNOWN ORGANIST FOR BRISBANE CATHEDRAL

FROM OUR OWN CORRESPONDENT

Brisbane, January 25

Mr Robert K. Boughen was appointed last week by the Chapter of St. John's Cathedral, Brisbane, to be the new organist and director of the choir at the cathedral.

He succeeds Miss Louise Grimes whose resignation takes effect on January 31. Mr Boughen will commence his duties at the cathedral as from February 1.

Mr Boughen, who was born in Brisbane, was educated at the Church of England Grammar School, East Brisbane.

He is married to the well-

known pianist, Christine Whyte; they have three children.

He served for four years in the Citizen Air Force as a pilot in No. 23 (City of Brisbane) Fighter Squadron.

Mr Boughen took organ lessons from a former cathedral organist, Mr George Sampson; and the present city organist, Mr A. Day.

He has taught at the Queensland Conservatorium of Music for two years.

For the last eight years he has been the accompanist for the Queensland State and Municipal Choir, and as such has played the organ with the Queensland Symphony Orchestra under various celebrity conductors.

Mr Boughen is well known for his broadcasts over the A.B.C. with his string ensemble.

He has also been giving weekly organ recitals in the City Hall for the council for the last six years.

BISHOP NEWBIGIN FOR SYDNEY

The Primate, the Most Reverend H. R. Gough, will preside at the opening session of the clergy seminar at Wesley College, University of Sydney, on February 18 and 19.

Bishop Leslie Newbigin, who is coming to this country for the National Conferences of Churches in Melbourne, will lead the seminar.

Bishop Newbigin, formerly of the Church of South India, is the general secretary of the International Missionary Council.

The Primate has expressed the hope that many Sydney clergy will attend.

Clergy are asked to notify the Reverend M. O. Fox, 11 Campbell Street, Balmalm (telephone 82-1170) by February 8 if they wish to attend.

BERLIN BISHOP AT COVENTRY

ANGLICAN NEWS SERVICE

London, January 25

The people of Germany were surprised and ashamed at the outbreak of anti-Semitism, the Evangelical Bishop of Berlin, Dr Otto Dibelius, said at a Press conference at Coventry last week.

"My experience is that 99 per cent. of Germans are not able to hate," he said.

"There is no hatred against other nations, Jews, Communists or any other people."

He supported Dr Adenauer's advice to Germans to give a "good thrashing" to anti-Semitic rowdies.

"I agree with Dr Adenauer but I would emphasise he is a statesman and I am a bishop."

"It is the duty of the State to punish people; it is the duty of the Church to convert them to another state of feeling."

He had no real explanation of the anti-Jewish feeling.

There was a feeling that the explanation might be psychological and that those involved were trying to attract the attention of the public or see their names in the Press.

DETROIT PREPARES FOR CONVENTION

THE "LIVING CHURCH" SERVICE

New York, January 25

Plans are well under way for the sixtieth General Convention of the Protestant Episcopal Church in the U.S.A. to be held in Detroit in September, 1961.

Some twenty thousand people are expected to attend the convention.

The committee of the Diocese of Michigan will spend up to \$30,000 on the convention, to be supplemented by up to \$25,000 from the National Council.

A cheque account has been opened, a seal for the convention designed, stationery printed and committees appointed.

Headquarters for the convention will be Detroit's new Cobo Hall, with nine acres of floor space so that all meetings, committee rooms, exhibits, eating and parking facilities may be under the same roof.

TRIBUTE TO AUTHOR

FROM OUR OWN CORRESPONDENT

Melbourne, January 25

A public memorial service for the writer, Nevil Shute, was held at St. Paul's Church, Frankston, on January 20.

The address was given by the Bishop Coadjutor of Melbourne, the Right Reverend J. D. McKie.

Lessons were read by Mr Lindsay, M.P. (Flinders), and Major-General Sir Kingsley Norris, and the service was conducted by the Vicar of St. Paul's, the Reverend A. G. Church.

Although many people knew of the late Nevil Shute as the writer of many best sellers, his name has been more prominent recently as the author of "On The Beach," the screen version of which is being shown at present.

Nevil Shute Norway (for he wrote under his Christian names) lived at Langwarren, on the Mornington Peninsula, and died suddenly quite recently.

His funeral was private, and was conducted by the Right Reverend J. D. McKie, Bishop Coadjutor of Melbourne.

N.G. MISSION STUDENT TEACHERS PASS EXAMS

FROM OUR OWN CORRESPONDENT

Port Moresby, January 25

The 1959 teacher training courses of the Anglican Mission in New Guinea have been particularly successful.

Results should help to silence some of the more outspoken critics of missionary activity.

S. Aidan's teachers' training college at Dogura was the only training centre in the Territory where all the candidates for the "B" registration certificate passed.

Sixteen candidates sat for the "B" certificate from S. Aidan's. The prior qualification for "B" course entrance is the completion of standard nine.

A mission candidate, Mackenzie Daugi of Gona, who is a teacher at the Martyrs' School, received the highest marks of any "B" candidate in the Territory.

Another Anglican Mission candidate gained third place in the Territory.

Twenty-nine candidates gained their "A" registration certificates.

The Reverend George Ambo of Gona, who has been appointed headmaster at Boianai, Eastern Papua, gained the highest marks in the Territory.

This year an intending teacher from the Mission will begin the "C" course (prior qualification, Queensland Junior).

Another mission candidate will be completing his Queensland Junior in Australia, and hopes to go on to his Senior.

Many candidates have qualified for the "A" and "B" courses this year.

S. Aidan's College now has new and attractive permanent buildings, which will improve living conditions and facilities for study, instruction and demonstration work.

CONDITIONS FOR USE OF NEW PRAYER BOOK

ANGLICAN NEWS SERVICE

Toronto, January 25

The Canadian House of Bishops has laid down three conditions to the use of the Prayer Book approved by the General Synod last year.

The revised book may be used when the congregation has been adequately supplied with copies.

The service for the anointing of the sick may be used by a priest only if he has received prior permission from his bishop.

Clergy are free to use the occasional prayers and the new collects, epistles and gospels from the revised book, even when the congregation is not provided with the book.

The new book will not become the official Prayer Book of the Anglican Church of Canada until the canon so designating it is confirmed at the 1962 General Synod.



The Reverend J. O. Rymer who secured his Th.Schol. with second class honours in the Australian College of Theology results announced this week.

THE FAREWELL TO BISHOP MCKIE

(Continued from Page 1)

huge bowls of flowers, and the flag of St. George, flanked by the Union Jack and the Australian Ensign.

Before the speeches began, Clemence Woods presented Mrs. McKie with a sheaf of flowers. The archbishop paid the first tribute to the bishop, and offered his congratulations to the Bishop of Coventry for such a successful aftermath of a short visit to Australia.

He said that Bishop McKie's departure meant that we shall all miss a friend, a family, and a bishop; in fact, he agreed with THE ANGLICAN, which wrote of Bishop McKie's new appointment under the title, "What Have We Done To Deserve This?"

Because of what Bishop McKie has meant to the Church in Australia, we can send him away with gratitude for his service in many directions.

Mrs. G. H. Codrington then spoke on behalf of the Fellowship of Clergy Wives, and mentioned that if the Fellowship had been consulted about the matter, it could not have chosen a better ambassador than Mrs. McKie.

She then presented Mrs. McKie with a writing case. In a brief speech, Mrs. McKie expressed her thanks most charmingly.

The next speaker was Archdeacon Williams, on behalf of the clergy. He claimed a closer association with the bishop over the last fourteen years than other clergy, as his own appointment had followed so closely upon the bishop's.

He referred especially to the academic qualifications and keen mind of Bishop McKie, and ranked him with two of Australia's greatest theologians, Bishop Stephen and Bishop Hart.

The archdeacon spoke, too, of the "McKie loyalty" as proverbial in the diocese.

At the conclusion of his remarks, Archdeacon Williams departed from the agenda (in his own inimitable way) to ask Jennifer McKie to receive three books, for herself and two younger sisters.

PRESENTATION

The final speaker was the Advocate, Mr. Keith Turner, who spoke briefly on behalf of the laity, claiming that lay people generally regarded the bishop as an intellectual leader, with great ability to pass on his learning to others.

Archbishop Woods then made a presentation on behalf of all church people of the diocese. A permanent tangible token was a landscape by the well-known

artist, Len Annois, "Coast Near Lorne" and this was accompanied by a cheque for more than £700.

Bishop McKie expressed thanks for the gifts and what had been said. After referring to his association with the diocese, he humorously defined the job of an assistant bishop as a funny mixture, so that if an assistant bishop ever makes a statement on any matter he sees the same surprised look on people as must have been seen on Balaam on one celebrated occasion.

He had a great appreciation of the parish clergy, and was thrilled by the vitality of the awakening laity. He was glad that Melbourne, the second largest diocese outside England, was not a party diocese; in fact, in the one year he had addressed both the Parker Union and the Australian Church Union, and said the same things to both!

He felt he was fortunate in his new sphere of work, but had many friends in this diocese, and he would maintain links with it.

The archbishop closed proceedings with a prayer, and many friends took the opportunity of saying a personal farewell to Bishop and Mrs. McKie. With their family, they left for England to-day.

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See rates on page 12

THE ANGLICAN

FRIDAY, JANUARY 29, 1960

WHIFF OF THE DARK AGES

The recent resurgence of anti-Semitism in Germany, and its sequence of swastika-daubing in other parts of the world, have horrified Christians everywhere. Those who put their faith in progress have been shocked at the reappearance of a movement they believed to be crushed — as shocked as if the corpse sprang up after the funeral. Those who discuss at such length how Christianity can be made "relevant to the modern world" — the "saints at sixty miles an hour," as the MOST REVEREND JOOST DE BLANK describes them — have been upset by the reappearance of a movement which belongs essentially to the Dark Ages.

It is time to consider again what the Christian attitude to the Jew should be, and to declare unequivocally the Church's opposition to Nazism or any other form of political absolutism. In any dispute, a Christian must support those who are theists, even if they belong to mistaken religions, like Moslems and Jews, against those who are "anti-God."

One of the most shameful parts of the history of the Church has been her oppression of the Jews; in these more tolerant days we can acknowledge that they follow faithfully what they know of the truth.

Because we acknowledge this we should condemn anti-Semitism and attack the roots of the movement. These include racial prejudice, nationalism and harmful propaganda. Since the Nazi movement twenty years ago the numbers of Jews in Europe have fallen by millions through the Nazi slaughter and through the creation of the State of Israel, and so economic oppression cannot be any longer a cause of anti-Semitic feeling.

As racial prejudice, anti-Semitism is linked with riots and demonstrations all over the world, with Little Rock, with Notting Hill, with Mau-mau, with anti-American feeling in Japan, with anti-Chinese feeling in South-East Asia, with apartheid in any form. Racial prejudice is un-Christian. What would Australian tolerance of foreigners be like if our numerical racial superiority were threatened?

As an aspect of nationalism, anti-Semitism is linked with anti-religious demonstrations in other countries that want independence. Germany has re-armed, is restless under Allied forces, is building up material resources, and Nazism provides a pseudo-religious nationalist creed.

However, there is no reason to suppose that Nazism would spread beyond the fanatic and lunatic fringe without propaganda, or that anti-Semitic incidents outside Germany would occur without international publicity. Propaganda which has falsified German history is responsible for anti-Semitism, and counter-propaganda can cure it. It is a tool that the Church must learn to understand and to use responsibly.

A Captain Departs

We Australians are quite different from the English, the Americans and New Zealanders. Unfortunately, in one way, we share a common language and certain political and cultural traditions, and these are so strong and obvious that they hide from most people our underlying differences. If few Australians manage really to get inside the English or American skin, as it were, then even fewer Englishmen manage really to get inside ours. Leaving aside short-term visitors like Mr J. B. PRIESTLEY, whose brilliant and penetratingly accurate summaries of Australia are as valuable as those of Dr IVY are laughable, it is a matter of common experience that very few Englishmen who come to this country late in life ever really come to know us, and that even fewer of those who do can "get away with" any criticism, however justified or constructive.

