

# THE ANGLICAN

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## DIocese OF RIVERINA HOLDS SUCCESSFUL SYNOD

### BISHOP DEPLORES THE SHORTAGE OF CLERGY IN THE CHURCH

FROM OUR OWN CORRESPONDENT

Hay, N.S.W., August 29

Twenty-one clergy of the Diocese of Riverina braved bad roads and mud to attend the thirty-sixth synod of the diocese here last Monday.

A motion calling on the State Government of New South Wales to ban the use of poker machines was moved by the Archdeacon of Hay, the Venerable V. E. Twigg, and seconded by the Rector of Culcairn, the Reverend K. W. Luders. It was carried without dissent.

A report from the treasurer of the diocese showed an improvement in the balance sheets, though more capital is required for the bishopric endowment fund and the bishop's retiring fund.

In his charge to synod, the bishop, the Right Reverend H. G. Robinson, spoke of the world shortage of clergy.

He said:—  
"During the year three priests have been ordained and two men have been made deacons. The shortage of clergy persists, however, everywhere in the Church, and affects this diocese. We still need priests in various districts. The only remedy is for young men of these parts, who know the conditions under which the work is done, to sacrifice worldly ambitions and offer themselves.

"We should have a new priest and a new deacon at the end of 1959. This recruitment is, however, quite insufficient for our needs, and there are no new postulants in sight.

#### CONSTANT PRAYER

"It should be a matter of constant prayer that those who are called by God to the work of the priesthood should have grace and courage to answer the call, and give themselves, their talents and resources to the task.

"It is a matter of satisfaction that we are being strengthened by men of academic attainment, who will be able to supply leadership in the diocese in the foreseeable future.

"Something should be said of parish stipends, which range from £520, the lowest, to £1,000 p.a., the highest. This disparity is far too great. Whilst the upper figure is not excessive according to present day standards, the lower one is scandalous.

"No stipend should be lower than £750 p.a., plus the required allowances of house, light and telephone; and they should be £100 better than that. Do not regard the minimum as sufficient.

"If necessary, some sort of every-member canvass must be organised and prosecuted with vigour.

"In these days of a shortage of priests, no parish can afford to have it known that it is unable to pay a proper stipend. If it is so known, it will soon be vacant, and impossible to fill."

#### INFLUX OF PEOPLE

The synod urged synod to prepare for the influx of people expected in the diocese.

He said: "The rapid progress being made in work on the Coleambally Irrigation Scheme brings forcibly before the notice of this synod the need for preparation for and ability to cope with the increased population which may reasonably be expected in the Murrumbidgee area, and the towns which may develop.

"It is stated that instead of 100,000 as at present, the region

will be able to support 250,000 people.

"Amongst all these prospective settlers there must surely be a fair proportion of Anglicans, and the Church should be ready with money and men to start work amongst them."

The bishop asked members to refrain from criticising the Lambeth Conference until they were able to read the full report.

He said:—  
"The Report and Resolutions of this conference of the bishops of the Anglican Church throughout the world will be awaited with interest and perhaps some apprehension. Not always have the results of the proceedings brought peace and solidarity to the Church. Sometimes they have stirred up bitter controversy, and sometimes they have suffered from misinterpretation or by being anticipated.

"One thing is certain: No great credence should be given to any Press report. Editing and the assessment of 'news value' may give quite the wrong impression, even when the reports are accurate as far as they go.

"When the official Report is issued, then it must be studied in context and as a whole; and so used it will have a certain persuasive influence in our communion and, I hope, afford guidance in some practical matters.

#### NOT AT LAMBETH

"I have been criticised, both within and without the diocese, for not attending the conference.

"For the sake of those who feel that perhaps Riverina has been denied some privilege or honour unnecessarily, I may state publicly some of my reasons for the decision to remain at home.

"In the first place, I could not afford to go. The provision made in the diocese for expenses, during the past ten years, has not been sufficient to meet half the cost of sending one person to England. I do not intend to allow this provision to be increased in my time.

"I had no intention of going on what would have been my first, last and only visit to England without my wife, and I am in no position to pay all her expenses and passage money as well as the greater part of my own.

"The suggestion was made in all good faith and with much consideration for me, that a collection or appeal throughout the diocese might have made the journey possible.

"Personally, I find this idea offensive; and I object to it as strongly as I object to the Church spending large sums on the fares

and expenses of delegates and representatives to all kinds of conferences and meetings.

"Moreover, it cuts right across  
(Continued on page 11)

## AN INTERLUDE DURING LAMBETH



The Right Reverend Noel Hall, formerly Bishop of Chota Nagpur, India, who was in England during the Lambeth Conference, took part in an international discussion at S. Augustine's College, Canterbury. He is pictured here in one of the common rooms with students from all parts of the Anglican Communion.

## BROTHERS OF S. FRANCIS TO WORK IN NEW GUINEA

ANGLICAN NEWS SERVICE

London, August 31

In the many-sided and extensive work in his far-flung diocese the Bishop of New Guinea, the Right Reverend P. N. W. Strong, will have the help of the Brothers of S. Francis next year.

This will be the first overseas branch of the Society of S. Francis.

The Father Minister and General Chapter of the First Order of the Franciscan Society held a meeting in London last month.

It was resolved at this meeting, following thorough discussion, to meet the request of the Bishop of New Guinea for a branch of the society in his diocese.

#### FORMAL CONSENT

The protector of the society, the Bishop of Exeter, the Right Reverend R. C. Mortimer, has consented formally to the project, and preparations are being made for the friars to start work in their new territory.

The Society of S. Francis was introduced to young Australia in 1956 by Father Charles Preston, who came here to conduct a mission. He visited New Guinea during his tour.

He was followed last year by Father Michael Fisher, who came to Perth to conduct a mission at the university.

His addresses, given in universities throughout Australia, made a deep impression and influenced many young people to give their lives to God.

No information is yet available about the area in New Guinea in which the society will work, or about the precise work they will do.

It is probable, however, that they will help by taking over part of the Koko Mission, on the outskirts of Port Moresby, where they would work among the Anglican Papuans, who come from the interior to employment on the coast.

Another possibility is that they may help, backed by their experience elsewhere, bring the ministrations of the Church to

seamen and port workers in Port Moresby.

Most of the work of the society in England has been, in the tradition of S. Francis, among the most suffering sections of humanity.

The society conducts a boys' home, missions among coloured people and seamen, and helps delinquents. For some years past Franciscan friars have acted as chaplains to fruit pickers in some parts of England during the season.

#### SOCIETY'S HISTORY

The history of the society as it is now constituted goes back some 37 years.

In 1921 a group in the Church of England, inspired by Franciscan ideals, settled in Dorset, near Cerrie Abbas.

Their main work was to minister to the unemployed who tramped the roads.

They took vows and were constituted a religious community ten years later under the name of the Franciscan Society.

Their numbers have grown considerably and they are active in evangelistic work, especially in the universities.

A small community for women, with its headquarters at Freeland, Oxon, has also been started.

#### BISHOP HILLIARD TO VISIT N.Z.

The senior Bishop Coadjutor of Sydney, the Right Reverend W. G. Hilliard, has accepted an invitation from the Diocese of Nelson, New Zealand, to attend its centenary celebrations this month.

Bishop Hilliard, who is a former Bishop of Nelson, is due to leave Sydney on the *Wanganella* on September 12, and to return on the *Monowai* from Wellington on October 10.

He has been invited to preach at the service immediately preceding the centenary synod, and at several other functions.

## OLD BOY MADE HEADMASTER

### RHODES SCHOLAR FOR "SHORE"

Mr Basil Holmes Travers, O.B.E., has been appointed headmaster of the Sydney Church of England Grammar School, North Sydney.

Mr Travers was senior prefect of "Shore" in 1937.

During the war he saw active service with the 6th Division in the Middle East, where he was for a time A.D.C. to Sir Iven Mackay. He served later in the New Guinea Campaign, where he attained a majority, and varied staff and regimental experience.



In the meanwhile, he had been chosen as Rhodes Scholar for New South Wales for 1940.

Upon demobilisation, he returned to graduate in Arts in the University of Sydney, and then went up to Oxford to read Philosophy, Politics and Economics, after which he proceeded to a B. Litt.

Mr Travers was appointed Headmaster of Launceston Church Grammar School in 1953.

The new headmaster, who is in his fortieth year, has an impressive games record. He won Blues for cricket and football at Sydney and at Oxford, captained the latter in Rugby football, and played for England.

He married, in 1942, Margaret Emily Marr. They have three daughters.

## A NEW ASSISTANT BISHOP FOR CENTRAL TANGANYIKA

FROM OUR C.M.S. CORRESPONDENT

The Archdeacon of Southern Victoria Nyanza, the Venerable Maxwell Lester Wiggins, has been appointed Assistant Bishop of Central Tanganyika.



His appointment was announced last Monday by the Archbishop of Canterbury, Dr Geoffrey Fisher.

Archdeacon Wiggins will be consecrated next June in Dodoona Cathedral by the Bishop of Central Tanganyika, the Right Reverend A. Stanway, assisted by other East African bishops.

The bishop-elect, a New Zealander, went to Tanganyika in 1945.

The Australian Church Missionary Society is responsible for the Anglican Church in the Diocese of Central Tanganyika.

The diocese is 365,000 square miles in area, and its population exceeds 7,500,000.

## VATICAN BANS TWO WORKS

### GALLICANISM IN FRANCE

FROM OUR OWN CORRESPONDENT

Paris, August 26

The latest explosion of Gallicanism in the Roman Church has been brought about by a singularly insensitive piece of attempted censorship from Rome.

It has deeply angered all devout and patriotic Roman Catholic circles here—from the Cardinal in Paris himself to the lowliest deacon or student.

Almost a year ago, in October 1957, two eminent priests, professors at L'Institut Catholique de Paris, both of whom are members of the Community of S. Sulpice, published a scholarly new *Introduction to the Study of the Bible*.

The work was published under the personal imprimatur of no less a person than the aged and deeply respected Cardinal Archbishop of Paris, Mgr Maurice Feltin, upon whom the République has at various times bestowed honours which include the Grand Cross of the Légion d'Honneur, the Médaille Militaire, and the Croix de Guerre.

### WELL RECOMMENDED

The Bishop of Strasbourg, Mgr Julien Weber, whose reputation for scholarship stands high within and outside the Roman communion, penned the preface to this book, which was "cordially recommended" to all French priests and theological students by His Eminence.

Thus vouched for, the new *Introduction to the Bible* quickly achieved a modest reputation, and ran through several impressions.

Arrangements were then made for its translation into several other European languages, which would have yielded considerable royalties to the Community of S. Sulpice.

The first translation, unfortunately, was into Italian.

It now appears that, although the French edition went as a matter of course through the usual channels into the Vatican, no one there found anything amiss with it, if it was even examined.

### PUT ON INDEX

The Italian edition, however, which has been on public sale in Italy for some months, was examined early this month by the Congregation of the Holy Office, as the disciplinary branch of the Vatican administration is called, and promptly placed on the Index.

Instructions have accordingly been sent to all Roman bishops, rectors of theological faculties and superiors of religious orders, forbidding study of the book.

At the same time another notable work in four volumes by M. Dumery, *The Philosophy of Religion*, has similarly been placed on the Index. It, too, has run through several impressions, and is to be found in most Roman Catholic libraries in this country.

French pride has been particularly wounded by a statement in the *Osservatore Romano* that M. Dumery's work was banned because it was a "dangerous enterprise" which lacked the "reserve" demanded by "scientific serenity."

### UNANIMOUS REACTION

The most interesting phenomenon arising from these two excursions by the Italians has been the unanimity of French reaction, clerical and secular.

The French Press, of course, has given the two bans some publicity.

Known anti-clericals, and even atheists, are making common cause with members of the Church, primarily because they interpret the banning of the work by the S. Sulpice fathers as a personal slight on Cardinal Feltin, who commands universal respect here.

Meanwhile, as might be expected, the banned works are in great demand.

## ATOMIC WAR REPORT

### W.C.C. CAUTIOUS IN POLICY

ANGLICAN NEWS SERVICE

London, August 29

The central committee of the World Council of Churches' meeting at Nyborg, Denmark, this week, forcibly criticised the interim report of the study on "Christians and the prevention of war in an atomic age."

Immediately after the report was presented the committee took the unusual course of circulating a paper giving pointed and detailed criticism of it.

The study which received this censure was of atomic war, not of the given problem of war in an atomic age, the committee said.

### THEOLOGICAL

It was sub-titled "a theological discussion."

The committee questioned whether it really was a theological discussion and whether the terms of reference had not been greatly exceeded in the extensive discussion of the possibility of the limitation of war and the theory of graduated deterrents.