The most conspicuous exception to the general rule has been FIELD MARSHAL SIR WILLIAM SLIM. His departure this week closes the most solidly successful governor-generalship we have seen since Federation. Not in England herself, or in any Dominion, since the time of the first Elizabeth, has any monarch or viceroy adhered more scrupulously to his constitutional rôle while yet remaining an outstanding personality in his own right. An active and worshipping Anglican himself, SIR WILLIAM has set before us all the best in the Anglican tradition, in public and private life. By precept and example, with LADY SLIM, he has done more than many an Australian to strengthen those foundations upon which alone this nation may safely build.



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

Thoughts On Mr Casey's Peelage

The conferment of a life peerage on the Minister for External Affairs, Mr R. G. Casey, is an interesting innovation, as he is the first Australian singled out for this honour — and, indeed, the first Commonwealth citizen outside Great Britain since this type of peerage was created about two years ago.

As the announcement came without any preliminary indication, it may be some time before there is a mature Australian point of view on the elevation of distinguished citizens in this unusual way.

As far as Mr Casey is concerned, most unbiased political observers would be ready to agree that he is a very suitable recipient for such an honour.

The jibe by the deputy (and prospective) leader of the Labour Party, Mr Arthur Calwell, that Mr Casey's spiritual home has never been in Australia, was ill-deserved. Mr Casey has served Australia well in many roles, particularly as Minister for External Affairs for the past eight and a half years. That was a job which could not effectively be performed by staying in Australia, as Dr Ewart's own experience in the office in a Labour Government also proved.

But, politics apart, any Australian who has Mr Casey's record as a soldier, qualifies with me as a man whose spiritual home certainly is in Australia.

Now, I don't believe Mr Casey to be a paragon of all the Ministerial virtues. I believe that he has been fortunate in his opportunities.

And I'm not starry-eyed about the value that will accrue to Australia through another of our nationals joining several already in the House of Lords. Indeed, I view Mr Casey's peerage as essentially a personal honour.

Not everyone could accept such an honour, which involves at the least the expense of frequent travel round the world and residence in London from time to time. The Prime Minister, Mr Menzies, has said that he visualises very few similar honours being awarded. As well as worthiness in the recipient of the honour there must, at this distance from London, be sufficient wealth to sustain it.

Frankly, I think honours (particularly knighthoods), have been too lavishly distributed in Australia. I see no reason why heads of Federal departments should be so honoured merely for doing an efficient, conscientious job. And in South Australia in particular, too many State Ministers, in my view, are knighted.

I see much to commend in the Canadian custom of not making recommendations for such honours. Many years ago protests were made against what was called the creation of a "bunyip aristocracy" in Australia. While acknowledging that many worthy men and a few worthy women are recommended for honours, it can hardly be gainsaid that many others have not been worthy of such preferment.

However, the steady proliferation of honours twice a year means that, even if a stand is ultimately taken against them, it will be many years before

CHURCH CALENDAR

January 31: The Fourth Sunday after the Epiphany.
February 2: The Purification of the Blessed Virgin Mary.
February 3: S. Blasius, Bishop and Martyr.
February 5: S. Agatha, Virgin and Martyr.

Australia is without titled people.

Getting To Grips With Alcoholism

Alcohol never lacks its apologists in Australia, as witness the attempts (particularly in a section of the Press) to pour scorn on recent observations by an American doctor, who seemed genuinely appalled in particular by drunkenness among women in Sydney. But the doctor stuck to his guns and seemed to me to be much more convincing than his critics.

An even more telling indictment against the abuse of alcohol was delivered this week by a Sydney magistrate, Mr A. B. Debonham, who sits in Central Court.

He told the Institute of Scientific Studies for the Prevention of Alcoholism that in 1958, only 25 street offences cases out of 2,321 were not associated with drink and in 1959, only 41 out

of 3,146. The figures, apparently, are for Sydney.

Many social workers for the Churches could doubtless quote similar figures to show the moral ruin wrought by excessive drinking. I heard the figure of 300,000 quoted the other day as the number of alcoholics in Australia. How authoritative it is I have no means of knowing. But if it is anywhere near the mark, it emphasises the dreadful extent of the problem.

But many Australians who could not be classed as chronic alcoholics, still drink unwisely, particularly when their over-indulgence could cloud their judgement as motorists and imperil the lives of other people.

The New South Wales Government has intimated that it will introduce legislation this year, dealing with blood tests for alcohol in the case of motorists alleged to be under the influence. But if such tests are not to be compulsory, they do not seem likely to accomplish much.

While reform of alcoholics is a medical problem, punishment of drunken motorists must be stiffened if our roads are to be made safer. There are too many other hazards without the complication of drink-muddled drivers.

The Rector And The Noisy Aircraft

It is a nice point, I suppose, whether one should hold office in an organisation when one does not agree with everything about it.

Rather a novel aspect of this not very new problem has arisen in the case of a Suffolk rector who complained in his parish magazine about the noise made by American aircraft in the district — and was then asked to resign his chaplaincy to the Royal Air Force at Mildenhall, from where, presumably, the aircraft which annoyed him, operated.

Apparently the rector, the Reverend W. H. Donovan, of Eriswell, did resign the office. But he seemed to me to have an effective last word or two when he wrote in his parish magazine: "Could not noise barriers be built at the aerodrome or silencers placed in the aircraft so that we can occasionally hear the robin sing or the chatter of a sparrow? Or must we, as heathens in our blindness, bow down to jet and steel?"

—THE MAN IN THE STREET.

CLERGY NEWS

CAMPBELL, The Reverend K. W., Rector of S. Thomas', Auburn, Diocese of Sydney, to be Rector of S. James', Pitt Town, in the same diocese.
DAUNTON-PEAR, The Reverend R. D., Vicar of S. Philip's, Hove, Diocese of Chichester, England, to be Vicar of Tamworth, Diocese of Armidale.
DAVIES, The Reverend D. P., formerly of the Diocese of Kalgoorlie, was instituted Rector of Gnowa-gurup, Diocese of Bunbury, last month.
DAVIS, The Reverend D. G., Organising Secretary of the Board of Education, Diocese of Sydney, to be Curate-in-charge of the new Provisional District of Christ Church, St. Ives with Terrey Hills, in the same diocese.
HANNON, The Reverend J. F., Rector of Adelaide, Diocese of Canberra and Goulburn, to be a full-time Chaplain at S. Vincent's Hospital, Diocese of Melbourne.
HARRIS, The Reverend L. J., formerly Rector of S. Stephen's, Lidcombe, Diocese of Sydney, has been appointed Chaplain at the Royal Prince Alfred Hospital, Sydney, as from January 1. His address is now 21 Clements Street, Five Dock (telephone WF 6448).
HOWELLS, The Reverend V. P., Archdeacon of Bunbury and Sub-Dean

ONE MINUTE SERMON

THE SENSE OF GUILT

GENESIS 3: 1-8

Man is not designed merely to cultivate and keep the Garden. There are in him capacities of moral and religious attainment which must be exercised and developed and of course tested. Man is therefore commanded to avoid some things as well as to accept others.

The Tree of Life is in the garden to be accepted. The tree of knowledge of good and evil should be avoided. Little children have not the capacity to distinguish between good and evil, therefore the Tree of Life is the important tree for Adam and Eve.

However, Satan approaches the woman who had not herself actually heard the prohibition (2:16) though she obviously knew of it. How wily is Satan! "It is not on your account God wants you to abstain, it is on His own, lest you become like Him" adroitly suggests Satan.

Then he presents the immediate benefits, food, beauty, wisdom, but keeps out of sight the ultimate result, which is death. This of course is the secret appeal of every temptation, some immediate pleasure or reward and within it is also the pride which makes us desire to handle life ourselves instead of living in an utter dependence upon God.

So Eve looks and listens, and eats and gives her husband to eat — for though woman is called the weaker vessel, man has ever been an easy prey to the pleadings and fascination of womanhood. In a moment they pass — as we all pass in time though not so suddenly — from the innocence of childhood to the knowledge which belongs to adult years. The sense of guilt betrays itself quite soon.

But may we spend a moment on this subject of temptation? It reveals itself always in the same three forms. There are but three temptations, more than enough for us mortals. Look up Joshua 7:21 and note the temptations of Achan — I saw, I desired, I took; or look up the temptations that came to our Blessed Lord — the stones that could produce food, the Kingdoms that made for pride, the startling act that would win applause.

And finally read S. John's account of temptation in I. S. John 2:10. "For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life is not of the Father but of the world."

Jesus won through His temptations by looking beyond the offered pleasures and rewards to God the author of all. Eye lost through concentrating on the content of temptation, so did Achan and so often do we. The answer lies in Hebrews 12:2, "Looking away unto Jesus."

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 writers' names are appended for publication. Parts of some of the following letters may have been omitted.

"PIETY" JUMPS IN THE LAKE

THE "ADOLESCENT PROBLEM"

TO THE EDITOR OF THE ANGLICAN

Sir,—Your brilliant leader of January 15, offers the Church long-awaited good sense about the "adolescent problem." May the Young Anglican Fellowship have the best of luck with its job.

The problem is usually seen the wrong way around. Adolescents do not "break away"; they have been excluded.

Western societies usually accord them little respect and no reliable status. In effect, they say, "For a few years you are outside the social scheme." The natural reply is, "All right, shut us out—we are only trying to grow up and be like you—so now you can jump in the lake."

The Church unfortunately adopted this attitude, but then it did even worse, for, apart from its fixed services, it too often expected young people to accept whatever ready-made provisions it offered—"Take what we offer, or you're no good." No takers.

If you wish to catch people's interest, and teach them anything, you must start where they are. There is nothing inherently vicious in rock-an-roll and expressive dancing. Perhaps it is a form of aesthetic exercise; they won't smash the place up. It is the only form of music understood by great numbers. Why not let them have it?

At about 15½ years, there is keen interest in the controversies of the day. This is essential, because the solutions of these debates are the basis of the ways of life of the next 30 years. If adults could observe some of the discussions they would never dare "talk down to" them again. They are amazingly responsible. If it is the rector's aim to exclude all controversy—as some have told me—he is excluding at least all the youngsters who have any fire in them. Encourage it, and he will get them.

Only "piety" stands in the way. Really, it is no more than empty, fearful, conventionalism, and that hasn't a place in the Christian way.

It is necessary to think of the whole adolescent group, get rid of adult condescension, which is so terribly transparent, and get them all participating in the full-length community of the parish. Give them responsible jobs, not in relatively pointless organisations, but in the Church itself.

Forget "delinquency," which is a technical term with varying local meanings. Adolescents do millions of things—like adults—and only those who are betrayed by the social circumstances of their actions, and roped in by law, procedure, local custom, recent events, and the eagerness of authority are labelled "delinquent."

All those things vary from place to place and time to time. But everywhere all the time, except around some wiser adults, all adolescents are more or less excluded.

There is a resource in wiser adults, which parishes might try to use. If you ask youngsters if they have ever known an older, even elderly, person, whom they liked, because it seemed easy to be good in their presence, you will find that most have.

It is suggested that such folk might be encouraged to gather about them informal, unnamed spheres of influence, like unofficial godparents. Avoid publicity and organisation. They are

too often declarations of social bankruptcy. Such folk know most escapades are unimportant, and by not being shocked dissipate the motives. Far too little use is made of elders; the society has cut off its head. The young appreciate true maturity.

All power to the Y.A.F. in dredging the Church out of the lake it should never have got into. In place of "piety," let us have piety, true spiritual vitality releasing love.

Yours, etc.,
(The Reverend)
H. W. BAKER.
Parramatta, N.S.W.

THE PARSON'S FREEHOLD

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend J. P. Stevenson has done well to draw attention to the Parson's Freehold and Canonical Obedience (The Anglican, January 15). There has always been the tendency that the Church and Churchmen will be conformed to this world, and to-day it is stronger than ever because inventors and promoters have made this World outwardly so unlike that of our fathers that many believe that knowledge of the past is useless and respect for our forefathers childish, if not dangerous.

It is more useful to-day than ever to make clear that the Church is one Body and one Family of which the members now militant on earth are a small part. Of course those now in the world must make changes to suit their own times, but they must do so in the light of the Holy Ghost has done since He was first sent into the Church.

So it is necessary to know how He made the Parson's Freehold. For five centuries all the Church's income came to the diocese and was divided up between the clergy, the buildings and other expenses, and the poor. Then the practice began of granting *beneficia*, the right to the income of certain lands or other rights for life, to individual clergy. Then it became usual to give parish priests the income for life, or so long as they held their office, of all tithes and other sources of income in the parish. The word *beneficium* remains in our language only as an ecclesiastical term. In lay matters we say feud, fief, or fee. Canonists define a *benefice* as a *perpetual* right to receive the fruits of property of the Church or given to God, in respect of a spiritual office established by the Church's authority, and regard an office with such income annexed that is held at someone's will and pleasure as no true *benefice*.

While historically *benefices* came into the Church from the same causes as produced the feudal system of remunerating soldiers, magistrates and officials, they were accepted because they fitted in with the principle that ministers of the Gospel should live by it just as Jewish priests and Levites had no lands but lived on the Church's revenue.

At ordination a man gives his life to God in the Church and gives up his former profession, business or trade, and the Church must keep him. Hence it has been the rule of the Church from before the Council of Chalcedon that no man may be ordained without a title, i.e., a definite office to go to. The Third Lateran Council made the bishop keep a man ordained without a title till he found him one and this canon was remade from time to time in England and is now 33 of 1603.

It is only really effective when the title carries an income and is held for life. Otherwise we can get the scandal of the unemployed clergyman, forced to resume a secular life for no fault worthy of deprivation.

With the permanency of a *benefice*, also agrees 1 Cor. 7: 20, which expresses a principle of no use to the modern world to which the peace of God is quite past understanding. So much is the principle of life tenure terminable only for a serious offence part of the spirit of the Church that it is of full force

both in the Church of Rome and the Established Church of Scotland.

Canonical obedience is like military obedience. The charge under what used to be s.9(2) of the Army Act is "disobeying a lawful command given by his superior officer." A lawful command must not be contrary to the ordinary civil law and it must also be justified to the military law. To be effective an ecclesiastical superior's command must be justified by the canons. Mr Stevenson's archdeacon had power to summon him for some purposes but from all that appears in his letter the archdeacon's command was uncanonical and would not have justified the rector in leaving his parish.

I am, sir,
Yours faithfully,
F. D. CUMBRAE-STEWART.
Sandy Bay,
Tasmania.

TO THE EDITOR OF THE ANGLICAN

Sir,—It is with difficulty that one restrains one's tears at the predicament of the Reverend J. P. Stevenson who (according to the letter headed "Parson's Freehold" in your columns of January 15) was directed by his superior ecclesiastical officer (his archdeacon) to attend a "rally."

Apparently your correspondent finds it difficult to carry out the pledge he solemnly gave under oath "to pay due and canonical obedience" to his diocesan.

But surely his reprobation about parson's freehold—a thing unknown in Australia so far as my knowledge goes—has, like the flowers that bloom in the spring: nothing to do with the case?

One bows to Mr Stevenson's superior knowledge about conditions abroad, but even assuming that in England a writ of "praemunire" may issue (whatever that may mean in the 20th century, for I find it difficult to follow your correspondent in his flights into foreign tongues) . . . so what? Even more fearfully named writs may issue in China or Peru, but does or should, that mean anything in Australia?

Your correspondent quotes—"In England our church is established . . . here it is otherwise" (I am sorry he did not add "fortunately") and his, that is, the parson's relationship in civil law . . . should be clearly laid down . . .

Won't someone in authority gently tell your correspondent that the Crown (in 1895 I think), by deliberate act and intent, divested itself entirely of any and all control of the Church in Australia, and there is no relationship in civil law which a disgruntled parson or even a turbulent priest may invoke.

Moreover, if, as I understand is indubitably the case, a parson in Australia is self-employed it would indeed be difficult to sustain a claim for unlawful dismissal in any court, except perhaps the one described in Alice in Wonderland.

Yours etc.,
REGIONAL PEAGAMOVITCH.

TO THE EDITOR OF THE ANGLICAN

Sir,—Wycliffe shared what I take to be R.M.'s views about cutting of the gas, and recommended that a congregation dissatisfied with their priest should take the law into their own hands and stop paying his dues. This proposition was condemned by Councils at London (1382) and Constance (1415), and the condemnation was confirmed by the Act 25 Hen. VIII, cap. 19.

Our Draft Constitution makes provision for clerical (and episcopal) discipline that would have made a Renaissance pope feel queasy. Soon this instrument will become law. Let us hope that thereafter we shall hear no more of procedures that—in spite of statute—have sometimes gravely marred the Anglican tradition in Australia.

I am, etc.,
(The Reverend)
J. P. STEVENSON.
North Balwyn,
Victoria.

I'D LIKE TO KNOW . . .

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

Can a man be a Christian without going to church?

My questioner is a young Christian. The climate of opinion where he works, and where he enjoys his leisure is all against active allegiance to the Christian Church. In a measure of self-defence, he asks, "Can a man be a Christian without going to church?"

There are two sayings which come down from the early days of the Church. Both sound unduly harsh, but both enshrine a valid truth. "He who has not the Church for his mother, has not God for his Father." The other is, "Outside the Church there is no salvation."

Let's examine this age-old assertion that it is necessary to be actively linked with the Christian Church for spiritual health and progress.

The present century has seen a re-discovery of the purpose God has for the Church. I suppose it can be said we speak too much of the Church. Canon Bryan Green said in Australia only last year that he is troubled by much religious talk which over-emphasises the word "Church." Sometimes too little is heard of the Church's Lord.

For all that, the Church is part of the Gospel of God. Take, for example, the words of 1958 Lambeth, "We believe in one Holy, Catholic and Apos-

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

tolical Church which takes its origin not in the will of man, but in the will of our Lord Jesus Christ."

Divine in origin, the Church's purpose is to make known the manifold wisdom of God, to use a Biblical expression. The Jews, who were the Israel of God had this task, but they failed. The Church was created for this purpose. Her task is to bring the knowledge of God to the needs of modern men.

The Israel of old was strong because of its essential solidarity. The Jews clung together. They were one. The new Israel was not to be lessened in its essential solidarity. Fragmentation was not intended to be its lot. Rather was it intended that solidarity was to be strengthened.

As men cut themselves off from this Divine institution, they negate its purpose and diminish the possibility of accomplishing its task.

Moreover, Christianity, being essentially corporate, adds to a man's own spiritual stature. Cut himself off from it, and a man's spiritual life inevitably declines, and eventually dies.

The Roman Catholic statement that he who misses attendance at Sunday Mass commits a mortal sin, is valid. Neglect of community worship spells doom and eventual death to spiritual growth.

I was interested to read in an American magazine that a Methodist bishop was addressing a large gathering. He pointed out that during the last forty years, Communists had grown from a mere handful to 800 million in number; almost one third of the world's population. During the same period, Mohammedanism had doubled. Yet the number of Christian missionaries had fallen to two-thirds! Three-quarters of American Protestants did not attend Church regularly.

In the face of this situation, he almost reiterated the Roman truism: "We must affirm that non-attendance at church is a sin."

SHARING

There will be many who say that we can worship God in the security of our own homes. And it is true. Yet community worship is singularly rich where it is a sharing of questing hearts, a blending of yearning souls and a uniting of worshipping minds. Could I put it this way? The presence of Christ is somehow qualitatively different (at church services) from the same presence in individual circumstances.

Evelyn Underhill's epigram is wise: "We are nearer to God in common worship than in closet worship."

You probably have heard the story of the minister visiting an errant parishioner. The usual excuses for non-attendance were proffered. Slowly the minister took a live coal from the fire and laid it on the hearth. In a few moments, what was glowing because of its proximity to other live coals, became black and unpleasant. Re-united with the live coals, again it glowed.

Without over-emphasising this essential point of solidarity, the period of worship does bring us closer together. Forgiving grace is poured over our resentments. The well of Christian love and self-sacrifice is replenished. Resolve is strengthened.

WITNESS

Don't miss the point, too, of witness. Witness is no optional extra. It is obligatory. Ask a member of Alcoholics Anonymous, and he will demonstrate to you that the man rescued from the power of drink must help another.

The man who goes to Church is a witness. Biography is full of incidents of careless people who have been awakened spiritually by seeing a business acquaintance, a sporting enthusiast, a domestic, going to church.

I'd put down, too, that it is impossible to be a Christian without going to church because worship is what God expects. A former Dean of Nelson had an only daughter who used to come to his study after his return from visiting, and talk about the day's happenings. He loved that time. One day she failed to come. The omission lengthened into days.

On his birthday some days later, his daughter gave him a pair of hand-knitted slippers. Immediately the reason for her absence was explained. But to his wife he confided that better even than the present was his daughter's presence.

God wants, yearns for, our worship.

Anyhow, where would the Church be to-day if members of the first-century Church had refused to accept the responsibilities of Church membership?

No, unless we are completely myopic, a man can't be an effective Christian unless he is actively linked with his local church.

AN APPEAL TO WOMEN

TO THE EDITOR OF THE ANGLICAN

Sir,—I have been requested to write on behalf of the Victorian Provincial Committee of the Women's Auxiliary. May I, through the medium of your paper, appeal to the women of Victoria.

This year, 1960, is the Jubilee year of the Women's Auxiliary of the Australian Board of Missions. To mark this important event a "five point forward plan" has been drawn up, which includes the finding of fifty new missionaries, forming fifty new branches and five hundred new affiliations. An ambitious plan but one that can be brought to fruition if all the women in Australia pray for, work for and support it.

We, in Victoria, must pray more, work harder, give more and we must know more about present day Missions so that we can tell and enthuse others. Above all we must encourage and support those who feel called to serve in the Mission Field, especially our own sons and daughters.

Not only is the call for priests, doctors, nurses and teachers but for carpenters, agriculturists, storemen, in fact almost any skill can be used on a mission station.

The women at home can join their local branch of the Women's Auxiliary or if there is not a branch in the parish help the vicar to form one or see that the Women's Guild affiliates with the Diocesan Committee of the Women's Auxiliary.

For information about branches and affiliations please write to the Hon. Sec. of the Victorian Provincial Committee of Women's Auxiliary, A.B.M. Office, Cathedral Building, Flinders Lane, Melbourne, or to your own Diocesan Secretary.

Yours sincerely,
MARJORIE A. M. GREEN,
Hon. Secretary.
Malvern,
Victoria.

S. MARK'S REVIEW

TO THE EDITOR OF THE ANGLICAN

Sir,—Your kind notice of the November number of "S. Mark's Review" encourages me to write with the object of inviting the attention of your

readers to this publication. Like all other Church magazines, the "Review" could do with additional subscribers, and recent changes in the format and contents have drawn many complimentary references from those who already subscribe.

The "Review" is aimed to appeal to the informed and thoughtful churchman, and is published by S. Mark's Library, in the Diocese of Canberra and Goulburn.

If anyone should feel disposed to invest ten shillings for a year's subscription to this national organ of the Church in Australia, I will be glad to receive it at Box 67, G.P.O., Canberra, A.C.T. Alternatively, I will be happy to send a complimentary sample copy in return for a fivepenny stamp.

Yours faithfully,
A. G. SALISBURY,
Hon. Business Manager.
Canberra.

OVERSEAS VISITORS FOR SYDNEY

The general secretary of the International Missionary Council, Bishop Leslie Newbigin; and an outstanding Asian leader, Professor Masao Takenaka, will speak in Sydney from February 19 to 25.

They are visiting this country for the National Conference of Australian Churches in Melbourne.

Bishop Newbigin will be at S. Alban's Hall, Epping, on February 19 at 8 p.m.; at S. George's Church, Hurstville, on February 21, at 8.30 p.m.; and at S. Andrew's Hall, Roseville, on February 25, at 8 p.m.

Professor Takenaka will be at the Methodist Church, Bondi Junction, on February 21, at 8.30 p.m.; and at the Congregational Church, Croydon, on February 24, at 8 p.m.