The study called for "the discipline of possessing nuclear armaments but of not using them in all out war."

Dr C. F. von Weizsacker, of the University of Hamburg, in presenting the report, said that unless an all-out atomic war destroyed everyone capable of making atomic weapons, it was not possible to return to the position when these weapons did not exist.

"The world has to live with this knowledge, and the search must be for a solution of political problems that will eventually eliminate the danger of these weapons being used," he said.

### SUB-COMMITTEE

A sub-committee was appointed to consider both the study document and the criticism it had received.

Its draft resolution, for use with the committee's comments, emphasised that the original document was not a statement of the policy of the W.C.C.

In the end the committee passed, with only one dissentient, an extensive alternative resolution which reiterated a number of times the fact that the document was in no wise a formulation of the council's policy.

### LUDLOW CHURCH PRESERVED

ANGLICAN NEWS SERVICE

London, August 31

Ludlow Parish Church received a cheque for £2,000 last month from the Historic Churches' Preservation Trust.

This, with other grants during the past four years, brings the total amount granted by the Trust to £4,000, one of the largest payments yet made.

The size of the grant is an indication of the importance of the ancient structure.

The Church of S. Lawrence, Ludlow, was made possible in the days of Edward the Confessor by the munificence of the powerful Palmers' Guild.

This magnificent building dates from the end of the 12th century, and has many features of one of the finest periods in English church building.

### NIPPON SEI KO KAI NEEDS HELP

ANGLICAN NEWS SERVICE

Toronto, August 29

Many more clergy are needed to preach the Gospel in Japan, but the dioceses are finding it increasingly difficult to place graduating students of the theological colleges in parishes where they will have adequate financial support.

## URGENT NEED FOR FUNDS

### BIG APPEAL FOR S.C.M. HOUSE

ANGLICAN NEWS SERVICE

London, August 28

Student Movement House was the subject of an appeal made in the B.B.C.'s "Week's Good Cause" this week by the Bishop of Bristol, the Right Reverend F. A. Cockin.

This house was founded more than forty years ago as a memorial to British students killed in the First World War.

It is owned by the Student Christian Movement, and its funds have never been extensive; now, owing to the rise in the cost of living, money is urgently needed if the house is to continue its work.

The main purpose of the house has always been to serve as a Christian centre for the ever-growing international student population in London.

Its resident community includes men and women from many nations, and it welcomes all students to its activities.

The house has had many difficulties to contend with; during the Second World War its need of staff was continuous.

Many of Sir Stafford Cripp's secretaries worked there in an honorary capacity from time to time to keep the house open.

### STUDENTS QUIZ BISHOPS

### EVANGELISTS MUST AVOID EMOTION

ANGLICAN NEWS SERVICE

London, August 28

A three-day conference of ordinands and overseas bishops, ending on August 18, was held at Whitelands College, Putney, under the presidency of the Bishop of Liverpool, the Right Reverend C. A. Martin.

Ordinands from almost every theological college in the British Isles quizzed the bishops on topics ranging from racialism to the use of the radio in overseas evangelism.

The Bishop of North Queensland, the Right Reverend I. W. A. Shevill, spoke on "The Ministry of To-day."

In answer to the question, "Is it wrong to bring emotionalism into evangelism?" Bishop Shevill said that it was wrong, because people thereby became unmindful of the true purpose of evangelism.

"Certain techniques could be learned from the Billy Graham brand of evangelism, but the 'patent medicine approach' of 'I have something that will make you better,' and 'We'll rattle along' type of evangelism are both wrong," he said.

In his sermon, which closed the conference, the Bishop of Nagpur, the Right Reverend J. W. Sadiq, referred to the upsurge in the East of non-Christian religions. "I am sure," he said, "that missionaries will soon be coming in far greater numbers to the West."

### NEW CHURCH BUILT IN APIA

FROM A CORRESPONDENT

Suva, September 1

The Bishop of Polynesia, the Right Reverend L. S. Kempthorne, is arranging his programme so that he will be in Apia to consecrate the new church on October 19.

Many people from overseas have visited the lovely church—with its simple lines and cool colours.

The founders look upon its completion as a "miracle," resulting from the gifts of the devoted parishioners.

## VICAR TAKES FIRM STAND

### STRICT VIEWS ON BAPTISM

ANGLICAN NEWS SERVICE

London, August 28

A clash has taken place in the parish of S. Mark, Smethwick, where some of the parishioners are petitioning the Bishop of Birmingham, the Right Reverend J. L. Wilson, to remove the vicar, the Reverend J. G. Grimwade.

The cause of the clash is the reluctance of the vicar to baptise infants whose parents are not regular churchgoers.

They complain that, in one case, he had chosen a stranger as godfather, because the man chosen by the parents was not a church member.

People are taking their children to a neighbouring parish for baptism.

One of the churchwardens said that there was plenty of support for the stricter discipline introduced by Mr Grimwade, and that his strict attitude earned their respect.

### SUPPORT FOR VICAR

The secretary of the church council said that if the petition being got up against the vicar was sent to the bishop, the council would hold a special meeting to reaffirm their support for the vicar.

Mr Grimwade insisted that people should understand the promises they made at baptism. "Our churches were not built for perjury to be committed round the font," he said.

Convocation last year had approved the stand he was taking. People to-day had no real understanding of the step they took when their children were baptised, or by those who were becoming godparents.

He said that one godparent at least should be a communicant. The church would always provide one from the congregation who was ready to assume the responsibilities of a godparent and take a friendly interest in the child.

He denied that baptism had ever been flatly refused at the church.

### FIVE RELIGIOUS GROUPS MEET

### CALL FOR END TO NUCLEAR TESTS

ECUMENICAL PRESS SERVICE

Geneva, August 30

Delegates from twenty countries attended a five-day meeting of the International Association for Liberal Christianity and Religious Freedom on the campus of the University of Chicago in early August.

Spokesmen for Christianity, Judaism, Buddhism, Hinduism and Islam discussed basic beliefs they hold in common.

The association asked for an immediate suspension of nuclear weapon tests.

It suggested that an agency should be established under the aegis of the United Nations to control nuclear and conventional armaments.

The group agreed to "respect the religious convictions of all individuals and churches, and to resist all attempts to impose the taboos of one religion on the members of another."

Members called for "a united front on comprehensive population policies," and for a "narrowing of the gulf" between the economically advanced and the economically backward.

### CLOCK STOPS IN ITS 200th YEAR

ANGLICAN NEWS SERVICE

London, August 30

The famous clock of S. Martin-in-the-Fields, which is 200 years old, was stopped this week for major repairs. It will be out of action for three weeks.

## THE HOLY LAND IN PICTURES!

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THE BUSH CHURCH AID SOCIETY

## ANNUAL RALLY

FRIDAY, 26th SEPTEMBER

at 7.45 p.m.

in THE CHAPTER HOUSE

of ST. ANDREW'S CATHEDRAL SYDNEY

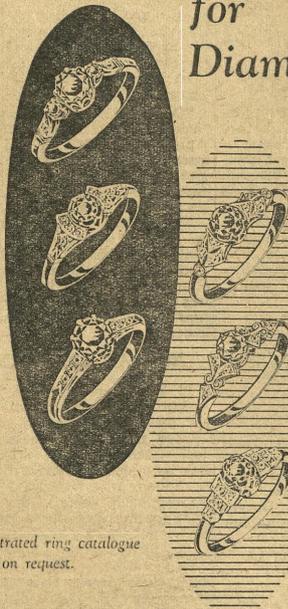
Chairman:—HIS GRACE THE ARCHBISHOP OF SYDNEY.

Speakers:—THE REVEREND T. V. JONES (Ceduna, South Australia). THE REVEREND CANON T. E. JONES (Organising Missioner).

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# SUCCESSFUL SCHOOL OF PASTORAL CARE

## MELBOURNE EXPERIMENT TO BE REPEATED

FROM A SPECIAL CORRESPONDENT

Melbourne, September 1  
The first "School of Pastoral Care" ever to be held in Australia ended in Melbourne on August 21.

The school was held under the aegis of the Director of the Melbourne Diocesan Centre, the Venerable G. T. Sambell.

Twenty-two clergy from the dioceses of Melbourne, St. Arnaud, Tasmania, Ballarat, Bendigo, Gippsland, Canberra-Goulburn, Christchurch and Wellington attended the school.

Day sessions were concerned with the pastoral resources of the ministry, pastoral counselling in the fields of marriage-guidance and sickness, mental and physical.

In the evening wider aspects of the Church's ministry were considered; inter-professional relationships, Church and Church, overseas experiments in pastoral care and the parish as the minister of pastoral care.

The lectures were given by a number of doctors and social workers of wide experience and high repute, as well as by experienced chaplains and clerics learned in social and educational fields.

### SKILLED LECTURERS

The examining chaplain to the Archbishop of Melbourne, the Reverend John Falkingham; Dr. Davies, who is doing special work in geriatrics with the mental hygiene authority of Victoria; the headmaster of Brighton Grammar School, Canon P. St. J. Wilson; Dr. W. Carrington, of the Marriage Guidance Council; and the senior social worker of the Brotherhood of S. Laurence, Miss N. Hillas, were among those who lectured to the clergy.

The chaplain of the school was the chaplain of Trinity College, Melbourne, the Reverend A. Bird.

The director and secretary of the school, the Reverend W. Graham and the Reverend E. Robins, are already working on plans for further schools, based on the lessons learned at this initial experiment.

It is planned, tentatively, to hold a second school for pastoral care in the latter part of next year for a limited number of clergy.



The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, dedicated "Blue Gum Lodge" at Springwood last Saturday for the Department of Youth in the Diocese of Sydney. With him are the Dean of Sydney, the Very Reverend E. A. Pitt, and the rector of Springwood, the Reverend N. S. Paddison.

## YOUTH CONFERENCE CENTRE DEDICATED AT SPRINGWOOD

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, opened and dedicated "Blue Gum Lodge," the new Church of England Fellowship Diocese of Sydney conference centre at Springwood on August 30.

A congregation of 500 gathered on the lawns of the property for the dedication service, which was conducted by the Dean of Sydney, the Very Reverend E. A. Pitt.

After the service, the Mayor of the Blue Mountains, Alderman A. F. C. Murphy, and the Archdeacon of North Sydney, the Venerable G. R. Delbridge, spoke to the gathering.

Members of many parishes and organisation attended the ceremony.

The archbishop preached from the Gospel for the 13th Sunday after Trinity, his text being "Blessed are the eyes which see the things that ye see."

He reminded his audience that leaders of the camps were Christians who brought young people together so that they might become stronger in the Christian faith.

He hoped that the older folk would realise the need of such properties as this, would stand behind C.E.F.D.O.S. and liquid-

ate the outstanding debts on the property.

"Blue Gum Lodge," formerly "Beverly Hall," replaces "Shuna," which was burnt down last December. The new building is larger than the old and will be a valuable asset to the youth of the diocese.

The house was thrown open to inspection. It has been well equipped with new beds, mattresses and pillows.

Each ground floor bedroom has a basin with hot and cold water laid on.

Several bookings for house parties were made after the inspection.

### C.E.B.S. HOLDS CARNIVAL

FROM A CORRESPONDENT

Brisbane, September 1  
The Church of England Boys' Society in Queensland held an athletics carnival on August 23 at the Grammar School Oval in Brisbane.

There were 400 competitors from 22 branches of C.E.B.S.

Officials from the Queensland Amateur Athletic Association assisted in the running of the events, and were to a great degree, responsible for the success of the carnival.

The shield was won by the branch from Christ Church, Yaronga.

### SOCIAL WORKERS MEET IN TOKYO

FROM A CORRESPONDENT

Melbourne, August 26  
At the end of this year the ninth international conference of social work will be held in Tokyo.

The president of the conference will be the government head of social welfare in Canada.

Representatives from the voluntary field are using leave and their savings to attend the conference, deeming it of the utmost importance to Australia.

The Commonwealth, which sent representatives to the Madras meeting, has decided that the Department of Social Service shall not be represented.

The director of the Brotherhood of S. Laurence, the Venerable G. Sambell said, "It is to be hoped that a way will be found to nurture the desired friendship with Japan through official representation at the conference."

## INTERSTATE FENCING FOR CATHEDRAL CHOIR BOYS

FROM OUR OWN CORRESPONDENT

Brisbane, September 2

A party of twelve members of S. Andrew's Cathedral Choir School, Sydney, with their headmaster, Canon M. C. Newth, arrived at S. John's Cathedral, Brisbane, on August 27.

They came in answer to a challenge by the Swords Club of S. John's Cathedral choir, and to take part in the Queensland swords championships.

The Sydney team defeated the S. John's boys, and also won the Queensland championship, gaining first and third places.