BIBLE SOCIETY MEETING

The 120th annual public meeting of the Victorian branch of the British and Foreign Bible Society will take place in the Collins Street Baptist Church, Melbourne, on February 23 at 8 p.m.

The Victorian general secretary, Mr S. Russell Baker, will be the main speaker.

He has recently returned from a visit to England.

ANGLICAN OF THE WEEK



Our Anglican of the Week is another Australian who, at the suggestion of the Bishop of Coventry, has left to work in England.

He is Mr Ray Geise who left on January 7 to be a personal aide to the Reverend P. T. B. ("Tubby") Clayton, the founder of the Toc H Movement.

Mr Geise will be the first Queenslander to help Padre Clayton with his Toc H welfare and parish work at All Hallows, Barking-by-the-Tower, London.

Mr Geise, who comes from Murgon, near Gympie, Queensland, has been a student at St. Francis' College, Brisbane, for three years.

At the same time he has been doing a university course which he hopes to continue in London.

Educated at Dalby High School, he is keen on swimming and music. He was a member of the liturgical choir at St. Francis'.

He is also interested in youth work, having had experience with National Fitness at Nanango and with the Comrades of

S. George at Southport and Biloea.

The Bishop of Coventry's suggestion came as an unexpected and wonderful opportunity for Mr Geise who has for some time hoped to go to England.

The bishop, himself, has worked with Padre Clayton and was able to make the arrangements for Mr Geise to go to All Hallows.

He will be joined there this year by two other young men, one from New Zealand and one from South Africa.

BOOK REVIEWS

HELPFUL PRAYER AID

THE LORD'S PRAYER. W. R. Matthews. Hodder and Stoughton. Pp. 60. 5s. 6d.

SCHOLAR, philosopher and Dean of St. Paul's for a quarter of a century, Dr W. R. Matthews has yet not lost the common touch.

A series of short expositions on the Lord's Prayer which appeared in the "Daily Telegraph" during the English autumn of 1958, was received with such popular interest and approval that they have been republished.

Despite their brevity — and only those who endeavour to say much in saying little will appreciate the difficulty involved — these expositions are not only readable but most informative. They were written for and are eminently suitable for the man whose prayers do not extend much beyond the Lord's Prayer.

A remarkably fine chapter is his treatment of unconscious prayer. "It is possible to pray without being aware of what one is doing." The transition to conscious prayer comes when a man rises above self-interest and prudence and stands for something noble.

The modern approach is shown as he considers the phrases "Who art in heaven." It is a symbol, but a symbol of great value for it enshrines the fact that the God whom we worship is beyond the range of our understanding as he is transcendent to our experience.

When he considers "Hallowed be Thy Name," he recognises that this is more than an honorific expression. It is so to think of Him in the noblest of concepts that the conception spreads out from being to action.

"We are to become, in the

bold New Testament phrase 'partakers of the divine nature,' reflecting in ourselves and in our lives the being of the God whom we revere in our minds."

Some chapters such as that on "Our eternal Bread" are all too brief. One would wish that more could be said of our feeding on Christ and our growth in His stature.

For the man re-starting to pray as well as for those desirous of helping him to pray, this is a most worthwhile and stimulating book.

—A.V.M.

EVANGELICAL WITNESS

THE GOOD SEED. J. C. Pollock. Hodder and Stoughton. Pp. 254. English price 12s. 6d.

THIS is a history of the Children's Special Service Mission and the Scripture Union, which has grown "more like a tree than a building" from one man's idea into a world-wide organisation.

It all began with bearded Victorian bachelor Josiah Spiers drawing texts on the beach. A succession of dedicated men and women spread his work, remaining faithful to "the Christian faith as Divinely revealed in the Bible" throughout the years when the authority of Scripture was a matter of controversy.

Those who are interested in this remarkable evangelical witness, or those who enjoy reading histories of Christian enterprises, will find Mr Pollock's method of concentrating on key personalities quite rewarding.

As a historian he avoids adulation but lacks a critical faculty.

—J.M.

A SOUND BOOK ON HEALING

GOD CAN HEAL YOU NOW. Emily

THE study and prayer group of which I have the honour to be chaplain has been using Mrs Neal's first book "A Reporter finds God Through Spiritual Healing" as a basis for its study. What a tremendous inspiration that book has been! This latest book is a worthy successor.

Emily Neal as a hard-boiled reporter, and no fool, set out to investigate spiritual healing and expose it as trickery or illusion; she was converted by her investigations and found that where Christ was in His Church the power to heal the sick is as real as it ever was.

The immediate reaction of outsiders and unfortunately of many a so-called churchgoer to religious healing by prayer and sacrament is incredulity. The author of this splendid book spends some time in discussing "Twentieth Century Miracles."

Her theme is that Our Lord came to bring us TOTAL SALVATION, which includes the curing of the body as surely as it does the healing of the spirit and the saving of our souls. The Church has in these days overlooked Our Lord's emphasis on healing as an integral part of our redemption.

Two-thirds of the Gospel is devoted to His healing work. Emily Neal is now one of the leaders in our Church and in Christianity generally to restore to the Church its full ministry.

"God Can Heal You Now" ties up some loose ends left over from the previous book and breaks some new ground. Her chapter on the Healing Sacraments is valuable and the statement that, "we all owe a tremendous debt to the Episcopal Church, which has demonstrated how the healing ministry could and should be made part of the normal ministry of every church," is one of which we Anglicans can be justly proud.

Chaplaincies are essential; we recognise the fact that there are people who have the special gift of healing, but the great need

Gardiner Neal. Max Parrish. Pp. 175. 18s. 9d.

is for every parish to be a centre of God's healing power.

Emily Neal's book can help tremendously in this restoration of a full ministry. Chapters such as "Healing for You and Yours — Preparation," "Healing Prayer," "How to Stay Well," "A Healing Ministry in Every Church," are really sound.

For those wishing to start a prayer group I can earnestly commend Chapter 10, "How to Start a Prayer Group." Several groups that I know are run on the lines she suggests and they are sound.

A TREAT FOR THE SOUL

THE DAYS OF OUR LIFE. Francis L. Wheeler. Morehouse-Barlow Company, U.S.A. Pp. 202. American price \$2.70.

THIS delightful book by the Vicar of South Farnborough is an American edition of "Think on These Things" published by S.P.C.K.

The editing has been done by an American parish priest, and it would be interesting to know how the book varies from its original, if it does. It is likely, for example, that "dollars" has replaced an English equivalent.

The Episcopal Book Club of Nevada has shown its good taste in choosing "The Days of our Life" as its "selection."

Mr Wheeler intends his work for the practising churchman who desires progress in his spiritual life. There are 67 meditations on the liturgical year, from Advent to Trinity Sunday. With skill and great beauty of expression we are led from season to season as members of a Church.

The chapters are saturated with Scripture, and apt selections from introits and antiphons, some of the fathers (St. Bernard in particular), an occasional office hymn, make it a treat for the soul.

In order to get the best out of "The Days of our Life" it might be better to read the sections during the season they illuminate, rather than to read the book through at one sitting.

Of course, a sentence appears here and there which will cause eye-brows to raise. Does "lead us not into temptation" really mean: "Let us not fall under such temptations as may come upon us . . ."? Is it right to say: "No doubt even a little suffering, the shedding for us of only a drop or two of his blood would have been sufficient to redeem us"?

The Morehouse-Barlow Company of New York has produced the book with a style and dignity in keeping with its contents. It is a book worth having.

—C.M.G.

LAURENCE OLIVIER WILL READ PRAYER

ECUMENICAL PRESS SERVICE Geneva, January 25

Sir Laurence Olivier will read a prayer for lepers on radio and television on January 31, the seventh annual world day remembering their needs.

The prayer, written by M. Raoul Follereau, is in the form of a poem, and has previously been used in French by actor Pierre Fresnay.

M. Follereau, president of the Order of Charity in France, sends out brochures to many countries to enlist help for the fifteen million leprosy sufferers in the world.

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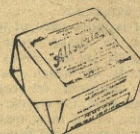
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BIBLE READINGS FOR BOYS AND GIRLS. Illustrated by Lynd Ward. Nelson. Pp. 256. 34s. 9d.

THE demand for Bible stories for children is perennial. Few such books satisfy. Most of them require adult help in reading and understanding.

Here, in the form of selected stories and passages, using the words of the American Revised Standard Version, is one that more than satisfied your reviewer.

The passages have been most felicitously chosen by a committee experienced in children's work. The print is large. The large number of illustrations, mainly black and white, are attractively drawn, and add to the dignity of the work.

As a gift to a child from the age of ten to about sixteen this work can be most cordially recommended.

If it does what the committee hopes it will do — namely introduce children to the Bible and lead them to go to it for further reading — it has accomplished a worthy task.

—A.V.M.

JUNIOR SCHOOL MUSIC

CAROLS AND NATIVITY SCENES FOR CHILDREN. Marjorie H. Greenfield. Curwen Edition 72473. English price 2s.

Here we have twelve original carols arranged in four scenes with suggestions for acting. There are also some spoken parts.

The music is simple and tuneful. It is suitable for children in the junior school.

—L.F.



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LONDON STORES

GREAT BY DEFINITION

We shall never find anything more unifying than the rescue of a human being by continued effort—provided, of course, that our world learns to respect the human being whatever he is.

Surely this is one of the vital lessons to be drawn from dramas such as that of the refugees.

Why is it that almost everywhere in the world, and especially in Europe, there are still masses of people without a country, without roots, without money—yet it be to remind us that every human being is precious and worthy of being saved, of unlimited respect, of wholehearted efforts and the most absolute devotion?

Let us devote to our unknown brothers the same undivided attention so often monopolised by a few cinema stars, a few outstanding figures in the world of literature or popular music, a few great sportsmen.

A human being is great by definition, and not because he is called Mr So and So.

—Dominique-Georges Perec

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THE SOURCE OF HELP

Hills have a fascination all their own.

To some people they seem to set limitations, to raise barriers, as it were, which must be overcome, and so Kipling makes his pioneer speak of

"... something lost beyond the ranges.

Lost, and waiting . . . to be discovered by anyone courageous enough to go and look for it.

One of the famous mountains of the United States is Mount Ranier, in the Cascade Ranges, between the Rocky Mountains and the Pacific Coast, in the State of Washington.

It is a dead volcanic cone, its peak rising 14,408 feet high, from which at times steam still rises. The sides of the mountain are deeply eroded, and its base is thickly wooded, with pine trees predominating.

It was named by Vancouver, in 1792, after Rear Admiral Ranier, of the British Navy.



In 1934 the United States issued a series of stamps to publicise its many National Parks, and the three cent violet of the series depicts the majestic peak of Mount Ranier rising behind Mirror Lake.

The Bible has quite a lot to say about mountains and hills. The Psalmist declares of God, "before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God" (Psalm 90:2).

The heights seem often to have reminded him of God. "I will lift up mine eyes unto the hills," he says on another occasion, "from whence cometh my help. My help cometh even from the Lord which made heaven and earth" (Psalm 121:1, 2).

It is a good thing when the wonders of creation turn men's minds to the Creator, and the strong mountains and high hills recall the strength and help that belong to God and is available to His faithful people.

—H.E.S.D.

THE LOST SHEEP

*'Twas a sheep, not a lamb, that went astray
In the parable Jesus told;
A grown-up sheep that had wandered away
From the ninety and nine in the fold.*

Out on the hillside, out in the cold,

*'Twas a sheep the Good Shepherd sought;
And back to the flock, safe into the fold,
'Twas a sheep the Good Shepherd brought.*

*And why for the sheep should He earnestly long,
And as earnestly hope and pray?*

*Because there is danger, if they go wrong,
They will lead the lambs astray.*

*For the lambs will follow the sheep, you know,
Wherever the sheep may stray,
When the sheep go wrong, it will not be long
Till the lambs are as wrong as they.*

*And so with the sheep we earnestly plead
For the sake of the lambs, today,
If the sheep are lost, what terrible cost
Some lambs will have to pay!*

—A.M.C.