The boys were accompanied also by an assistant master and by the parents of several of the boys.

Fathers of the boys helped to drive the party, which gained golden opinions from the proprietors of the guest house at Grafton, where they spent a night on the way to Brisbane.

### PROFITABLE TRIP

Canon Newth said that visual knowledge of the country and towns through which they passed would help the boys in their geography lessons on their return to Sydney.

The boys visited a cotton ginery and a pineapple factory, and a party was arranged in the cathedral social room on Saturday night.

The boys were delighted with their trip; the captain of fencing and vice-captain of the school, Gunter Rossmanith, said that he hoped the trip would be repeated.

Fencing is a compulsory sport at S. Andrew's choir school, but the boys play football, cricket and tennis as well.

### SYDNEY SYNOD

The Synod of the Diocese of Sydney is to meet on November 3.



The church of All Saints, North Footscray, Diocese of Melbourne, celebrated its silver jubilee on August 20. Here the Vicar, the Reverend A. G. Laity, and the choir processed into the church during the week of celebration.

## MEMORIAL FOR BRAVE ACT

### PLAYING FIELDS DEDICATED

FROM OUR OWN CORRESPONDENT

Perth, September 2  
The Right Reverend C. L. Riley, formerly Bishop of Bendigo, dedicated playing fields in North Beach, a suburb of Perth, to the memory of his son, Charles, last month.

Mr Riley lost his life on September 3, 1954, in attempting to bring to shore two men in a swamped dinghy, who had just rescued from drowning two little girls of a picnic party.

The two men from the dinghy, who were among an estimated crowd of two thousand attending the dedication ceremony, met Bishop Riley after the ceremony.

They recounted how, with volunteers on the reel, Charles Riley swam out with a life belt to their aid as they were clinging to the side of the swamped dinghy, which was drifting out to sea. Bidding them hang on to the belt, he said he would tow them in.

The line must have caught in a weed bank, for Charles Riley suddenly disappeared. He was unconscious when hauled ashore and failed to respond to artificial respiration.

The Charles Riley Memorial Playing Fields, grassed and equipped for many forms of sport, is the first section of reserve land to be cleared in a 130-acre grant of land to the Perth Roads Board.

### C.M.S. OFFICER IN MELBOURNE

FROM OUR OWN CORRESPONDENT

The Federal Secretary of the Church Missionary Society, the Venerable R. J. Hewett, arrived here last Saturday for a 10-day visit.

He will speak in various churches on the scope of missionary work undertaken by the C.M.S. and will discuss matters of policy with its executive and general committees.

## PREPARATION IS NEEDED FOR CHRISTIAN HEALING

FROM A CORRESPONDENT

Melbourne, August 25

On Monday, August 11, the Australian Church Union sponsored a lecture in the Chapter House where a large number of people met to hear the Vicar of Christ Church, Hawthorn, the Reverend J. V. Gason, speak on the Ministry of Healing.

The lecturer pointed out that preparation is required for all sacraments and sacramental rites.

He said that lack of faith in the power and purpose of God, and failure to recognise human sinfulness and suffering, are special difficulties which can present themselves in preparation for

Christian healing. Recovery, said Mr Gason, is not due primarily to psychological expectancy, but to communion with God and trust in Him.

He said that preparation for the laying on of hands is private expectant prayer, corporate intercessory prayer and confession.

Absolution of a sick person is necessary for psychological reasons, but there is no computation in the central Anglican doctrinal position, he said.

The Melbourne branch of the union will hold a day of instruction at All Saints' Church, St. Kilda, on September 6.

Discussions will be held on various aspects of the faith, and a film on the Eucharist will be screened.

### BIBLE SOCIETY CAMPAIGN

FROM A CORRESPONDENT

The British and Foreign Bible Society has launched a campaign to seek 50,000 people in New South Wales who will "pause for prayer" at 12 noon daily for the work of the society.

Commenting on the project, the state secretary, the Reverend Alan F. Scott, said that 50,000 was the initial target, for it was felt that a tremendous number of people interested in the work of spreading the Holy Scriptures throughout the world would over a period, develop the habitual practice of "pausing for prayer" at 12 noon.

### SCHOLARSHIPS FOR KING'S SCHOOL

The King's School, Parramatta, is offering two open scholarships for boys under the age of 14 on February 1, 1959.

The examination will be held on October 10 and 11; entries will close on September 26, 1958.

Entry forms and full particulars can be obtained from the headmaster.

### UNITED NATIONS SUNDAY

United Nations Sunday in New South Wales will be observed on October 26.

The theme of this year's celebration is "To live together in peace as good neighbours."

# THE ANGLICAN

FRIDAY SEPTEMBER 5 1958

## EDUCATION FOR PASTORAL OFFICE

"What pastoral experience has he had," is the first question asked in the Australian Church about any priest who is being considered for preferment.

A stranger among us would soon discover that "pastoral experience" is the great superstition of the Australian Church, or perhaps the great hypocrisy. It is the idol at whose feet we worship, as others worship money, and we measure it in the same way, by its quantity. When we say, "What pastoral experience has he had?" we really mean "How much?"

We never ask who was his lecturer in pastoralia (if any), how good, and how effective his lectures. We never ask who was the vicar under whom he served his curacy; who were his examining chaplains and what did they require; who was his archdeacon during the early years of his ministry and how much and what kind of help he gave the inexperienced pastor of souls. We demand pastoral experience, but we do not care how a man gets it or what sort it is.

It would be interesting to know what was in the minds of those who included in the Book of Common Prayer a plea for God's guidance that the bishops "may lay hands suddenly on no man." Surely it must be interpreted in the light of the exhortation to those about to be ordained: "Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood . . . And if it shall happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault."

It must be with a great sigh of relief that the bishop thus shifts the responsibility for any hurt to any of Christ's sheep on to the broad shoulders of the new priest. The new priest has been prepared for this responsibility by means of an entirely academic course of study in which any subject with even a flavour of practicality (e.g. psychology or religious education) has been demoted to the status of an optional "extra." There is slightly better than an even chance that the new priest has served a curacy, but there is no chance whatever that the curacy has been established in that particular parish just because it is the best possible one for training deacons for the work of the priesthood.

Australians are rather proud of the fact that appointments to parishes have been kept out of the hands of the wealthy private patron. Not so with curacies. The patronage of these is mainly in the hands of upper middle class parishes who hold it by plutocratic right. It would be flying in the face of the mathematics of probability to say that none of these parishes is a good one for training clergy; but if some are suitable for the purpose, this is largely fortuitous.

In the light of these facts, there are considerable possibilities latent in the type of School of Pastoral Care briefly mentioned elsewhere in this issue. The Melbourne Diocesan Centre, with its team of full-time chaplains who have developed specialised skills in divers pastoral fields, was perhaps the only place in Australia where a worthwhile experiment in pastoral training could be undertaken. It is to the credit of the Centre that it has made the first real attempt to break out of the traditional curacy pattern of training, where the curate learns the mistakes, as well as from the mistakes, of his vicar.

The school may be criticised on many grounds. The over-loaded eleven day course tried to cover the whole field of pastoral care where training in only one aspect in America takes a full twelve-week course in a clinical setting, for example. The course was still too theoretical in approach. As most of the school members had some years of practical pastoral experience to call on, this was not as serious a disadvantage as it might appear; but it would be a grave disadvantage in a school for deacons. And, in this latter case, surely there should be some co-ordination with the theological course. It would be a pity if Australia adopted the American pattern, where clinical training of clergy is completely divorced from the life of the Church and is in the hands of what are really independent training councils.

Whatever its limitations, this school has helped to satisfy the felt need of some of its priests. But its significance is greater than that. It could point to a way in which the desperate need of Christ's flock for competent and sympathetic pastors could be better met than it has been in the past.



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

## Easier Building And Furnishing

Last week brought two encouraging moves for family men who have the laudable ambition to live in their own homes from the outset of marriage so that their youngsters can be brought up in a bright, healthful environment.

The first was the move that is afoot in some States, particularly South Australia, to make home finance easier by cutting down the amount of the initial deposit.

The second, a more widespread move, is the aim of several States, led by Queensland, to call a Premiers' Conference to discuss uniform legislation to reduce hire-purchase interest rates.

A most heartening lead in this direction came a week or so ago from Britain in the decision of the Midland Bank to make advances for hire-purchase purposes to "steady" men without security and at a moderate interest rate.

Hire purchase has become an essential part of our economy, and it is high time action were taken to curb the excessive interest rates charged.

One hopes that any draft legislation which is prepared for consideration by the Premiers (in consultation, of course, with the Federal Government) will include a requirement suggested by a Sydney Presbyterian clergyman, the Reverend Gordon Powell, recently that the "terms" aggregate price, as well as the cash price, should be advertised with hire-purchase goods.

## EXHIBITION IN EDINBURGH

ANGLICAN NEWS SERVICE

London, August 29

Festival visitors this year to Edinburgh found in the Royal Scottish Museum an exhibition of unique and magnificent character.

It is a collection gathered from centres as far away as Istanbul and Leningrad, from Florence and Nicosia, and is the third exhibition of such a kind ever held in Europe as an exhibition of popular art.

A hint of the awe-inspiring solemnity of Byzantine style is conveyed by a number of facsimiles of wall paintings and mosaics.

Much of the work belongs to the period between the fourth and seventh centuries. Included are a number of superb ivories, some rich examples of silver repoussé work, and many medallions, some from Russia itself.

The exhibition will be taken to London when the festival ends on September 12.

## GIFT OF £10,000 FOR CATHEDRAL

ANGLICAN NEWS SERVICE

London, August 29

The Bury St. Edmunds Cathedral extensions appeal has received a gift of £10,000.

Mrs John Greene, formerly Mayor of Bury St. Edmunds, has made this gift as a memorial to her husband, who was the first registrar of the diocese of St. Edmundsbury and Ipswich, formed in 1914.

The appeal has so far raised £100,000 for the extensions to the cathedral. The raising of the sum still needed, £175,000, has been undertaken by a sub-committee of the executive, which is appealing to the people of Suffolk to raise the sum within the next few years, preferably by regular donations.

## Melbourne Clearing Out More Slums

The big slum clearance project announced in Melbourne this week—the demolition of two and a half acres of old houses in the inner city and their replacement by three-storeyed flats—is a most stimulating piece of news, except that the flats, purchasable for deposits of £1,000 to £1,250, will be well outside the range of the people they would suit best, that is, aged pensioners, who often prefer to live near the city for convenience of movement in these difficult transport days.

Younger people with families would probably prefer to live further out.

As Archbishop Temple wrote in "Christianity and Social Order" (and what he said of Britain applies also to Melbourne and Sydney): "Every child should find himself a member of a family housed with decency and dignity so that he may grow up as a member of that basic community in a happy fellowship unspoilt by underfeeding or overcrowding, by dirty and drab surroundings, or by mechanical monotony of environment."

## RELIGIOUS BROADCASTS

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

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

\*September 7: Launceston Church Grammar School, Tasmania. Preacher: The Reverend G. A. Harrison.

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

September 7: S. Mary's Cathedral, Sydney.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.

\*September 7: "Science, Magic and Religion"—Part 1. Dr Kingsley Mortimer.

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

\*September 7: S. John's Church of England, Toorak, Victoria.

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

September 7: Westminster Madrigal Singers, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.

September 7: Dr W. L. Carrington.

THE EPILOGUE: 10.48 p.m. A.E.T.

September 7: Fourteenth Sunday after Trinity. Broadcast from the B.B.C.

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

\*September 8: The Reverend C. T. Debenham.

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

September 8-12: Dr Alan Watson.

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

September 8-12: The Reverend Thomas Horgan.

DAILY DEVOTIONAL: 10 a.m. A.E.T.

September 8: Mrs Mary Lewis.

\*September 9: The Right Reverend J. J. Booth.

September 10: The Reverend A. P. Campbell.

\*September 12: The Reverend R. S. Debenham.

\*September 13: The Reverend C. T. Debenham.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 p.m. September 13), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

September 8-13: Dr R. Brasch.

RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

September 10: Jewish New Year Service, conducted by Rabbi Chaim I. Cooper.

EVENSONG: 4.30 p.m. A.E.T.

\*September 11: S. Paul's Cathedral, Melbourne.

TELEVISION, September 7:

ARN2, Sydney.

Professor J. Davis McCaughey.

ABV2, Melbourne:

11 a.m.: Divine Service from S. Michael's Church, Ashburton, Victoria.

5.30 p.m.: "Jesus of Nazareth"—Part 1.

10 p.m.: "From London to the Lake-kam"—The Reverend Norman Cocks.

Yet what a long time it is taking us in our two biggest cities to work toward that end.

But Melbourne's gradual progress in clearing slums and Sydney's new-found enthusiasm in a similar campaign (based on selling municipally owned hotels to finance it) give evidence of a sharpened social conscience on this question.

Let's all do our best to keep that conscience sharp until the stigma of slums in a prosperous country like this has been finally removed.

## Impertinence And White Australia

Dr Malcolm Mackay, a Presbyterian clergyman, of Sydney, doesn't seem to be growing any fonder of the views of bishops.

We noted some time ago in this column his rather personal criticism of the Archbishop of Canterbury on the H-bomb and his earlier criticism of the Archbishop of Sydney over China.

Now Dr Mackay is taking on bishops, not singly, but in battalions. He said last week that the Lambeth Conference was "impertinent" to discuss the problem of White Australia.

I don't think many people will agree with Dr Mackay, whose choice of a word was also rather unfortunate, coming from one who has been so closely identified with the World Council of Churches.

Maybe the Reverend Trevor Huddleston was also "impertinent" in criticising the apartheid policy in South Africa, in his well-known book, *Naught for Their Comfort*.

In either case, it is surely hard to maintain that the question is purely internal, and that Christians from other countries have no right to express their views on aspects of racial discrimination wherever this is practised.

## Magistrates Should Not Be Public Servants

Until an investigation has been made, the validity of the startling charges made against the police by Mrs Gertrude Melville (Labour) in the N.S.W. Legislative Council last week cannot be determined.

But on one point she made, I find myself in instant agreement—without requiring further examination.

That is, that magistrates should not be public servants and subject to reproof by the Public Service Board.

The old dictum applies: Justice must not only be done; it must also seem to be done.

But when magistrates have been so closely associated with the police as clerks of petty session they must find the utmost difficulty in keeping an impartial mind. It is only human nature to incline to accept the word of people we know over that of strangers.

Magistrates should be chosen from lawyers in private practice. It is as important that they should have no ties with the police, as it is that judges should not.

—THE MAN IN THE STREET.

## CLERGY NEWS

FARRER, the Reverend J. S. F., who has been attending to the chaplaincy work at the Bendigo Base Hospital with Kurmala and the Chalet and at the Benevolent Home, Diocese of Bendigo, has resigned on his doctor's orders.

TAYLOR, the Reverend G. H., Assistant Curate of Christ Church, Bundaberg, Diocese of Brisbane, to go to New Guinea as a missionary.

## The Fourteenth Sunday After Trinity

## ONE MINUTE SERMON

## THE SON OF GOD

Hebrews II.

THE Word of God to man in Christ comes as the climax and last stage in the long and changing history of God's speaking to Israel.

In the past, He spoke "through the prophets." "How expressive is that word, "through." And He gave one part of truth at one time, another part at another time. Now one kind of language was used, now another.

Is the author thinking of the Law, the Prophets and the writings, as we are accustomed to divide the Old Testament, or does he go back before books existed in such a way as Jeremiah 18: 18: "Law will not perish from the priest nor counsel from the wise, nor the word from the prophet."

But now, in Christ, "at the end of the days," He has spoken "through a Son." *Through!* The preposition in the Greek is *in*—the whole life is concerned as, indeed, with the prophets. They are not reporters, they *live* the message!

But with Christ the last hour is struck, the New Age has announced itself.

For Jesus is the messenger and the means not merely of a better salvation, but of an eternal salvation. And thus His Person is beyond that of the prophets.

He is "the heir of all things," He is the one through whom "the ages" were made. He is the Messiah, the Son of God.

How lovely is the language of these verses!

He is the radiance of God's glory, He is the character, the expression of God's essence, God's inner Being. Jesus upholds all things by His word of power.

Standing outside the State Building, in 5th Avenue, New York, you may look upon the bent and sweating, straining figure of Atlas trying to hold up the earth. Cross the road and go into the cathedral opposite and up towards the High Altar, and you may see the figure of Jesus holding the earth in one hand while the other is stretched out in blessing.

He is the Saviour who made purification for our sins and, His work finished and accepted, He has taken His place at the right hand of God's majesty in the high places of heaven. So much greater than the angels even as the Name He has inherited is so much greater than theirs.

Thus, he sets out before us four foundation truths with regard to Jesus:

(1) He is the Messiah, the Son of God, the destined Inheritor of all things.

(2) He is the wisdom of God, through whom God made the worlds, and the ages, and who sustains them.

(3) He has brought to pass the purification of our sins.

(4) He sits at God's right hand, exalted above the angels.

Read over "Jesu the very thought of Thee," Hymn 178, A. and M.

## STATEMENT FROM DENMARK

ECUMENICAL PRESS SERVICE

Geneva, August 30

The executive committee of the Commission of the Churches on International Affairs issued a statement at the close of sessions in Nyborg, Denmark, last week.

In its statement the committee said, "Our contribution to international action . . . will lie in our sympathetic understanding of fellow human beings, and our readiness to seize opportunities for Christian service and works of reconciliation."

## 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.

### A PRAYER BOOK FOR CHILDREN

### SOUND THEOLOGY COMMENDED

TO THE EDITOR OF THE ANGLICAN

Sir.—Your reviewer of a recent children's book, *Prayers for the Home*, criticises the author for "addressing most of the prayers to God the Father, very few to God the Son, and only one to God the Holy Ghost."

I point out that this is precisely what the Prayer Book does. As the Ordinal has it: we should "continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost."

Although I have not read the book in question, I would therefore commend the apparent soundness of its theology. Children are inveterate theologians. Why should we not offer them from their earliest days a reasonable, orthodox and soundly Anglican theology?

Yours faithfully,  
GORDON ARTHUR,  
Bishop.

Canberra, A.C.T.

### PUBLICITY FOR BILLY GRAHAM

TO THE EDITOR OF THE ANGLICAN

Sir.—Your correspondent I. H. Pike (THE ANGLICAN, August 29) would no doubt have been surprised to hear Canon Bryan Green's commendation of Dr Billy Graham at a well-attended clergy luncheon, when he was in Sydney recently. He told the clergy that he had supported the crusade in England and urged them to do likewise in Sydney.

He referred to the great impact of the crusades upon the Church and the nation.

Whilst Canon Bryan Green would not subscribe to all that Billy Graham teaches, he shares the view that many of us hold, that we cannot afford not to give our full support to a man whom God is so greatly using as an international evangelist.

Billy Graham makes it quite clear that he does the work of an evangelist and preaches for conversions, as also does Canon Bryan Green, but his organisation refers those who have made a decision to their own Churches for instruction and fellowship in the Christian faith.

I am ready personally to give unashamed support to the crusade, and I hope that Church-of-England clergy generally will welcome the kind of spiritual impetus which Billy Graham is able to give to the community and the Church.

Yours sincerely,  
R. C. KERLE,  
Bishop.

### CREATION STORY IN GENESIS

TO THE EDITOR OF THE ANGLICAN

Sir—I am sure your correspondent, the Very Reverend R. H. Moore (THE ANGLICAN, August 22), intends his letter on the creation to be both comforting and reassuring, but I do not agree with him for one moment. I believe the story of the creation as given in Genesis to be absolutely and literally true.

First, some people, I know, find difficulty in the use of the terms *morning, evening and day*. They are, however, easily understood if we think (for instance) of the *day of life*.

We speak of childhood as the *morning* and old age as the *evening* of life, but we do not

mean we are born in the morning and die in the evening. We mean that the span of life can be likened to the length of a day.

So in the creation there was the morning or beginning of each age or stage of creation, and the evening or ending of that age or stage.

Second, when we consider the order of creation as given in Genesis, we must admit it is not the order any mere storyteller would choose. "In the beginning God created the heaven and the earth . . . and God said, 'Let there be light.' Not, we must notice, the light of the sun, but *light*, the light which means the world can never know absolute pitch darkness.

And more, after the light and before the creation of the sun, we read, "And God said, 'Let the earth bring forth grass and herb yielding seed and the fruit tree yielding fruit after his kind, whose seed is in itself . . . and it was so.'" And after that, came the creation of the sun, which many people regard as the life-giver.

What mere story-teller could have thought of all the implications in that particular order? And why should the Holy Ghost "move" them to speak of that particular order if it were not so? God does not lie.

Third, when in the sixth stage of creation, God made man, "Male and female created He them." They must have been aware of their creation. Each one was an individual, created individually, and some must have been created full-grown, for infants could not have fended for themselves. Such an experience would have been far too amazing to be forgotten.

The natural thing would be for the first parents to tell their children and their children's children how they were created not as infants, but as full-grown men and women capable of having children to generate new generations to follow after them.

Lastly, the story of Adam and Eve simply bears out my point.

The narrative as related in Genesis does not indicate in any way that there were no other people in the world at the time. It simply gives names to one of the first of the men and women whom God created and the situation of the Garden is given far too explicitly to have been made up by any story-teller.

No, I am afraid I do not agree with your correspondent's idea of pretty little stories made up by "holy men" to prove their point.

I believe in the story of the creation as it is related in Genesis because I believe it is absolutely in accordance with the character, the power and wonder of God, and needs nothing to be either added to or taken from it.

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

### SEVENTH-DAY ADVENTISTS

TO THE EDITOR OF THE ANGLICAN

Sir.—Although you printed the letter from Mr Steed (THE ANGLICAN, August 8) correcting the mistake you made about Seventh-day Adventist doctrine, you ought to have done more. You ought to have admitted your mistake and apologised for it.

You are not really any more fair than other papers, it seems to me.

Yours truly,  
LOIS M. WILSON,  
Haberfeld, N.S.W.

The error about Seventh-day Adventist doctrine concerning the Holy Trinity was NOT made by "The Anglican." It occurred in a pamphlet entitled "Quaint Creeds," written by the Venerable B. S. Kuehman, of the Diocese of North Queensland, and published by a body called the Anglican Truth Society. The pamphlet was merely reviewed in our columns. The Anglican Truth Society has no official connection with the Church. It is a private, unofficial organisation which is not in any way associated with "The Anglican." We cannot accept any responsibility for the reliability or otherwise of the society's publications, which are not, incidentally, printed by The Anglican Press Limited. —Editor.]

### RECOGNITION OF CHINA

TO THE EDITOR OF THE ANGLICAN

Sir.—Your Leading Article of August 15 was a truly statesmanlike expression on the problem of recognition of and friendship with the great nation of China.

Last week a distinguished Marshal of the R.A.F., Sir John Slessor, in a letter to the London *Daily Telegraph*, said that Britain and the Commonwealth should make it plain to the U.S.A. that American policy in the Far East is idiotic.

The former Chief of Air Staff made a vigorous plea against what he termed "the further be-devilment of Western influence in Asia by reaffirmation of the idiotic Dulles policy concerning Communist China."

In a foolish outburst your correspondent Eric D. Butler trots out all the old hackneyed arguments of the professional anti-Communist baiter. Those of us who know Victoria will remember Mr Eric Butler for his peculiar anti-Semitic views.

I noticed that he had not a word of protest to raise against the action of the Australian Government and Mr Dulles, too—in recognising within one week the new Iraq Government which had come to power over the murdered bodies of the Iraqi King and his Ministers.

But of course Mr Dulles and Mr Casey were not judging a moral issue, as in the case of China. They were merely content to know that Iraq would still do business in oil!

One other word to Mr Butler. It is not a case of "my Government which he uses in the manner of the electoral "pressure" campaign. The Government of Australia and the States is "Her Majesty's" Government.

Yours truly,  
H. J. WHITE,  
Bexley, N.S.W.

### NEW CHURCH AT NOTTINGHAM

TO THE EDITOR OF THE ANGLICAN

Sir.—An unknown Australian friend has just sent me a copy of your edition of May 30, in which you published a page of photographs of the new parish church of St. John, Carlton, Nottingham.

This church, which has links with every part of the Anglican Communion, remembers once a month at the Family Communion the bishops, clergy and people with whom it is especially linked by a gift sent for the furnishing of this, the largest parish church built in England since the war.

I think, however, that your readers might like to know that the first gift came to us from the priest and people of the parish of St. John, Carlton, New South Wales.

The baptismal shell came from the Northern Territory and the wood for the lectern and pulpit is from Tasmania.

A "pen-pal" system works between parishioners here and throughout the Anglican Communion; we try to provide hospitality for any who may be visiting or working in the Midlands, and I have just returned from a visit to America, where I made personal contact with all the parishes with whom we have a special link in the United States of America, Canada and the Bermudas.

The Diocesan Arms of four Australian dioceses hang in the church, and I would like to assure your readers that a very warm welcome awaits them if ever they come to Nottingham.

I hope you will forgive me for writing so long after the article appeared, but I did want our brethren "down under" to know that Australia was the first to come in on the idea of a "Lambeth Year Church," and that you are often in our thoughts and prayers.