The Youth Page

TALKS WITH TEENAGERS

HIS POWER AND LOVE

"If you went into a manufacturing plant," says a writer, "and saw a great electric hammer, you would know that it was not intended for cracking walnuts."

That is just one way of saying that great power is not intended to serve trivial and petty ends.

"There is no power but of God," declares S. Paul, and God's power—the greatest power in the universe—was revealed by Jesus not as a vast, impersonal force, but in love and mercy and compassion reaching out to all men.

In the Gospel for the Fourth Sunday after the Epiphany (Matthew 8:23-34) we see that love at work stilling the storm on the sea, quieting the fears of men, and restoring to sanity two dangerous madmen.

Here are examples of the immeasurable power of God touching the lives of men, bringing peace and healing, and giving life a new direction and purpose.

Small wonder that the disciples asked themselves, "What manner of man is this?" for they had never before seen the power of God at work in such fashion.

THE STORM

Storms were common on the Sea of Galilee, and the disciples of Jesus must have met with such squalls before.

It is a comparatively small sea, extending some 13 miles from north to south along the Jordan valley, and measuring only 8 miles from east to west at its widest point, but its surface is 680 feet below sea level, and the deep gullies in the surrounding hills seem to channel the winds from the mountains across its surface.

Professor W. M. Thompson, in his famous work, "The Land and the Book," tells of experiencing such storms as the disciples must have met as they crossed the Sea with Jesus.

"The whole lake," he says, "was lashed into fury; the waves repeatedly rolled up to our tent door, tumbling over the ropes with such violence as to carry away the tent-pins."

"And, moreover, these winds are not only violent, but they come down suddenly, and often when the sky is perfectly clear."

This is quite in agreement with the Gospel story, for there S. Matthew describes the storm as an upheaval like an earthquake (he actually uses the word *seismos*, which means an earthquake) which tossed the waves so high that the fishing boat in which Jesus and His friends were sailing was hidden by them.

We are not surprised at their distress.

Not all of them were fishermen familiar with the ways of the sea, and in their fear they turned to their sleeping Master with the panic-stricken cry, "Lord, save us, we perish!"

It was not only the storm which He rebuked, but their lack of faith; it was not only the wind and the sea that He calmed, but their fears; and they learned the lesson that there is always safety in the presence of our Blessed Lord.

THE DEMONIAKS

Reaching the other side of the lake, the Master and His disciples stepped ashore, there to be confronted with two demon-possessed men, who came out of neighbouring tombs where they had been accustomed to terrify the passers-by.

OUR FAITH IN GOD

"Our faith cometh of the natural love of our soul and the clear light of our reason, and of the steadfast mind which we have of God at our first being." So wrote Juliana of Norwich in the 14th century.

Dean Inge comments: "Observe, faith in God has a triple source, in our affection, our reason, and our steadfast mind or will, and these three are faculties of one mind."

H. V. Morton tells of visiting this area, and describes it as "terrible and inhospitable."

"The hills of Gergesa," he says, "looked as they must have looked in the time of Christ: thirsty, burnt-up hills scored with thousands of thin slashes, the marks of dried-up torrents, and invaded by dark gullies in which no man would venture unarmed."

It was just a place as a demon-possessed madman would like to inhabit, and from which the cautious traveller would keep away.

S. Mark gives the story in greater detail (Mark 5:1-20), and there we get the picture of a shrieking madman, obsessed with the idea that a whole battalion of demons were in him (there were 6,000 men in a Roman legion), recognising Jesus as the Son of God, yet needing some visible sign that the demons were gone from him.

No doubt the man's shrieks and shouts (Mark says there was one man, Matthew says two) alarmed the swine which were feeding nearby, and when they stampeded and rushed into the sea, he was convinced that the demons had gone with them.

THE REACTION

It is a striking story, showing the Lord of all Good Life dealing with a tragic human situation, facing with a calm, quiet courage these dangerous maniacs, understanding their real need, and with patience, kindness and sympathy meeting that need and bringing sanity and the beginnings of a new life (Mark 5:15, 19).

There was a twofold reaction to this miracle.

The people of the district, when they saw and heard what was done, "besought Jesus that He would depart out of their coasts" (Matthew 8:34).

They were aware of the miracle which had restored sanity to the demoniacs, but they were even more conscious of the loss of their swine! (see Mark 5:16).

It is a familiar story. As Dr Barclay says, "There have always been people who were more concerned with their own selfish interests than with the welfare of their fellow men."

Paul found this true as Philippi when he healed the demented girl (Acts 16:16-24), and many another since then has discovered, often to his utter amazement, that men oppose and resent anything, however good it may be, which runs counter to their own selfish interests or desires.

But the healed man wanted to remain in the company of his benefactor. Mark tells us that he "prayed Him that he might be with Him" (5:18), but Jesus sent him back among the people who knew him best to witness there for Him (Mark 5:19).

And the sequel seems to be found in the story of the Feeding of the Four Thousand (Mark 8:1-9), which took place when Jesus was again in Decapolis (Mark 7:31), the area in which this man told his story (Mark 5:20).

Surely many of those who "marvelled" at his account of what Jesus had done for him were among those whom Jesus fed, brought to the Master through the love and gratitude of the man who had been so wonderfully healed.

There are many lessons here for us, but the main point is that what Jesus once did He can do again. His love and power are available to meet our needs and give us freedom from fear and the power to make a fresh beginning when we commit our way to Him.

GAMES OF OTHER COUNTRIES WATER SPRITE

China

This game is based on the old Chinese legend that after the rain, sprites or spirits make their home in the middle of the streams and rivers, and try to lure passers-by into the water. This is the basis of the following game:

One member of the group is chosen to be the Water Sprite. The other players are divided into two equal groups.

The two lines face each other with as wide a space as possible between them. (If the game is being played in a hall or room, the distance between the lines will have to be fairly short.) This space represents the river.

The Water Sprite stands in the middle of the river and points to a player in one of the lines; that player then points to one in the opposite line.

These two players try to change places by running through the "river," and the Water Sprite does his best to catch one of them before he or she reaches the opposite river bank. If he fails, he tries again, and chooses someone else. But if he catches one of the runners, that person becomes Water Sprite.

EAGLE AND CHICKEN

China

In parts of China there are hawks and eagles, which sometimes swoop down from the mountains and carry off the chickens. Children of all ages in China play this game of Eagle and Chickens, even the very young ones, and have great fun trying to keep out of the clutches of the Eagle.

The players form a line each one holding the waist of the one in front. The head of the line is the Mother Hen, and the rest are the chickens. The player who is last in the line is the chicken whom the Eagle wants to catch.

The Eagle stands facing the Mother Hen—about five feet away (or two strides). When the signal is given the Eagle swoops down, running back and forth trying to catch the chicken at the end of the line.

But Mother Hen and the other chickens do their best to protect the one on the end—swinging this way and that to ward off the Eagle.

Mother Hen may spread her wings (arms) as protection, but the other chickens must not let go, and the line must not be broken.

If the Baby Chicken is caught, he becomes the Eagle and the Eagle becomes the Hen until everyone has had a go.

We are told that the game is even more fun if there are two lines—two Eagles and two Mother Hens, playing separately—as the two lines tend to get tangled up!

—The Living Message (Canada)

BREAD OF LIFE

*O Bread to pilgrims given,
O Food that angels eat,
O manna sent from heaven,
For heaven-born natures meet.*

*Give us for Thee long pining,
To eat till richly filled;
Till earth's delights resigning,
Our every wish is stilled.*

—THOMAS AQUINAS.

THAT WE MAY HELP

WE HUMBLY BESEECH THEE, of Thy goodness, O Lord, to comfort and succour all them who in this transitory life are in sorrow, need, sickness, or any other adversity: Help us to minister to them Thy strength and consolation, and so endow us with the grace of sympathy and compassion that we may bring to them both help and healing: Through Jesus Christ our Lord. Amen.

(Adapted from the 1549 Prayer Book)

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WITHIN THE VICARAGE WALLS

with the VIXEN

SIR ROGER is in disgrace. At the moment he is the most unpopular member of the family. The rest of us are in mourning for a dear little yellow friend who delighted us all with his golden voice.

Sir Roger's crimes are, (1) attempted murder; and (2) on a later occasion, in spite of due warning, cold-blooded, premeditated murder, for which he does not appear at all repentant.

The first offence was committed whilst the family were at tea one night. Sir Roger was sitting contemplatively (now we know why!) on the back verandah, the canary contentedly perched in his cage, high on top of a large cupboard.

Suddenly the family were alarmed at a commotion outside, and upon investigation found the cage had been knocked to the ground—bird very frightened but still intact.

We had grave suspicions, but not enough evidence to accuse Sir Roger at the time. Thereafter we carefully put the cage into a back room each night for safety.

Weeks went by until the fateful morning when I went to the room to take the canary out into the sunshine. Oh, what a dismal scene met my eyes!

Cage on floor, door open, a few stray yellow feathers, and Sir Roger licking his paws with such a look of content that no doubt at all remained as to the identity of the culprit.

The boys reverently gathered up the feathers, placed them carefully in a boot box whilst the girls picked the nicest flowers in the garden, then the whole family solemnly proceeded down the garden path to the shade of an apple tree.

A few brief words were said by Neville, and our little feathered friend was laid to rest. So ends another chapter in the pet life of this family. There is only Sir Roger and the fowls left.

OH—I forgot Suzy, the duck who lives with the fowls and sleeps with the fowls. In fact, she thinks SHE is a fowl, poor thing!

I heard recently of a vicar and his wife who had received an invitation to a church ball in a neighbouring parish. Wife was longing for a spree, but husband was luke-warm.

However, she persuaded him to escort her and off they went; wife decked out in all her finery. No sooner had they entered the hall when they met another person and his lady, and became chatty.

Time passed on. Parsons remained deep in parochial matters, wives became increasingly restive as the swirl of dancing couples kept twirling round and round. First one's favourite dance began and ended, then the others likewise.

Dirty looks were continually directed at erring husbands to no avail. Came supper, which was enjoyed by all, including parsons, then the homeward journey, husband declaring, "What a jolly time he'd had!"

My own particular remedy for curing parochial chatter during a parson's social outing is to nip it firmly in the bud by

some idiotically irrelevant remark as soon as they open their mouths.

After the first few attempts, they give up in despair, and then apply themselves happily to the present. I maintain there is a time to work and a time to play, even for a clergyman.

HE is sometimes inclined to forget the latter and that's what he has a wife for, bless his heart.

Michael has been a plague lately. He seems to be responsible for all sorts of misdemeanours which, if tallied up, would make an incredible list. He noses and pries into every conceivable corner quite unobserved.

If I want something and am not sure where it is, I only have to wonder aloud and he will say, "Mummy, is that the such and such that looks like a gigamy? If it is, I know where it is—it's in your drawer here."

And he promptly leads me to it, even though it might be a place that he would NEVER have occasion to go to. Whenever he gets the opportunity to explore, I do not know! I've

decided he must have magnetic eyes.

Lately, I discovered the bottle of sulphur tablets in a high cupboard in the bathroom was missing. I tackled the children, and found Michael had taken them and given Bronwyn some as well. I gave each a glass of water repulsively loaded with salt, and made them drink it all up.

Bronwyn bawled a protest throughout, but his lordship declared, "Gee, Mum, this will be beaut," and swallowed it all without demur, giving a contented sigh at the end. "Oh, I just love that, it's beaut."

It strikes me, one can over-estimate the commonsense of children, much to one's sorrow, for every now and again they break out into a fresh spate of naughtiness.

There was the time when Neville branded Michael on the leg with a hot poker. I was sure I had trained our children concerning the dangers of fire. It was a shock to find I had not. How do little outlaws grow into civilised beings, anyway?

MEMORIES OF LORD HALIFAX

BY THE REVEREND DENNIS BAZELY

IN the spacious days of the British Empire in India, the P. and O. mail steamers from England arrived with unfailing regularity at Bombay every Saturday. Express trains speeded that very day to the capital cities of the major provinces with the all-important English mail. The English mail never was late.

The master of a P. and O. vessel might be forgiven his ardency if, with a Viceroy-designate aboard, he could hustle a little on the high seas to bring his distinguished passenger to his destination ahead of schedule.

Thus it happened that Lord Irwin, as he then was, arrived in Bombay on Good Friday, 1926. Red carpets, plumed helmets, gold braid and tassels, maharajahs, whose bejewelled turbans and sword hilts glinted in the sunshine, beflagged and festooned streets lined with British and Indian troops in ceremonial dress—all the pomp and circumstance of the Paramount Power antedated by twenty-four hours—and that day, according to King's Regulations, was a holiday!

The Viceroy-designate courteously dispensed with all the *tamasha* arranged for his reception and went ashore to attend the Good Friday services in church.

A correspondent of the "Liverpool Post," who wrote a weekly article "From a London Club Window," contributed a paragraph entitled "Ritualistic Viceroy" to his paper.

"The Easterner likes pageantry," he wrote, "and is affected by lavishness. It may be very pious of the new Viceroy to postpone his State reception because he arrives at Bombay on Good Friday and desires to go straight to church. This is ritualistic, but it is not good policy."

"We want to impress our subjects in Hindustan, not to creep away to pray. Ritualism has its

own pageantry in England, but Lord Halifax's son prefers his prayers to his official dignity. And by this he will be handicapped all the time he is in India."

To which criticism the "Church of England Newspaper" replied in the following words: "Such ill-natured and short-sighted criticism is calculated to do irreparable harm. Without hesitation, we affirm that the announcement of the viceroy's intention to go to church on Good Friday is far more likely favourably to impress the Indian than 'pageantry' and 'lavishness'."

RELIGION FIRST

"The Easterner is essentially religious, and while he may not agree with or understand the meaning of Good Friday, he has the sense to recognise and appreciate the Westerner who puts his religion first—especially when the Westerner happens to be the Viceroy."

It was the custom for the Viceroy to move from Delhi to Calcutta each year to spend Christmas in Calcutta, where his residence was known as "Belvedere." Each year the Viceroy attended S. Paul's Cathedral, Calcutta, on Christmas Day.

But on Christmas Day, 1926,

CHILDREN'S STORIES IN THE CONGO

ECUMENICAL PRESS SERVICE

Geneva, January 25

An illustrated booklet, "Stories of Jesus for Children Everywhere," in twenty dialects, is being distributed to children in the Congo.

Children, especially in Canada and the United States of America, have contributed money to make the gifts possible.

The World Council of Christian Education and Sunday School Association plans to distribute the booklet in fifty languages and dialects in various countries.

EVANGELICAL CLERGY IN CONFERENCE

NEED TO REVIEW METHODS IN MISSIONARY WORK

ANGLICAN NEWS SERVICE

London, January 25

The Islington clerical conference of evangelical clergymen was held in Church House, Westminster, on January 12

Speakers included the Vicar of Islington, the Reverend Maurice Wood (president of the conference); the Bishop of Liverpool, the Right Reverend Clifford Martin (who spoke on the challenge of the overseas Church); and the Reverend David Sheppard (who spoke on new methods of evangelism).

The Bishop of Liverpool said that in early missionary days the overseas Church had lived under the benevolent umbrella of the dominating race, but now the position had changed.

"People there no longer want the bowler hat and the long trousers; they believe that it is the expression of power that has kept them subservient."

"People still want the gospel,

but they do not want the garments in which it is wrapped.

"It is not a forlorn hope that the people of overseas countries will rise to the responsibilities of making Christ known to their own people."

The bishop said that parishes were unaware of the situation, did not take prayer seriously or make efforts to raise extra money.

The Reverend David Sheppard, who is warden of the Mayflower family centre at Canning Town, said that the only media of evangelisation—rallies and special services—were of little value in modern society.

He said it was no criticism of Billy Graham that he had met only two people outside the Church who had been to hear him.

New media, such as television, could break down ignorance and prejudice against the Church.

He said that clubs for the young were also of ever-increasing importance.

PREACHING

The Reverend Maurice Wood gave the presidential address.

He said that he was impressed with the growing concern of younger evangelicals in industrial and social problems, but they should remember the importance of preaching for conversion.

He asked for better use of evangelism at seaside resorts, and a new stand for public morality.

Mr Wood discussed the attitude of evangelicals to the whole Church.

He said that in an expanding Church with its national opportunities "every evangelical parish which has not at least one young man coming forward for training for the ministry is failing in its duty to provide for the future of the Church."

"Every worshipper a soul-winner and every parish church an evangelising centre" should be the vision for a fresh reformation in the Church of England.

VESTMENTS

He said that the canon legalising eucharistic vestments and plans to deal with reservation and to revise the thirty-nine articles could distort scriptural truths.

Eight hundred evangelical clergymen had signed a petition asking the archbishops and bishops of the Church to withdraw this canon.

Mr Wood said that while evangelicals prized private interpretation of the scriptures, there was now a swing towards Calvinism.

This was perhaps natural after the great missions of Billy Graham.

"It would be sad, however, if traditional Anglican evangelism should narrow itself to embrace only those doctrines of Holy Scripture which are found in systematic Calvinism."

"We agree on too many things to allow differences of emphasis to break our unity, at such a time of evangelistic opportunity as this."

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GREAT ANGLICAN THEOLOGIANS . . . 3

JOHN JEWEL: AN IMPORTANT LINK

BY THE REVEREND EDWARD HUNT

DURING the stirring decades that marked in England the influx of the new learning, the ebb and flow of the influence of the Reformation, the swing to extremism under Edward VI, and the equally extreme reaction under Mary Tudor, events moved too swiftly for any clear theological statement to be made concerning the position of the Church of England.

There are, of course, those who say that at this time the Church had no theological position. This is a wrong premise, however, as in broad principle the doctrines of the Church in England have never varied, and during all the flux of the Reformation years her theology was inscribed and safeguarded in the Book of Common Prayer and its attendant articles.

Under the Elizabethan settlement a more static period prevailed in which the leaders of the Church of the Via Media had both the time and the ability to make clear the sound and unbroken theology of the ancient Church of the nation, and it is fitting that a theologian who acted as notary to Cranmer and Ridley, and who later befriended Hooker in his student days, should have been the first scholar to expound and clarify the position of the Anglican Church.

For thus Jewel served as a link between Cranmer the reforming genius and Hooker the reconstructive genius of the Holy Catholic and Apostolic Church of England.

Though hailed as a reformer by some, according to Geoffrey Bromley in a recent article on catholicism, Jewel, with his profound respect for the Fathers, Scripture and apostolic tradition, was a true catholic in outlook and teaching.

At all events his great work "Apologia for the English Church" remains a classic of Anglican theology, second only to Hooker's "Ecclesiastical Polity."

BRILLIANT CAREER

John Jewel was born in Berry-narbor, North Devon, 1522, son of a farmer and one of a family of ten. Educated at Barnstaple School and Merton and Corpus, Oxford, his aptitude for logic and scholarship in general won him many honours, B.A. and Fellow 1542, B.D. 1552, and D.D. in absentia, 1565.

Jewel's brilliant career had its variations, however. About 1548 he came under the influence of Peter Martyr, and as Archdeacon of Chichester, 1551, he was noted for his reforming tendencies.

In 1552, he was made public orator at Oxford, and in this capacity composed the University's congratulations to Mary Tudor on her accession.

Declining to attend Mass, however, he lost his Corpus fellowship, taking leave of his class in a touching valedictory address.

Although he agreed to subscribe to a popish test, his life was in such danger under the fanatical Queen, that he went into voluntary exile at Frankfurt, where his famous tutor, Parkhurst, had already sought safety.

Here Sandys persuaded him to recant his papal subscription, but Jewel was no Calvinist and staunchly opposed the teachings of Knox and other extremists.

At Strasburg, Peter Martyr repaid Jewel's kindness received in England and in 1556 Jewel became professor of Hebrew at Zurich.

He also visited Panua, where he met the Venetian theologian Scipio, with whom he later engaged in a controversy over the English attitude to the Council of Trent.

Returning to England in 1559 he soon received preferment, serving on the Royal Commission of the West, and being appointed Bishop of Salisbury. Here his convinced churchmanship soon made itself felt.

He called in the Latin service-books and was a tireless visitor and preacher, his sermons at S. Paul's Cross being famous for his championship of the doctrines of the Church of England against Roman attacks.

Yet he was no protestant in practice, declining to institute his old friend Humphrey because he refused to wear the legal vestments. Jewel challenged the supporters of Romanism to prove their superiority of catholicity, and although Dr Cole and Dr Harding entered

the lists on behalf of Rome his great learning successfully refuted all the claims in a seven years' war of controversy.

The position of the Church of England, as proclaimed in Jewel's "Apologia pro Ecclesia Anglicana," 1562, withstood all challenge, and maintained the firm foundations on which the Catholic theology of our Church is built.

CATHOLIC STATUS

Archbishop Parker indeed wished to append it to the Articles, which Jewel had revised in 1571, while Bancroft in 1610, directed his works to be in every parish.

The Bull of Pope Pius V, published in 1570, was sternly denounced as seditious, for Jewel, as a great patristic scholar and churchman had no doubt as to the true Catholic status of the Anglican Church.

Worn out by his practical and literary labours his last years

were clouded with ill-health, but he administered his diocese with care and devotion to the end, befriending poor scholars, Hooker among them, as already mentioned.

He died on September 23, 1571, after riding to keep a preaching appointment at La-cook, a worthy end to a vigorous life of noble service.

All his many books were in defence of the Church of England, as a biographer records, and his main thesis, according to Bromley, was that the Anglican Church was historic, apostolic, scriptural and catholic, while the Church of Rome was the church of innovation and schism.

John Jewel's "Apologia" has never yet been successfully refuted and remains a theological masterpiece and a very cornerstone of doctrinal literature for all those to whom the faith of an Anglican is dear and precious.

DEAN SUGGESTS REVISION OF ARTICLES OF RELIGION

ANGLICAN NEWS SERVICE

London, January 25

The suggestion that the revision of the Thirty-nine Articles of Religion should be considered was made by the Dean of S. Paul's, Dr W. R. Matthews, last Monday.

He was preaching at the service held in S. Paul's Cathedral to mark the opening of the first session of the Convocation of Canterbury.

Dr Matthews said that, as they all comprehended, human civilisation was entering upon a new age which offered prospects of urgent dangers and opportunities.

The Churches, not before time, were beginning to put their house in order so that they might meet the challenge of the future.

Wisely or not, they had chosen to begin with the revision of the canons, and the proctors who now entered upon their office would certainly be occupied with this important matter.

"When we began on this task, we knew that it would be a protracted one, but few imagined that it would prove to be so long as in fact it has been."

Dr Matthews continued: "Even now it would be an exaggeration to say that the end is in sight; at the most we could say that it is dimly discernible on the horizon."

"I wonder whether, before the final revision is completed, it might not be well to consider whether legislative zeal has been too prolific. In plain words, are there not too many canons?"

FEWER LAWS

"An opinion held by some is that a nation, and still more a Church, is happy when it has few laws and these clear and easily understood. May it not be that the attempt to cover all contingencies could defeat its own object?"

Dr Matthews spoke of apprehension in the minds of some parish priests that the canons had the effect of limiting the pastoral freedom of the parochial clergy and thereby diminishing their sense of responsibility. So many things that were formerly left to the discretion of the rector or vicar now required the assent of the bishop.

"Perhaps the time has come when we should begin to look beyond the revision of the canons and ask ourselves what is the next task in the process of setting our house in order," the dean went on.

"I venture to say that the answer to this is obvious. We ought to consider the possibility of revising the Thirty-nine Articles of Religion."

"Undoubtedly this would be a difficult and even dangerous matter, but if it could be successfully accomplished it would be of great benefit to the Church."

"All of us have assented to the Thirty-nine Articles no doubt with more or less acute qualms, but we have felt ourselves able to do so honestly in view of the statements defining what is implied in this assent."

"As far as I know the Thirty-nine Articles are the only authoritative summary of the teaching of the Church of England, and presumably if we are asked what is the doctrine of our Church on any subject we should refer inquirers to the Thirty-nine Articles."