Yours sincerely,  
(The Reverend)  
JOHN G. NICHOLLS,  
Nottingham, England.

## A WEEKLY QUESTION BOX ON FAITH AND MORALS

# I'D LIKE TO KNOW . . .

### What does the Protestant Succession mean and whom does it exclude from the English throne?

The Protestant Succession to which my correspondent refers is part of the Act of Succession of 1702.

In 1701 the English Parliament was faced with a very difficult problem. William and Mary, who had succeeded the Roman Catholic James II, had no children.

William was very ill and not likely to live much longer.

Anne, his sister-in-law, was due to succeed him. She had just lost her only surviving child, William.

Who, then, was to succeed Anne?

Two possibilities were before Parliament. A Catholic Stuart could be chosen.

The leading men of both parties—the Tories and the Whigs—were intriguing for the return of James, who, his religion apart, was growing as popular as William was unpopular.

Even William's ministers were favourably disposed to the return of James. Most of them hoped that James would shed his Romanism, but their plans were dashed when James died in 1701.

Louis XIV, the King of France, a Roman Catholic, and one not favourably disposed to towards England then, recognised the son of James as the rightful heir of England.

It was a bad move.

Louis had signed an ill-fated treaty with Charles II, whereby Charles was to make England a Roman Catholic country. Now he was endeavouring to get his way through James' successor.

A wave of fear swept the country. The return of a Romanist Stuart, supported by an enemy power, was now completely unlikely.

The other likely candidate was the Empress of Hanover, Sophia. She was the grand-daughter of James I and a Protestant.

Accordingly, when the Act

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.

was passed in 1702, one of the principal clauses was to ensure the Protestant succession to the throne—that the monarch should be a Protestant.

It was expressed in these words—"that whosoever shall hereafter come to the possession of this Crown shall join in communion with the Church of England as by law established."

The importance of this Act is that, during any time when there is a Regent, this is one of the Acts to whose repeal the regent may not give his assent.

To maintain the right of any person to the Throne contrary to the Act is high treason by a law of 1707.

Whom does the Act exclude?—anyone not in communion with the Church of England, and more particularly those who belong to the Church of Rome.

### Who is the beloved disciple?

A reader has come across the novel suggestion that the disciple whom Jesus loved was the rich young ruler. She would like to know whether this has been at all widely accepted.

The Gospel narrative tells us that the rich young ruler ran to meet our Lord, knelt down to Him, and was obviously anxious to know how to inherit eternal life.

So patent was his sincerity and so obvious his earnestness, that Jesus is said to have loved him. (Mark 10: 21.)

The suggestion is made that he later became a follower, and because he had spent time counting the cost, the initial love which Christ had for him blossomed forth into the richness inherent in the title, "the beloved disciple."

But it is all supposition, and based on rather flimsy evidence.

There is another interesting theory which many more scholars find credible. That is, that the beloved disciple is Lazarus.

To support this, there is no little evidence.

The phrase "the disciple whom Jesus loved" is never mentioned before the raising of Lazarus.

In the account of the raising, it is mentioned three times, that Jesus loved him. (John 11: 3, 5, 36.) Thereafter, Lazarus is never mentioned by name.

What preacher has not let his imagination roam over the theme of Lazarus after his resurrection?

If, after John II, he is referred to as "the beloved disciple," his part in the life of the Church is defined.

My reader is not unaware that from almost the beginning of the Christian Church—some scholars think only from the third century—the Apostle S. John has been considered to be the beloved disciple, for our knowledge of John comes entirely from the Synoptic Gospels, and never once does the name of John the Apostle occur in his Gospel!

In the four occasions when the phrase is used, it could have applied to John.

In John 13: 23 the disciple is lying on the bosom of Christ at the Supper; in John 19: 26 he is given the care of the Virgin Mary; in John 20: 2 he outruns Peter to the tomb, and in John 21: 20 he is reproved by Peter.

Some scholars question whether if John is writing about himself, he would use such a title.

Yet if John were known as that, what more natural than that he should use it in preference to his own name?

Certain it is that the disciple whom Jesus loved is never mentioned by name, but almost universally the Church has considered that it applies to John.

The other suggestions are novel, even interesting; but where the evidence has so long been in favour of one person, and that one so eminently fitted to hold the title, what value is there in considering another?

## THE CHANGING SCENE IN PERTH

FROM OUR OWN CORRESPONDENT

THE words of Alfred Lord Tennyson, "The old order changeth, yielding place to new, and God fulfils Himself in many ways, lest one good custom should corrupt the world," might possibly have been in people's minds when Perth's last tram ran its final course recently to earn for Perth the distinction of being the first tramless capital in the Commonwealth of Australia.

The beginning of the twentieth century witnessed the introduction of trams in Perth, and, in their brief lifetime approximating three score years, Perth's trams have carried many thousands of people to churches in the metropolitan area, losing their church-bound traffic to the trackless motor car, which, more often than not, led a new generation away from church.

Whether to reduce congestion in the principal thoroughfares of the city, or to help swell the coffers of the city council, has not been divulged, but the installation and operation of parking meters in the city of Perth has contributed to the illusion that St. George's Cathedral is crammed with more worshippers on week days than on Sundays, so crowded is the cathedral car park with vehicles of motorists who, obviously, are seeking sanctuary!

The welfare State has taken a step further in its solicitation for the observance of a day of rest by having petrol-filling stations rostered. A motorist may not purchase petrol on the Sabbath Day, nor after certain hours on other days, except at filling sta-

tions assigned by authority. The upshot of one man's rest could be another man's headache.

The correspondence columns of the local Press go the usual circle, returning in due course to the naming of a bridge which is to connect South Perth with the city by spanning the strait called the Narrows; names suggested have ranged from royalty to Aborigines. But it seems as though there could be no better name than just simply the Narrows Bridge, which will help to emphasise the "straight and narrow." The new bridge will save south-of-the-river residents many miles of circuitous travel.

The metropolitan area continues to expand; there are new suburbs with new churches, and old suburbs with new churches; there are now two Greek churches and one Serbian church; a new Church school (Hale) is being built, and likewise is the John Wollaston Theological College.

State schools spring up rapidly, and not all of their pupils are Australian-born. On the rolls of the State school at Tuart Hill are names of pupils who hail from Italy, Austria, Pakistan, Northern Ireland, Holland, Greece, England, India, South Africa, West Germany, Sicily, Scotland and Indonesia, and, what is more, we hear them all speak in our own tongue. Their knowledge of English paves the way towards their becoming "dinkum."

As though to provide local "colour" for Cecil B. de Mille's "Ten Commandments" (Moses having been relieved of this responsibility) now showing in Perth, red rain is said to have fallen in a Perth suburb last month, thus placing the first of the ten plagues of Egypt beyond all doubt.

THE changing scene in Perth provides for the change of the residence of the archbishop, for, when Dr Moline returns from Lambeth, the archiepiscopal habitation will be located in the hills.

Changes to occur include television in two years' time, and the abolition, almost immediately, of a street of ill-fame. Would that it could be proclaimed that Perth has grown more virtuous, thus necessitating the discontinuance of a street no longer necessary.

But, alas, for our aspiring chastity, Canberra has, through some mechanism of remote control, awakened to the knowledge that some of the houses in this street are, or were, enemy property!

Perth is a city of many firsts: It was the first in Australia to introduce guide-dogs for the blind, the first to inaugurate a car-driving training centre for school-leaving students, the first to combine A.B.M. with C.M.S. to form the Provincial Missionary Council, the first to promote an Asian Week, and—we were almost omitting to make mention of Perth's Herb Elliott—first in the world! The track on which he runs his godly race, we have been unable, as yet, to ascertain.

## ANGLICAN OF THE WEEK



Our Anglican of the Week is the executive chairman of the Children's Medical Research Foundation which aims to raise £500,000 for its work.

He is Professor Lorimer Dods, Professor of Child Health in the University of Sydney, and Director of the Institute of Child Health, Sydney.

Professor Dods was educated at the Sydney Church of England Grammar School, North Sydney, and S. Paul's College within the University.

He has been honorary physician at the Royal Alexandra Hospital for Children for more than thirty years.

In 1918 he joined the First A.I.F., and for more than five years, during World War II he served overseas with the Australian Army Medical Corps.

The Children's Medical Research Foundation opened a public appeal last month.

Its funds will be used to collate and assess results of current child health research throughout the world, so that they may be applied immediately in Australia.

and to conduct child health research in the many fields that offer prospect of making new contributions to world knowledge on children's diseases.

Donations, which are allowable deductions for taxation purposes, should be sent to the Children's Medical Research Foundation, Box 34, Campdown Post Office, New South Wales.

## THE ANGLICAN COMMUNION'S RECENT AND RAPID GROWTH

ANGLICANISM. Stephen Neill. Penguin Books Ltd. Pp. 466. 7s. 6d.

BISHOP NEILL has done a great service to the Churches of the Anglican Communion by writing this book and Penguin Books Ltd. an equal service by producing it at a price which is within the reach of all.

## BOOK REVIEWS

### WAGER THRUST ON THE CHRISTIAN WORLD

THE CHRISTIAN TRADITION AND THE UNITY WE SEEK. Albert C. Outler. Oxford University Press. Pp. 165. 20s. 9d.

THIS is an attractive and persuasive book. The author frankly affirms that the Christian world has "a wager" thrust upon it. The question is simply this: is the ecumenical movement a quixotic distraction or the growing edge of the Christian community?

As between these two possibilities Professor Outler passionately defends the second alternative.

These lectures, delivered at the University of Virginia to a secular audience, are devoted to the theme of Christian unity. "It is," he says, "more important to appraise the ecumenical movement than to praise it." "The ecumenical honeymoon is over." This is unfamiliar language from an ardent ecumenist.

But Professor Outler is nothing if not honest. He is disturbingly honest: "Now we are face to face with the residual problems—and they are acute, urgent, and desperately difficult." It takes courage to say these things; but they need to be said. "Our existing disagreements on the doctrines of Church, Ministry and Sacraments are insoluble."

Nevertheless, the author claims that within the ecumenical movement we can experience, here and now, a real unity in Christ. "This fellowship, once recognised, makes the further quest for the fullness of unity possible and hopeful."

That is, the joy of genuine fellowship is a present reality, even without the achievement of full doctrinal consensus, when the Lordship of Christ is ac-

knowledged and accepted. The recognition of this existing fellowship is the condition of further progress.

It suffices to say that the author argues his thesis with much learning and disarming charm. —S.B.B.

### FIRST PRIMER ON THE BIBLE

ON READING THE ENGLISH BIBLE. T. E. Jessop. Epworth Press. Pp. 56. English price 5s.

THE parish priest who is after a first primer on the Bible to recommend to his people will find it in a short 56-page book by T. E. Jessop, Professor of Philosophy at Hull.

Significantly the title is *On Reading the English Bible*, for the writer is concerned with the average worshipper who has his own Bible. Questions of authorship, scholarship, etc., are not even mentioned. He begins by explaining the significance of the title page in the Authorised Version, and deals with such simple matters as the small print in the usual editions.

He prefers the A.V. or the recent American revision as "most suited to public reading," but suggests modern unofficial versions for supplementary private reading.

Professor Jessop briefly states the subject matter of each book, and suggests a scheme of reading. We wish he could have added another chapter setting out the purpose of the Bible as a whole.

—C.M.G.

## MUSIC REVIEW

### MUSIC SUITABLE FOR SMALL CHURCH CHOIRS

SIMPLE TRADITIONAL MUSIC FOR THE EUCHARIST, with Accompaniment by Martin Shaw. Curwen Edition No. 80829. English price 2s.

THIS plainsong setting is the oldest known musical setting of the Eucharist. Portions of it date from the sixth and the tenth centuries.

This is not the first time that these melodies have been set to English words, but it is the first time that the present reviewer has seen them in such a practical form suitable for use by church choirs.

Some of the earlier editions have the melodies only, but this has a very simple accompaniment thoroughly in keeping with the style of the period. Originally this music was sung unaccompanied and in unison, for when it was first used the organ had not been invented.

This is the folk-music of the Church. It must be emphasised, in view of the recent publication of a certain setting which claims to be a "Folk Mass," that folk-music is music which was not composed by any one person, but which has been handed down from generation to generation for hundreds of years.

As this occurred in the period before music could be written down, it is obvious that when it existed only in the memory, the memory would not be perfect, but a note here and there would be changed by one generation or another. Thus, the finished article would be very different from the original tune.

Folk-music can, therefore, be described as the music of the

people, composed by the people. Plainsong being the folk-music of the Church, there can be nothing more appropriate than these noble tunes, which have been the handmaid of the Church for hundreds of years.