DR DIBELIUS IN COVENTRY

ANGLICAN NEWS SERVICE

London, January 25

Standing before the altar of ruined Coventry Cathedral on January 17, the Lutheran Bishop of Berlin, the Right Reverend Otto Dibelius, read in German a "litany of reconciliation."

The bishop preached the sermon at the morning service in the Cathedral Chapel of the Cross, when he referred to wartime raids on Coventry.

"When the satanic deed of destruction was completed in Coventry the Christian Church was itself forbidden to speak out in Germany," he said.

He said he called upon the Church to present a new outlook, "not only a changed outlook in Germany but a reality transforming the whole of central Europe."

The Church in Europe had risen from its secular toils and fetters to rouse the conscience of the nations.

The spirit of hope and love—the creative spirit inherent in every being capable of love—

would overcome the evil spirit of pride and repression.

"The Church is speaking out to-day against the deeds of resurgent hatred rearing up once more to mock at man's deepest concern, his religious expressions," the bishop said.

He said that the church people around the Cathedral of Coventry called forth humble respect and deep regard because the hand of reconciliation had been first extended from Coventry.

They on the Continent would do their utmost to make the name of Coventry a new symbol of Christian understanding for the nations of east and west.

The bishop also opened a centre for overseas visitors which has been set up in the ruins of the cathedral.

SOUTH EAST ASIAN LEADERS TO MEET

GATHERING IN BORNEO

FROM OUR OWN CORRESPONDENT

Kuching, January 25

The Council of the Church of South East Asia will meet in Kuching from February 2 to 5.

Bishops, priests, and lay representatives from the Anglican Church in Hong Kong, Malaya, the Philippines and Borneo will be present, and bishops from Burma and Korea as well.

The Bishop of Hong Kong, the Right Reverend R. Hall, as the delegate of the Archbishop of Canterbury, will preside at the Council.

Representing the clergy of that diocese will be Canon Chung Yan Laap; and the laity, the diocesan treasurer, Mr Tsan Koon Cook.

The Right Reverend L. Ogilby, the Bishop of the Philippines, will be accompanied by his assistant bishop, the Right Reverend B. Cabanban, the youngest bishop of the Council and the first Filipino to become an Anglican bishop.

The Very Reverend R. Rising and Mr E. Pucay will be the other representatives from that diocese.

From Singapore, the present bishop, the Right Reverend H. W. Baines, Bishop-elect of Wellington, New Zealand, will come, with his assistant bishop, originally from North Borneo, the Right Reverend Roland Koh Peck Chiang.

FROM MALAYA

Also from Malaya will be the Reverend G. Savarimuthu, and Mr C. Koon.

Korea sends only one member to the Council, the bishop, the Right Reverend John Daly. Two bishops from Burma, the Right Reverend V. Shearburn and his assistant bishop, the Right Reverend Ah Mya, will complete the representation from the Churches in South-East Asia.

Visitors to the Council will be the Right Reverend Stephen Bayne, who will then proceed to his new position as executive officer of the Anglican communion.

Common concerns of the Church in these dioceses will be discussed.

In particular, the possibility of making this area into a province will be considered.

The council members will discuss ways of bringing the Christian faith in simple English to peoples with only a little understanding of that language, and of providing common worship and a more

adequate pastoral ministry for these peoples.

As a result of these deliberations, Anglicans from Singapore to Seoul, from Mandalay to Manila, may be drawn more closely together.

FORUM ON CHURCH IN INDUSTRY

ANGLICAN NEWS SERVICE

London, January 25

The task of the Church in industry is the subject of a "Christian Forum" to be broadcast on the general overseas service of the B.B.C. on February 10.

The programme was recorded at a light engineering works in the Stroud valley.

Questions from employees were answered by a panel representing various religious denominations.

Members of the panel had each had varied experience in industry.

W. J. Carton, a Roman Catholic, president of the amalgamated engineering union, has played an important part in recent discussions on unofficial strikes in Britain.

Penry Jones, a Presbyterian, formerly industrial secretary to the Iona Community, is an adviser on religious broadcasting to a British commercial television company.

The Reverend Simon Phipps, a Guards' officer during the war, is industrial chaplain to the Diocese of Coventry.

Bertram Mycock is the B.B.C.'s industrial correspondent.

SPIRITUAL COMMITTEE

ANGLICAN NEWS SERVICE

London, January 25

An inter-church committee on spiritual healing has been set up under the Bishop of Newcastle, assisted by the Newcastle Presbyterian Church and Free Church federal council.

The convener of the committee is a Newcastle surgeon, Mr Hugh Arthur, who wants to integrate scientific medicine with the ministry of the Church.

The Vicar of Stanington, the Reverend William Portsmouth, author of *Healing Prayer*, has arranged a series of public lectures for the committee.

The final lecture will be given by Mr Hugh Arthur.

The committee hopes to extend its work into the parishes of Newcastle.

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UNIVERSITY CONFERENCE

U.K. ANGLICAN STUDENTS MEET

ANGLICAN NEWS SERVICE
London, January 25
A conference of Anglican students was held in Leeds earlier this month.

Students from most of the universities in the United Kingdom attended the conference.

The theme of the conference was "The vocation of the laity."

Speakers included the Archbishop of York, the Reverend Nicholas Graham, C.R., the Reverend W. Hum and Mr Maurice Reckitt.

The archbishop said that worship was the primary activity of Christians, the re-adjustment of the order of creation to that ordained by God.

He said that the Eucharist was important as the norm of Christian worship.

Fr Graham, in an address on "A rule of life," said that it was important to be a "regular" Christian to practise the Christian life effectively.

He also gave an address on meditation.

NOT ALOOF

Mr Reckitt said that a Christian could not keep himself aloof from social problems.

He gave two addresses—"Is Society redeemable?" and "The Christian view of work."

The conference included a discussion on freemasonry.

The conference made certain resolutions:—

"That Anglican societies and other fellowships consider extending the principle of a rule of life among their members."

"That all Christians should look at the matter in the light of Christian doctrine before deciding whether or not to become a freemason."

"That the possibility be examined of both Anglican fellowship and ecumenical encounter being provided for Anglican students in the universities."

"That employers have a more personal approach to their employees, so as to distribute repetitive tasks and avoid suppressing individuality."

INTERNATIONAL LONDON FAIR

ANGLICAN NEWS SERVICE
London, January 25
An International Festival Week will be held at St. Martin-in-the-fields from June 25 to July 2.

The vicar, the Reverend Austen Williams, wrote in the *S. Martin's Review*:

"As London is becoming more and more a commonwealth and international city, we want to focus the attention of Londoners as well as those from overseas, upon our essential oneness."

Speakers during the week include the Archbishop of Canterbury, the Archbishop of Sierra Leone, the Most Reverend J. L. C. Horstead, the British Colonial Secretary, Mr Macleod, and the general secretary of the Church Missionary Society, Canon Max Warren.

The Lutheran Bishop of Berlin and Brandenburg, the Right Reverend Otto Dibelius, has been asked to preach on the Sunday evening.

The Week will open with an international fair. Plans are being made for an East-West party, two concerts and a play.

N.Y. EPISCOPALIANS

THE "LIVING CHURCH" SERVICE
New York, January 25

Membership of Protestant Churches in New York metropolitan area is decreasing in numbers, although the number of new religious bodies has increased to seventy-four.

Of these, 14.9 per cent. are Baptist, 12.8 per cent. are Lutheran, 12.2 per cent. are Episcopal.

GERMAN-JEWISH RELATIONS

ECUMENICAL PRESS SERVICE
Geneva, January 25

President Ernst Wilm of the Church of Westphalia said in a Press interview in Bielefeld that German children should be trained to be friendly to the Jews.

The president, who was a leader in Church resistance to National Socialism, said he was distressed because children had been guilty of anti-Semitic demonstrations.

"Who has sown seeds of hate toward our Jewish brothers in the heart of children and made them commit these criminal actions?" he asked.

"Why are the monstrous atrocities our nation was able to inflict on the Jews concealed from our children in schools and homes?"

President Wilm asked for a truly Christian approach to the Jews in local parish youth groups and Church organisations.

"If we meet a Jew, we Christians must be filled with love a hundred times as strong as usual," he said.

"If God in His mercy sends a Jew who survived terror across my path, he does it to make me love this one Jew for the sake of the millions of Jews who have been killed and to make me offer a very modest reparation for the wrong done to his brothers and sisters."

He urged support of the Society for Christian-Jewish cooperation, to which he belongs.

REFUGEES FIND A NEW HOME

ECUMENICAL PRESS SERVICE
Geneva, January 25

Forty refugees have been resettled in a new home at Kalamata, southern Greece, by the World Council of Churches.

The home is the first of its kind in Greece to provide for the permanent resettlement of refugees.

All forty of its occupants—Albanians, Bulgarians and Yugoslavs, who have come into Greece since the end of the second world war, have been rejected for resettlement in other countries.

The W.C.C. began negotiations two years ago when the metropolis of Kalamata offered to provide land.

Greek government authorities gave permission to establish the home, and the United States Escapee Programme and the United Nations High Commissioner for Refugees made grants for the building and for maintenance.

Additional aid was given by the World Council, the British Council of Churches, and several other organisations.

WORK IN CANADA FOR BISHOP FROM INDIA

ANGLICAN NEWS SERVICE
Toronto, January 25

The former Bishop of Amritsar, the Right Reverend C. Heber Wilkinson, will serve in Canada this year.

He will be assistant bishop in the Diocese of Niagara, and will also interview candidates and conduct field work for the Missionary Society.

The bishop had to leave Amritsar after a heart attack. He had been a missionary in India since he was ordained thirty-three years ago.

GOSPELS IN AFRICA

ECUMENICAL PRESS SERVICE
Geneva, January 25

An extra million copies of the Gospels will be distributed in Africa in 1960, the British and Foreign Bible Society has announced.

Half these copies, in thirty-nine African languages, will be printed in the United Kingdom; the rest, in fifteen other languages, will be printed in Africa.

The society hopes to sell the Gospels at low prices through churches, Christian councils, and literature committees.

DIOCESAN NEWS

BRISBANE

S. BARNABAS, AMBY

At a special meeting in S. Barnabas' Church hall on January 15 a farewell presentation was made to Brother Charles Booth, B.S.P., who has been appointed to Cleveland after five years with the Brotherhood.

At the same time the organist, Mrs A. Lyon, who is moving to Mitchell, was given an afternoon tea service.

KILKIVAN INDUCTION

On December 18, a very impressive induction service was taken by Archdeacon H. J. Richards and assisted by the Reverend R. Mawson, rural dean, when the Reverend M. C. Richter was inducted into the Parish of Kilkivan. The service of induction took place at S. Matthew's Church, Kilkivan, but Mr Richter and his wife and family will reside at the rectory, Murgon. Following the service the ladies supplied a cup of tea, where opportunity was given for the

people to meet their new rector and family.

MELBOURNE

LICENCES TO CLERGY

The Archbishop of Melbourne, the Most Reverend F. Woods, will present licences to seven of his clergy at Evensong in S. Paul's Cathedral on January 29.

He will license the Reverend A. L. D. Rivett to be curate in the Mission District of the Mission of S. James and S. John; Canon F. E. Thornton, locum tenens in the Parish of S. John, Camberwell; the Reverend W. C. F. Naylor, Curate of the Melbourne Diocesan Centre and Chaplain to the Prince Henry Hospital; the Reverend J. Smith, Curate of the Melbourne Diocesan Centre and Chaplain to the Sunbury Mental Hospital; the Reverend A. F. Blain, locum tenens in the Parish of Christ Church, South Yarra; and the Reverend W. G. A. Jack, curate in the Parish of S. John, Croydon.

INDUCTIONS

On Friday, January 29, the Reverend G. R. Miles will be inducted to the Parish of the Church

of the Ascension, Springvale, at 8 p.m.

On Saturday, January 30, at 3 p.m., the Reverend Colin J. Coish will be inducted to the Parish of Holy Trinity, Pascoe Vale.