MOTET FOR FIVE VOICES. PARIS, LORD OF MERCY, by Thomas Morley. Curwen Edition No. 80830. English price 10d.

THIS is a slow-moving, thoughtful motet by the composer of the popular madrigal "Now is the month of maying," edited by D. P. Eperston and published for the first time in modern times by Curwens.

It is a work of great beauty of about the same difficulty as Parry's "My soul there is a country," except that having two lines of sopranos means that it requires more voices. It just shows to what spiritual heights the famous composer of madrigals could ascend.

ANTHEM, O PRAISE THE LORD, for three-part choir, by Sir John Goss, arr. by Vincent Knight. Curwen Edition No. 80826. English price 6d.

CURWENS are supplying a very real need by issuing anthems that do not need any tenors. On account of the scarcity of this type of voice, many choirs are handicapped.

This anthem for sopranos, altos and basses will be useful to these choirs. The music is bright and simple, not profound, but quite worthy of the church service.

—L.F.

terly survey of the Anglican Communion as it is to-day, its "Present Positions and Future Prospects" (Chapter 14); and to the question, "What Then Is Anglicanism?" (Chapter 15).

His comments in this last chapter on the elements which are characteristic of the Anglican attitude and Anglican atmosphere are especially valuable. One quotation must suffice. "To be a bad Anglican is the easiest thing in the world; the amount of effort required in minimum Anglican conformity is so infinitesimal that it is hardly to be measured. To be a good Anglican is an exceedingly exacting business, and it remains exacting through a whole lifetime. Not everyone has what it takes to be Anglican."

No one who aspires to be a good Anglican should fail to buy and read this book. —A.W.H.

## RECORD REVIEW

### CREAM-LIKE TONE IN THE SINGING VOICE OF GIGLI

OPERATIC RECITAL: Beniamino Gigli. H.M.V. L.P., OALP 7508. 12in. 57s. 6d.

THESE Gigli excerpts mark the end of an era in operatic singing. They are for some older record collectors nostalgic reminders of former pleasures. A voice like Gigli's cannot be heard to-day, although there are a few singers whose acting, musical intelligence and physical appearance are of a higher order than those of the little man from Recanti.

But the cream-like tone, the pearl-like progression of notes (as they have been described) are not to be found to-day in the same measure as God gave to Gigli.

Some of this glory can be heard on this recording, especially perhaps in the beautiful "Oh Dolce Incanto" from Manon, the highly successful "Vesti la giubba," and "Un di all'azzurro" from Anrea Chenier.

—P.F.N.

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## THE STORY OF THE TIBETAN BIBLE

BY THE BISHOP OF LAHORE (PAKISTAN)  
THE RIGHT REVEREND CHANDU RAY  
(CONTINUED)

In the previous instalment, Bishop Ray told how Yoseb, the son of Gergan, was converted to Christianity by reading the Gospel translated into Tibetan by his father . . .

He said, "I have found Christ through the reading of Scriptures and so I want to give the people of Tibet the Bible in their mother tongue."

He returned to Leh, where the missionaries had settled.

Meanwhile, a distinguished succession of missionary translators, including Dr. A. W. Heyde, Dr. H. A. Jaeschke and Dr. A. H. Francke, had made great progress with the translation.

Yoseb Gergan spent thirty-five years of his life from the age of twenty-four to the age of fifty-nine translating the rest of the Bible and revising the whole.

In this he worked very closely with Dr. Francke, even after ill-health had made it necessary for that great scholar to return to Europe and co-operation had to be by post.

When the manuscript was completed and had been scrutinized by the local committees, it was sent to the British and Foreign Bible Society in London.

Then the Second World War broke out and it was hidden in the Crypt of Ripon Cathedral until the bombing was over.

In 1945, Yoseb Gergan, who was then over seventy years of age, wrote to ask what was happening to his life's work and when the people of Tibet were going to have the Bible in their mother tongue.

The London Committee of the Bible Society was beset by printing difficulties and decided that this Bible must be printed in Lahore, away from the war region.

So thousands of sheets of paper were prepared with crude chemicals mixed with the yolk of egg to make them like transfers, and on these sheets Yoseb Gergan undertook to write out the whole Bible by hand. He worked day and night.

The doctors said, "He may live five days or five months. There is a fire burning within him which is keeping him alive."

He was given the help of three other scribes, also working day and night.

At last, on the 16th August, 1946, the writing of the Bible was completed and five days after that we heard in Lahore that Yoseb Gergan had died.

He was truly a man of God. So deeply was he respected that even Buddhists and Hindus came to help carry his coffin to the burial.

But the work had yet to be completed.  
(To be continued)

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(3) Science and Mathematics;

(4) General Subjects.

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# The Youth Page

TALKS WITH TEENAGERS

## JESUS CHRIST OUR LORD

If there is one title of Jesus Christ which has never been seriously questioned among Christians, it is the title, "Lord."

Christians in all lands and of all races find their centre of unity in the simple declaration, "Jesus Christ our Lord."

It is always a good thing to define our terms.

What, then, do we mean by the word "Lord" as applied to Jesus Christ?

The dictionary tells us that it means "Master, ruler, chief, sovereign, owner," and when we come to look at the origin of the word we find that it is a contraction of *loaf-ward* (from the Anglo-Saxon *hlaf-ward*), which means "Keeper of the Bread."

So, then, in its primary sense, our English word "lord" describes the head of a household in his relation to the dependants who "eat his bread."

This is the word which has been used to translate the Greek word *Kyrios*, one of the oldest titles given by the Church to Jesus.

But in the Greek "mystery-religions, which were current in the early days of Christianity, the word *Kyrios* was used of the deity (it might be Isis, or Dionysius, or Tammuz, or Mithras, or some other of the pagan objects of worship) of whom the worshipper was regarded as a servant.

### GOD

The first Christians, however, were neither Anglo-Saxons nor Greeks—they were Jews, and their thought-forms were those of their own race, though they spoke and wrote in the Greek language.

When their Old Testament scriptures were translated into Greek, the Hebrew name for God, *Jehovah* (or, possibly more correctly, *Yahweh*), was translated by the word *Kyrios*, and, though it may not be the case in all instances, there are passages (e.g., Matthew 15:22, 28-6; John 20:28; 1 Corinthians 12:3; Philippians 2:11) where this title, "Lord," is given to Jesus in exactly this sense.

Though there are occasions where the word is used simply as a mark of respect, as we should say "sir" (Matthew 8:6), or as the customary form of address to an honoured teacher (Matthew 8:21, 21:3), there are many places where it is clear that the word "Lord" (*Kyrios*) indicates the Godhead of Jesus. So, then, when we say in the Creed,

"I believe in Jesus Christ our Lord,"

we are not only expressing our belief that Jesus is our Teacher, or our Leader, but that He is God.

### ONE LORD

The writers of the New Testament knew quite well that there are many lords in the world, some good, some bad, but when they call Jesus by the title "Lord" they set Him in a class by Himself.

For example, in 1 Corinthians 8:6, S. Paul says: "To us there is but one God, the Father . . . and one Lord Jesus Christ, by whom are all things, and we by Him."

Here he places Jesus on a level with God the Father, and declares that He is the One "by Whom all things were made," as we say in the Nicene Creed.

### HIS FRIENDSHIP

The power of Christ to me is His friendship.

It is not that He teaches you new ideas about God and life—though He does.

It is not that He asks you of some ritual, or some intellectual support of a Creed.

First He asks that we should come and put ourselves in His hands. He begins with us where we are.

—Leslie D. Weatherhead.

Again, in Philippians 2:10-11, he says that it is to the glory of God the Father that every knee should bow at the Name of Jesus, and every tongue confess that He is Lord—and, once again, we come up against the fact that the *Lordship* of Christ means the Godhead of Christ, that in the person of Jesus God came into the world and dwelt amongst men.

This fact has far-reaching implications for each one of us.

When we say that Jesus Christ is Lord, we acknowledge that He has the authority and power over us that a lord has over his servants (Matthew 7:29). "Servants" in the Bible are always slaves: they belong to their lord absolutely; they have no rights of their own.

Think of that when you read S. Paul's description of himself as a "servant of Jesus Christ" (Romans 1:1; Galatians 1:10; Philippians 1:1); he took pride in being the bond-slave of Jesus, and he taught his converts that they, too, must "serve the Lord Christ" (Colossians 3:24).

So, when we say that "Jesus Christ is Lord," we recognise His right to command and our own duty to obey Him (Luke 6:46).

### ACCEPTANCE

It has become customary in these days to speak of the necessity for "personal commitment" to Christ; but the slave does not commit himself to his lord—he submits, and accepts his lord's right to rule and control and direct his life.

Perhaps, then, "acceptance" rather than "commitment" is the word to describe our relationship with Jesus Christ our Lord.

Actually, until we accept the Lordship of Christ over the whole of our life, over our thoughts and words and deeds, and acknowledge His right to control our hearts and consciences, and to direct our way of living and all that that implies, we have no right to claim His blessings of sins forgiven and eternal life.

When we say, "Jesus Christ is Lord," we accept His right to complete control over our life, and the words of Frances Ridley Havergal become our daily prayer:

Take my life, and let it be  
Consecrated, Lord, to Thee

Consecration means complete submission; it acknowledges the rule of Christ over every aspect of life, so that no part of it is withheld from Him:

Take my will, and make it  
Thine;  
It shall be no longer mine;  
Take my heart, it is Thine  
own;  
It shall be Thy royal throne

Take myself, and I will be,  
Ever, only, all for Thee!

"Jesus is Lord" is the oldest Creed in Christendom.

This is the confession of faith which the Apostles demanded of their converts (1 Corinthians 12:3; Philippians 2:11), and it formed the basis of all that they taught and did.

And for us, as we make this public declaration of our belief in the Lordship of Christ, there comes the thrill of knowing that He Whom we acknowledge as Lord "is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy" (Jude 24).

We can depend on Him for guidance, for support, for victory.

Can He depend on us?

## TEMPTATION

Temptation itself is not a sin. Jesus Himself was tempted, and not only once. The devil only "departed for a season."

Jesus near the end acknowledged the fidelity of the disciples throughout His trials (Luke 22:28).

The story of the great Temptation (Luke 4:1-13) is told in the parabolic form which was His customary way of speaking of spiritual things: it is a symbolic account of inward struggle.

He was facing the implications of His call to be the Messiah, and rejecting some possible lines of campaign as fundamentally evil, leading to the devil's kingdom, not to God's.

—Dr Hugh Martin.

## THE LAW OF FORGIVENESS

We must forgive those with whom we have quarrelled, before we repeat the Lord's Prayer; for we say, "Forgive us our trespasses as we forgive them that have trespassed against us."

We ask to be forgiven, because we have forgiven our debtors.

We admit that forgiveness and forgiveness are inseparable: that only the forgiving can be forgiven.

This is a hard saying. In the Early Church some left out this clause of the prayer altogether.

So, because our Lord knew that we should find it hard, after He had closed the prayer with Amen, He returned to the subject, and solemnly added: "For if you forgive men their trespasses, then your Heavenly Father will forgive you; but, if you do not forgive men, your Father will not forgive your trespasses either" (Matthew 6:14, 15).

—The Reverend G. R. Balleine.

## HE IS COUNTING ON US

Christ has no hands but our hands

To do His work to-day;  
He has no feet but our feet  
To lead men in the way;  
He has no help but our help  
To bring men to His side;  
He has no lips but our lips  
To tell men He has died.

What if our hands are busy  
With other work than His?  
What if our feet are walking  
Where sin's allurements lie?  
What if our tongues are talking  
Of things His lips would spurn?

How can we hope to help Him  
Or His approval earn?

### HIS CLAIMS

There is an old saying, *Aut deus aut non bonus*—Either He was God or He was not a good man.

In other words, if Christ's claims were not true, they must be regarded as the last word in intolerable arrogance.

—N. P. Williams.

### BORN AGAIN

It is said that the text, "Except a man be born again he cannot see the Kingdom of God" (John 3:3) was the favourite text of the great Evangelical, George Whitfield.

"Why, Mr. Whitfield," inquired a friend one day, "why do you so often preach on 'Ye must be born again?'"

"Because," Mr. Whitfield replied, looking full into the face of his questioner, "because ye must be born again."

### TEACH US TO SERVE

TEACH US, GOOD LORD, to serve Thee as Thou deservest; To give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do Thy will; Through Jesus Christ our Lord. Amen.

(Usually ascribed to S. Ignatius de Loyola 1491-1556)

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# THE SMALL WOMAN

By ALAN BURGESS

## The story so far . . .

As Gladys Aylward lay in a mission hospital at Sian she recalled her experiences as a missionary at Yangcheng.