SYDNEY

S. MARK'S, SOUTH HURSTVILLE

The Parish Church of S. Mark, South Hurstville, will be dedicated by the Archbishop of Sydney, the Most Reverend H. R. Gough, on Sunday, February 7, at 3 p.m. The church has been erected as a memorial to those who served in the Second World War and the Korean War.

CATHEDRAL BIBLE STUDY

The S. Andrew's Cathedral Bible Study group which meets on Sunday afternoons began its activities for 1960 last Sunday in the Chapter House. The precentor is giving a series of addresses on the "Verily, verily" sayings of Our Lord.

WEEKLY FILM

The film to be shown in the Chapter House on Friday, Janu-

ary 29, will be "A Cavalcade of Australian History," which will be specially relevant to the celebration of Australia Day. These weekly film showings at 1.15 p.m. are part of the "Worship where you work" campaign and are being attended by an increasing number of people.

CUSTOMS RELEASE SCRIPTURES

ECUMENICAL PRESS SERVICE
Geneva, January 25

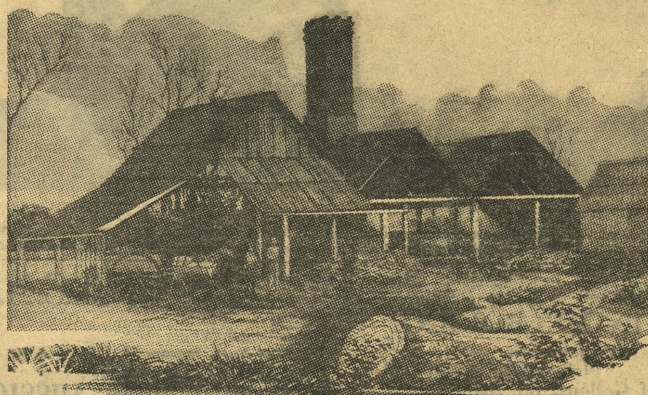
Eight hundred parcels containing copies of the Scriptures have been released by Yugoslav customs officials.

The consignment, sent by the British and Foreign Bible Society, had been held in customs for six months.

Twenty-two thousand Bibles, New Testaments, and Gospels can now be distributed through the Bible Society's Belgrade depot.

They are written mostly in the Serbian, Croatian, Czech, Slovenian and Rumanian languages.

Chateau Tanunda "Historical Firsts" No. 68*



Mearns' Sugar Mill, Hastings River, 1868.

The First of the Sugar Cane

Australia's enormous output of sugar—she is the world's fourth largest cane sugar producer, after Cuba, India and Brazil—has become a major factor in this country's economy. In crop value sugar cane is second only to wheat. The value of Australia's raw sugar is about £60,000,000 annually.

Sugar cane is not indigenous to Australia. It was brought here with the First Fleet, from the Cape of Good Hope in 1778, and was taken to Norfolk Island where it was planted. Cane was first grown in Australia at Port Macquarie, about 200 miles north of Sydney. In 1821 Captain Francis Allman, Commandant of the newly established settlement there planted a few pieces of cane. A West Indies negro tended them. From these original pieces a small plantation was developed at Port Macquarie, and some sugar was made, while T. A. Scott was Superintendent of Sugar Plantations, by the Penal Settlement authorities. Cane growing was abandoned at Port Macquarie a few years later because the climate was unsuitable—the crop was killed by frost.

In the 1860's commercial cane growing began in northern N.S.W. and near Brisbane, Queensland. John Buhot grew a small amount near Brisbane in 1862. Captain Louis Hope is often called the "father" of the Queensland sugar industry. He began growing cane on a 20-acre plantation near Brisbane in 1863 and operated the first commercial-scale raw sugar mill in Australia. The industry near Brisbane developed rapidly and by 1867 over 1000 acres were under cane.

In 1869 Edward Knox, founder of the C.S.R. Co. Ltd., built raw sugar mills in northern N.S.W. to make raw sugar for the C.S.R. Refinery in Sydney. He did not adopt the plantation system, but tried a bold new experiment and bought cane from independent farmers in the district.

Cane growing spread north up the Queensland coast to where the tropical climate was well suited to it. Mills

were built in Mackay in 1868 (when 19 Australian mills produced 627 tons of sugar) and in Cairns in 1882. The development of small farmers supplying big mills spread. The plantations were gradually cut up into small farms operated by white men as in N.S.W. By the early 1900's this system of small farms and big central mills was well established.

Cane is now grown in pockets along a coastal strip stretching 1200 miles from northern N.S.W. to north of Cairns in Queensland. To-day almost 80% of the cane grown in Australia comes from north of the Tropic of Capricorn in Queensland. About 10 million tons of cane is grown each year by about 9,000 independent farmers working small farms which average about 50 acres each. Cane is harvested between June and December. About 9,000 cane cutters are employed each year, and some cane is cut mechanically.

Raw sugar mills crush the sweet juice out of the cane and make raw sugar. There are 34 raw sugar mills in Australia. Fourteen of them are owned co-operatively by farmers who supply them with cane. The Colonial Sugar Refining Co. Ltd., owns seven, and produces about one-fifth of the country's raw sugar. Various companies own the remaining 13 mills.

Some 500,000 tons of raw sugar is refined in Australia each year. In 1957 Australians used about 121 lbs. per head, compared with 94 lbs. in the U.S.A. Approximately 700,000 tons of raw sugar are exported annually, earning approximately £30,000,000 a year for Australia.

The largest sugar company in Australia is the Colonial Sugar Refining Co. Ltd. It grew from the Australian Sugar Co. (formed in London in 1839) which was taken over by the newly formed Australasian Sugar Company in 1842, and which, in turn was taken over by C.S.R. in 1855. At that time the C.S.R. had a capital of £150,000. To-day its capital is £18,720,000—an indication of the tremendous growth of this important industry.

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An encouraging number of young people were confirmed at Christ Church, Geraldton, Diocese of North-West Australia, at the end of last year. With them are the diocesan, the Right Reverend J. Frewer, and the rector, the Reverend F. E. Elliott.

BISHOP McKIE GIVES LAST SERMON IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, January 25.

The Bishop of Geelong, the Right Reverend J. D. McKie, preached in St. Paul's Cathedral, Melbourne, on January 17, for the last time before his departure for England.

In his sermon he reviewed thirteen years' work in the diocese, years of growth and expansion.

He said that there was a vast field of work to be done here, in which the motive was of prime importance.

For a Christian this must always be the same trust in the power of God whether the work was undertaken in Melbourne, or Manchester, Coventry or Castlemaine.

The Oxford University motto: "The Lord is my Light" should be applied to every aspect of life and to every responsibility. Religion was not a negative

matter of giving up things, of following an old-fashioned way of life, the bishop said.

The Christian religion was positive and up-to-date. "It should mean a new way of living, a new dynamic, a new motive."

"When Our Lord's disciples said: 'To whom will we go? Thou hast the words of eternal life,' they meant that their faith in Him was something that made life entirely different."

This was how the Christian life differs from any other way of life though it might share a common setting, the bishop said.

BISHOP WILL STAY IN JAPAN

THE "LIVING CHURCH" SERVICE
New York, January 25

The retiring assistant Bishop of Tokyo, the Right Reverend K. A. Viall, means to spend the rest of his life in Japan.

His official residence is now the new house which has been built for Tokyo members of the Society of Saint John the Evangelist.

The bishop is a member of the monastic order, commonly known as the Cowley Fathers.

He came to Japan from San Francisco in 1935, returning to the United States in 1940.

From 1946 to 1948 he was the official representative of the American Church in the Nippon Sei Ko Kai and helped the Japanese bishops with reconstruction work.

Bishop Viall was consecrated assistant Bishop of Tokyo in 1949.

C.M.S. SUMMER SCHOOL AT KATOOMBA

MISSIONARY FERVOUR GROWS

FROM OUR C.M.S. CORRESPONDENT

Sydney, January 25

The New South Wales Summer School of the Church Missionary Society was held at Katoomba, from January 4 to 10.

The two hundred and fifty members of the conference were housed on the convention site, and at the newly acquired C.M.S. property, "Culverden."

A smaller group lived at "Wykehurst," a Katoomba guest-house.

Among missionaries present at the Summer School were the Venerable L. Bakewell, and the Venerable G. Pearson of the Diocese of Central Tanganyika, Mr. D. Daekyne of Kenya, Sister Dorothy Hughes and Mr. and Mrs. G. Hart of Tanganyika, and Sister Ruth Hepper and the Reverend S. R. Warren, both formerly of the Northern Territory.

At a meeting of those hoping to go to the mission field, the Reverend A. J. Dain, C.M.S. Federal Secretary, and other missionaries answered questions from their store of experience.

Addresses on the history and principles of the Church Missionary Society occupied the evenings, and mornings were spent in Bible study, and study of the problems of the various mission fields.

FOR TAWAU

One address was given by Mr Norman Bissett, who left on January 9 with his wife and daughter to become headmaster of S. Patrick's School, Tawau, in the Diocese of Borneo.

Mr Bissett traced C.M.S. history from the time of the society's inception.

He said that in 1809 there were ten missionaries working for the society; in 1899, two thousand missionaries were in C.M.S. fields.

At the Communion service held to farewell the Bissetts, the Reverend D. Hewetson, Sydney Diocesan Missioner and their personal friend, preached the valedictory address.

The Reverend A. J. Dain's

address had a double purpose: to interest his listeners in service in the mission field, and to enlist prayer for the missionaries themselves.

Prayer marked the whole life of the Summer School, especially prayer for "closed" fields, such as China, and for those lands not yet adequately evangelised.

A service of Holy Communion brought the Summer School to a fitting conclusion.

CHURCH-CITY CONFERENCE

THE "LIVING CHURCH" SERVICE
New York, January 25

A conference was held at Chicago from January 4 to 5 on the "Church and the City."

In a statement addressed to the presiding bishop and the national council, the conference said:

"The sprawling metropolitan complex can become a wasteland of spiritual bankruptcy. Let us face the crisis."

"Our bishops are burdened with so many responsibilities that they often are not free to give particular problems the time and thought which those problems demand."

"Our experienced and able parochial leaders—both clerical and lay—who are willing to volunteer their service for diocesan tasks are likewise over-burdened."

"The complexity and magnitude of the problems facing the Church in our ever-growing urban and industrial society are shattering."

"In the light of these facts, competent and adequate leadership at the national level is an urgent need."

CLASSIFIED ADVERTISEMENTS

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

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S. JOHN'S, LAUNCESTON, Tasmania, Assistant Priest required, large city church, wide scope for Youth work. Stipend £800 with accommodation allowance for married man. Deacon considered. Apply Archdeacon L. N. Sutton, Rector.

DIOCESE OF NEWCASTLE. Applications are invited for the position of Assistant Director, Department of Promotion, Diocese of Newcastle. Duties will include the organisation of Every Member Canvases in the various parishes of the Diocese. Applicants should be conversant with the principles of Christian Stewardship and although experience in the conduct of Every Member Canvases is desirable it is not essential. Applications should be in writing addressed to the Secretary, Department of Promotion, P.O. Box 4592, Newcastle, New South Wales.

(1) SUB-MATRON for S. John's Home for Boys. Experience in child care essential. Apply in writing, Matron, 19 Rochester Road, Canterbury E7, Victoria.

(2) HOUSEMASTER, S. John's Home for Boys. Experience in child care and youth work essential. Apply in writing, The Warden, 19 Rochester Road, Canterbury, E7, Victoria.

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

POSITIONS WANTED

MARRIED COUPLE, with experience in boys' homes, seeks position in either hostel or children's home, Anglican. Good references from associates and church officers. Please reply Box No. 211, THE ANGLICAN.

YOUNG WOMAN seeks work in Melbourne Diocese. Experience in Sunday School leadership (12 years). Youth leadership of all ages, religious instruction in schools, etc. Willing to do some secretarial work. Has own car, and only small remuneration required. Phone BU 1284 (Melbourne exchange).

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PROTEST IN MALAYA

ECUMENICAL PRESS SERVICE
Geneva, January 25

The Anglican, Roman Catholic, Methodist and Presbyterian Churches in Malaya have protested to Prime Minister Tengku Abdul Rahman after a government ban on Sunday broadcasts of church worship.

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