Disaster came in 1938 when the Japanese bombed the city, and, later, sacked it. Gladys, known as Ai-weh-deh, the virtuous one, did noble work supervising first-aid for the wounded and organising relief for the homeless. With her small Christian community, she retired to a remote village, called Bei Chai Chuang, where she started a hospital.

A further attack by the Japanese endangered refugees in her mission at Chin Shui. Gladys set out to help them.

## Now read on . . .

THAT night in the courtyard of the small mission house at Chin Shui, Gladys made her decision. They also must flee if the enemy were advancing. Yangcheng was already overrun; they could not go back there; therefore, she must endeavour to get back to Bei Chai Chuang with Timothy and Wan Yu. These days there was safety only with people you knew and could trust. Chinese bandits were joining with larger formations, recruiting from the homeless villagers, becoming, in effect, guerilla forces. Gladys knew that if she took to the mountains she could, at least, avoid the advancing Japanese.

At first light next morning Gladys, Wan Yu and Timothy left the mission and walked out through the East Gate carrying their bundles.

They had walked no more than three hundred yards when Gladys felt the stirrings of a strange uneasiness in her mind. She began to worry. They had two miles to cover before they could reach the rocky shelter of the mountains, and some instinctive sense, some mental telepathy winked a series of warning signals along the corridors of her brain. Her intuitions said "Stop!" She frowned at Timothy and Wan Yu.

"We're going back," she announced loudly.

"But why?" protested Wan Yu.

"I don't know. But we are!" she answered. She grabbed Timothy's hand, turned on her heel and marched briskly back towards the city gates.

"We can go and stay at my village," said Wan Yu eagerly, hurrying after her. "It lies in a valley out through the West Gate. My brother will look after us. He is a very nice man."

"All right, we'll go and stay there," said Gladys. "I just have an idea it's too dangerous to try to get to Bei Chai Chuang just now."

THEY hurried back through the East Gate. The streets were boiling with people. Men, women and children carrying a miscellaneous collection of household goods streamed through the streets, making for the West Gate.

The Japanese advance troops had arrived! If her intuition had not been correct, they would have walked right into them! There was immediate panic.

Outside the West Gate the road ran parallel to the swift-flowing Chin River. Wan Yu's village lay across the river and far up in a steep valley on the other side. They scrambled up the mountain-side, spurred on by

the sound of rifle-fire cracking through the city streets behind them.

All that day they climbed, barely pausing to rest. The noise and confusion died away behind them. The valley stretched up for many miles. Wan Yu's village lay almost at the top of the valley with only one other above it.

It was high summer, and the conquerors from Nippon burned and looted and slaughtered. Using the ancient city of Chin Shui as base, they made daily forays into the countryside.

They burned the green crops in the fields and raped old women and girls, stole the livestock and shot down the peasants and civilians who crossed their path.

From a hole they had knocked in the outer wall of the courtyard Gladys Aylward could see the smoke and flame which revealed these happenings. They soon abandoned the thought of fleeing farther up the mountain and over into the empty country beyond if the enemy approached, for other people depended upon them.

In Wan Yu's house they sheltered two blind old men, several grandfathers, four pregnant women, half a dozen children and several mothers with small babies. It was quite impossible to contemplate trooping farther across the mountains with such a party. Several were injured. Once again Gladys turned the house into an improvised nursing-home and dressing-station. She prayed, without much hope, that the Japanese would come no closer.

PRACTICALLY every day their troops came out of their Chin Shui headquarters, systematically ravaging the seven villages which lay at intervals along the river bank. They made quite certain they were back inside the walls with the gates locked by night-fall. As the week passed, Gladys arranged a system of watchers to man the hole in the wall during the daylight hours.

Five weeks after they had entered Chin Shui, the Japanese started to raid the villages in the valley, and now they were pressing farther and farther afield. As the raids came closer, Gladys realised they could expect no mercy from the Japanese.

The news that the small woman who possessed a God with magical powers of protection lived in the village had reached many people, and a constant stream of supplicants was the result. On the afternoon that the Japanese came, she was tending one of the sick women in an upstairs room. Even before her door banged open she heard Wan Yu's shrill scream: "They're here, they're here!"

Gladys ran downstairs and across to the hole in the courtyard wall; she peered out. There was the first house in the village; only a small temple about fifty yards away lay farther down the valley. She could hear the priests blowing horns, banging drums and offering up obeisances which were supposed to drive the Japanese away. As she watched, she saw a number of khaki-clad figures advance through the terraces and group near the temple. Some of them went towards the temple; others started towards Wan Yu's house. "Hide yourselves quickly," she shouted to Wan Yu. "I'll try and keep them out."

She ran to the front gate, not knowing what to do. The outside door was solid, the latch of

heavy iron, and as she got to it her courage ebbed away. She leant against the door, turning so that her back was braced against it for support. Then into the confusion of her mind with the clarity of an articulate voice burst the phrase: "My grace is sufficient for you, because my strength is made perfect in your weakness." She stood up straight, and the feeling of panic seeped away from her. She turned, depressed the latch, swung open the heavy door and stepped out into the bright sunshine, abruptly aware of Wan Yu's piping voice from the balcony behind her.

"Ai-weh-deh, they've turned back! They're going down the valley! They're going away!"

THE Japanese never returned to Wan Yu's village. The weeks passed and in the late summer they pulled back from Chin Shui, back along the trail to Yangcheng and then through to Tschchow, where they spent the winter. When the news of their retirement reached Gladys, she went down to Chin Shui with Wan Yu and Timothy. She went out along the mule-trail, over the mountains to Bei Chai Chuang, and then on again to Yangcheng and the Inn of Eight Happinesses.

She looked at it sadly. The roof still gaped where the bomb had struck; the Japanese had stabled their horses in what had once been the mission hall. It was filthy, but she made it as habitable as possible. The people came in from the caves and mountain villages and repaired their houses, and a thin flicker of life seemed to rekindle in the old city. The Mandarin came back with his entourage and set up again in his yamen. The Governor of the prison returned with his soldiers. A few mule-trains drifted up from the south and a few shopkeepers reopened with a dwindling supply of commodities. But only when the heavy snows sealed the passes did anyone really feel safe in their beds.

In February, with the snow beginning to clear, Gladys decided she would visit the Davises in Tschchow, even though it was occupied by the Japanese. She had had no word from them for many months, and she was worried.

GLADYS believed that she could pass as a humble Chinese peasant, and as she arrived at night, when even the boldest Japanese was locked within the city walls, it was a comparatively easy journey. She was welcomed warmly by Jean and David.

They told her they had not been badly treated, so far they had not been molested. Periodically the Japanese searched the Mission, but they had not behaved over objectionably.

David warned Gladys to be careful, very careful. He was glad of her appearance at this time, however, because he hoped she would help to run the Mission while he escorted two elderly European ladies who were still in Tschchow out of the danger area and away to Chifu on the coast, a month's journey away.

When Chiang Kai-shek's troops arrived, better equipped, stiffened by the sturdy Northerners, they soon revealed to the Japanese that their rôle as military conquerors was going to be a bloody one indeed! Entering into the conflict were Communist troops from Sechwan, as busy attacking the Chinese Nationalists as the Japanese.

In the mission at Tschchow, surrounded by a large wall

compound, David Davis had tried to retain some aspect of neutrality. After he set off for the coast, Gladys found her hands very full, for there were well over a hundred orphans and refugee children housed in the Mission as well as many other adult refugees. She quickly lost her awe of the Japanese, and soon she was asking and receiving food from their Quartermasters. They were a constant puzzle; she could never reconcile their intermittent courtliness and kindness with their many acts of ferocity.

It was the week before David Davis left for the coast that there occurred the terrible scene which she was never able to forget, and from which came the injuries that were to trouble her for years. The Mission at Tschchow was large, and rambling; the men and women's courts were far apart. David Davis lived with his wife and family near the men's court; Gladys when she stayed with them quite close to the women's court. It was she, therefore, who first heard the screams and shouts when a party of Japanese soldiers and officers who had crept in through the front gate, began to smash down the doors of the women's rooms around their courtyard. She raced from her room, and, as she scurried along, she could not think what was wrong.

AS she ran in to the courtyard, a Japanese officer saw her, and snapped a command to a private carrying a rifle. Without warning, he swung the gun and crashed the butt against her head. She fell, barely conscious, realising only that the rifle-butt was still clumping into her body, and that other Japanese soldiers were kicking her ruthlessly into unconsciousness. By the time David Davis raced to the women's courtyard, Gladys was lying like a limp bundle of rags on the ground.

David Davis stared aghast. There were at least thirty armed Japanese, intent on rape, with struggling, screaming women in various stages of undress. Unarmed against thirty soldiers he knew that physically he stood little chance; but at that moment his dilemma was simple. How could he prevent this outrage? It came to him instinctively.

"Pray!" he belloved to the women at the top of his voice. "Pray, all of you!"

And now the women and girls were all down on their knees, their hands clasped together, praying loudly. It was a sight to affront and baffle even the most lascivious. The Japanese soldiers, who had stopped and turned at David Davis's entrance, stared stupidly, not knowing what to do. The officer yelled at them; they stood there sullenly. Then he shouted a second order, and the soldiers turned away, and stumbled out of the courtyard; the officer stalked after them. A woman ran and closed the door; most of the girls wept with relief.

The women carried Gladys back to her room, and revived her with cold water. She got up next morning, feeling bruised and sore, and not quite certain what had happened. Although she suffered internal aches and pains for many months afterwards, she did not let them interfere with her work. While David was away, she continued to visit Yangcheng and all the isolated mountain villages where she had started small Christian communities.

(To be continued)

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# LONDON ROUNDABOUT DURING LAMBETH

FROM OUR OWN CORRESPONDENT

THOSE of us who have been privileged to be present at the many functions and meetings, apart from the actual Lambeth Conference, have sensed the spirit of love and fellowship, which was also present at the deliberations of the conference, where the Archbishop of Canterbury, Dr Geoffrey Fisher, with a twinkle in his eye, disciplined the bishops to work hard.

I was present when the bishops came to Lewisham.

Lewisham is one of the oldest boroughs in outer London, and has had a place of Christian worship for eleven hundred years, and the present parish church dominates the town centre. The bishops' meeting was held in the Lewisham town hall, which was filled to its full capacity.

The bishops were welcomed by the Lord Bishop of Southwark, the Right Reverend B. F. Simpson, who introduced Bishop De Mel, giving a short personal biography which the Bishop of Southwark said would make the Bishop of Kurunagala blush.

The bishop had served his curacy in Southwark, and was ordained by the late Archbishop of York, the Most Reverend Cyril Garbett, and, as most Australians will know, is now the first Sinhalese bishop in Ceylon.

It was very heartening to hear the bishop say that British civil servants, and the Christian missionaries, had been the binding force which had brought about progress in Ceylon.

Not only must the people of Ceylon thank the missionaries for their new-found freedom, but the great men in public service, such as Lord Halifax, whom the people would always venerate as teachers and saints.

The Church in Ceylon was now beginning to realise its true ministry, and the present time was the beginning of the Church's greatest hour.

The Church will always be with the country and will never desert her. Now is the time to go forward, with the people of the country taking greater responsibility.

HOW many people present realised that they might be seeing and hearing the last Bishop in Egypt who can truly be called "Anglican," it is hard to assess. The Bishop in Egypt, the Right Reverend F. F. Johnston, was the next speaker at the Lewisham meeting.

The Church in Egypt was now known as the Episcopal Church in the Middle East, but the mark of Anglicanism had been left behind in the beauty of the church buildings, which stood

as an inspiration and witness to the Christian faith in the vast sea of Islam.

As the result of the work of great missionaries such as Douglas Thornton and Bishop Winn an indigenous Church had arisen with leaders ready to take over the work from Europeans.

The bishop says he is full of hope as he sees the Arab clergy shoulder responsibility, but they look to the world-wide Christian Church for a responsibility of which to be worthy.

THE Bishop of Melanesia, the Right Reverend A. T. Hill (who was taken seriously ill on the day following the Lewisham meeting) was the next speaker. He looked full of vim and vitality, and a worthy captain to be on the bridge of the ship of the Church.

After telling some amusing stories, which set the audience laughing, the bishop struck a serious note, by giving the message of the Melanesian people, which was, "We did not ask the Church to come; it came in obedience to Our Lord's commands. The Church cannot fail us now."

For the first time a Melanesian priest had come to England, a living witness to the endeavour to build a self-supporting Church in Melanesia, but we still had to help forward the endeavour, and the bishop ended with the challenge, "To-day we must act, to-morrow may be too late."

MANY famous people have visited S. Christopher's College at Blackheath, during the last few months, but among the unsung one can mention the Reverend Wallace Bird, one time Rector of S. Augustine's, South Australia.

Rector of a large parish in South London, S. Mark's, Kennington, Mr Bird approaches the conditions of to-day with the philosophy that the Church must interpret the Gospel as the Gospel of the Family; we have the same Gospel, the same Church and the same Leader, but again we must show the Leader and His work in a way understood by the ordinary people of our world.

During the long vacation the college is let out to various dioceses for the conduct of summer schools, the first week having been taken by the Lichfield Diocese, who had invited the Bishop of New Guinea, the Right Reverend Phillip Strong, to speak at the school. It was strange to hear the story of the New Guinea Mission, heard so many times before in Australia, in the common room of S. Christopher's College, which holds its golden jubilee next year; a college which began with the aim of training women to work among the slums of South London; to train them to live up to the name of "Christophers," to carry the Christ Child.

I wondered as I listened to the bishop's story, and watched the film, if any in that room would at that moment be moved to carry the Christ Child to New Guinea.

IT was a beautiful day for the Lambeth garden party, held for missionaries from overseas, and for those going for the first time. The Archbishop of Canterbury and Mrs Fisher had a kind word to say to each as he was presented.

In the party were students from S. Christopher's College going overseas. One to Bermuda, another to Jamaica, one to the West Indies, and others returning to India, Pakistan and Canada.

The Bishop of Adelaide, the Right Reverend T. T. Reed, looked very well, as also did the Bishop of Carpinteria, the Right Reverend John Hudson. Bishop Burgmann was full of glee because one of the daily papers had had a very good write-up about Canberra.

Time seemed to stand still as one stood in this lovely garden, which has been the scene of so much history, and here, all together with very few exceptions, were the men who were to make the history of our time, and a prayer went up from the heart that it would be a good history, God directed and God governed, and that Lambeth, 1958, would become the beautiful memory of something achieved, as the afternoon in this beautiful garden would be a fragrant memory in the days to come of "moil and toil."

We had watched on television the opening service of the Lambeth Conference at Canterbury, and joined in worship with those who were at the Cathedral, but one did not feel the sense of family as, on this Sunday morning, one stood on the steps of S. Paul's Cathedral, waiting for the procession of bishops to enter the great doors, and prepare with the family service of Holy Communion for the deliberations of the Lambeth Conference.

To one side of the doors stood the machines which would show in many homes what was taking place beneath the great dome of S. Paul's, the bishops making their acts of worship, thanksgiving and dedication.

FLEET Street, the street of ink, where other great machines print the news, was practically deserted except for a film unit making part of a film: one of the actors was in cowboy dress, the other dressed as an eighteenth century belle. They had stopped their work, and stood on the steps waiting, too.

Slowly the bishops processed in, glancing neither to the right nor left, and the service of worship began.

The service over, the steps of the cathedral became crowded with members of the congregation and others who had come along to speak to their own particular bishop, and to friends.

Many Americans, and other people from overseas, clicked their cameras, especially as the Archbishop of Canterbury stopped to speak to various people in the crowd, some who looked to be the charwomen who

abound in this part of London.

Bishops and people went their various ways; the crowds dispersed, Fleet Street took on the look of a street asleep, until the evening should come, and the machines would once again become the instruments of the printed word, and under the big dome of S. Paul's prayer would be raised for those who were to deliberate for the Church in the world.

THE crowd of people waiting outside the Abbey on August 15 was far greater than the number at S. Paul's Cathedral; it is hard to say why, but the Abbey is of course the place where the roots of English Christianity go very deep, and it seemed that on this last day of the Lambeth Conference, 1958, the atmosphere was that of the family united in the parental home, with the treasures of the family displayed to remind each one of us of the greatness of our Christian heritage, the material treasures, the outward sign of the strength and beauty of Christian dedication and worship.

The Westminster Cross, the Ivory Cross, the banners and the vestments, each has a beauty of its own, reminders of Christ the King, saints and martyrs down the ages, and the humble and lowly men of heart unsung and unknown who have given of their best that the heritage might be passed on.

After the service once again the sense of family and fellowship permeated the scene, as the bishops greeted the members of their flock.

The American voice, sincere and true, saying, "It's good to see you." The quiet English voices greeting friends, the Australian voices saying "How are you?" Voices from Africa and India and the four corners of the earth impinging on the mind of the listener, the voice and voices of the Holy Catholic Church.

A German girl stood by who was bewildered as to what all the excitement was about, not knowing, not understanding, but determined to get a picture of the Archbishop of Canterbury.

As each bishop came out she said, "Is this the one?"

The Archbishop of Canterbury came out last, suddenly appearing and almost as suddenly disappearing in the crowd. Quickly I said to the girl, "There's the Archbishop of Canterbury."

The archbishop stopped on hearing the voice, saying, "It's all right," and stood quite still while the German girl took the photograph. How proud I was at this moment for the humility and greatness of the chief shepherd of the Anglican Communion.

The bishops have come, and many have gone home again, Christian roundabout in London revolves quietly waiting for the impetus which will come from the Lambeth findings.

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Tales of the Golden Fifties No. 18



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Among the countless migrants lured to Australia by the discovery of gold were four Americans—Freeman Cobb, John Murray Peck, James Swanton and John Lamber. Between them they were to revolutionise transport in this country. They founded the coaching firm that became famous throughout Australia as Cobb and Co. Cobb and his partners launched their coaching venture in 1833, running over the rough, rutted roads between Melbourne and Port Melbourne—a distance of three miles—for 5/- a head. The service was an immediate success. Gold-seekers were pouring into Melbourne at the rate of hundreds a day and any sort of transport that could move faster than a man burdened by a miner's pack was worth paying for.

The Victorian goldrush was then reaching fabulous proportions. In four years between 1851 and 1855, Victorian diggers produced gold worth more than £84 million.

With the prospect of rich rewards ahead of them, Cobb and Co. began a coach service from Melbourne to Castlemaine and Bendigo (110 miles) on January 30, 1854. Cost of the passage to Bendigo was £5 a head.

Most of the outback roads at this time were little more than crude tracks, but the fast sturdy coaches run by Cobb and Co. were equal to all demands. An indication of their value to transport-hungry miners was the fact that, when the venture began, two grays took 21 days to travel from Melbourne to Bendigo. Carters were charging £130 a ton for freight.

After four years, Cobb and his partners sold out and the firm eventually came into the hands of a company headed by James Rutherford. Rutherford expanded the undertaking (which retained the name of Cobb and Co.) until, by 1870, it was harnessing 6,000 horses a day, covering 28,000 miles a week, paying £100,000 a year in wages, and earning £25,000 a year in mail contracts.

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# A COTTAGE VILLAGE FOR THE AGED

FROM A SPECIAL CORRESPONDENT

CLIFTON WATERS, a village of cottage homes for the active aged of all religious denominations, was founded in August, 1954, to help solve the problem of accommodation of old people.

The scheme was sponsored by and is under the direction of the Rector of Bairnsdale, Diocese of Gippsland, Canon G. F. D. Smith.

A twenty-one acre property was purchased one and a half miles from the township of Bairnsdale. It overlooks the beautiful Mitchell Valley, which abounds in bird life, and good fishing is found in the Clifton Waters on the north-eastern side.

Although the village was founded only four years ago the thirty-second cottage is already in the course of erection, and the village council hopes to increase the number to sixty.

The cottages, built on 4½ squares, consist of a bedroom, sunroom, kitchen and bathroom. They contain all electric amenities, indoor sanitation and an open fireplace.

A striking feature of the vil-

lage is the variety of colour, predominantly blue and green, in the painted walls and tiled roofs of the cottages.

The average size of the blocks is 80 ft. by 60 ft. The gardens the old people make are really beautiful; growth is prolific owing to the high percentage of lime in the soil. People who have never had a garden before find they love it. Different varieties of trees are being planted in addition to the natural gums and shrubs. Everything is being done to make it a garden village.

Applicants for cottages can be of any religious denomination and can come from any part of Australia, but they must be of pensionable age.

The payment of a sum of £750 and a maintenance fee of ten shillings per week gives a person a cottage for the rest of his life. The cottages remain the property of the S. John's Village Trust. After the decease of its original occupant a cottage is available for ten shillings per week with no initial charge. The occupants pay their electric light account, but all other rates and taxes are paid by the village council, which consists of members of S. John's, Bairnsdale.

The value of the village's fixed assets at the present time is £60,000.

A recreation or village hall has been completed and a sick bay containing two two-bed wards



A cottage at Clifton Waters Village.

and a sister's flat is well under construction.

The Apex Club at Bairnsdale is putting down a rubber composition for a bowling green, which can be kept in good repair with very little effort.

Special bus services carry the old people from Clifton Waters to Bairnsdale. There is a good

road in to Bairnsdale, and gravel roads leading into courts and avenues will ultimately be laid in the village itself.

Interested church people supply cars on Sundays to bring the aged folk in to their respective churches.

It is hoped that one day the village will have its own chapel.

## OLD FRIENDS MEET

The Archbishop of Brisbane, the Most Reverend R. C. Halse, writes of the spirit of unity and goodwill which characterised the Lambeth Conference, and of the care and resolution with which the important subjects of debate were passed, in this month's edition of the Brisbane *Church Chronicle*.

He met several old friends whilst in England, among whom were Lord Gifford, once A.D.C. to Sir Philip Game in Sydney thirty years ago, and Lady Ravensdale who visited Brisbane a few years ago.

When writing he was staying with Bishop Robin, formerly Bishop of Adelaide, in Hampshire. Here he met the Reverend Cyril Barclay, a member of the Brotherhood of S. Barnabas 45 years ago.

On his return journey Archbishop Halse is under the guidance of Padre K. C. Oliver, Australian Chaplain General, Singapore, to visit the Australian battalions between Penang and Ipoh.

## BILLY GRAHAM AND CHICAGO

THE LIVING CHURCH SERVICE  
New York, August 28  
Billy Graham plans to conduct a revivalistic campaign in Chicago in 1961 or 1962.

Although his mission was turned down by the Church Federation of Greater Chicago, Dr Graham said that he was greatly encouraged by the large number of churches which voted to support such a crusade.

The Federation is making plans for its own "pilot evangelism project," which involves some 3,000 or 4,000 local Illinois churches.

## W.C.C. WORK CAMPERS KILLED IN SAAR

ECUMENICAL PRESS SERVICE  
Geneva, August 30  
Two members of a work camp run by the World Council of Churches were killed in a motor-coach accident at Volkingen, Saar, on August 15.

The victims were a girl from the Saar and a young American boy from Troy, New York.

The work camp is helping to build a hostel for refugees working in local industries in the Saar.

## RADIO UNIT AT UMBAKUMBA

FROM A CORRESPONDENT

A major step forward in the development of work amongst the Australian Aborigines has been taken by the installation of a two-way radio unit at the Church Missionary Society's station at Umbakumba, 84 miles from Groote Eylandt.

Direct contact with Darwin and Groote Eylandt can now be made.

Communication by road between the two missions is slow, and the radio may be the means of saving life.

## GROUP DISCUSSES EXEGESIS

FROM A CORRESPONDENT

A branch of the Fellowship for Biblical Studies has been formed in Sydney.

The purpose of the fellowship is to provide opportunities for Biblical scholars from all Christian denominations and of the Jewish faith to meet together.

Membership is confined to those who have a sound working knowledge of one of the Biblical languages.

The inaugural meeting was held on July 17 and office-bearers for 1959 were elected.

Dr William Leopold, of S. Patrick's College, Manly, was chosen president.

On the committee is the tutor of Moore Theological College, the Reverend D. W. B. Robinson.

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### The Place:

International Friendship Centre, "Wingham," 76 Wright's Road, Drummoyne.

### The Date:

Saturday, September 13, 1958—2 p.m. to 6 p.m.

### Official Opening:

2.30 p.m. by Sir Richard Boyer.

### Menu:

Hors-d'œuvres: Games and

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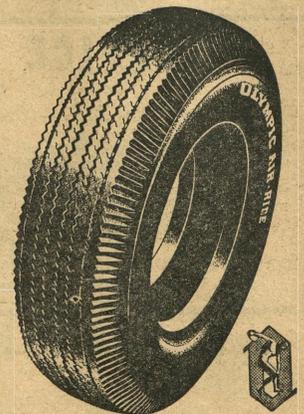
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# SYNOD OF RIVERINA DIOCESE

(Continued from page 4)

my oft-defined policy of not making personal appeals in the diocese.

"Further, whilst we lack so many of the essentials of efficient and effective diocesan life and work and management, I could not tolerate the expenditure of badly needed diocesan money on what many would regard as a personal journey, and which some openly call an episcopal holiday.

"Not that I should regard such a conference as a holiday, but rather as a severe penance.

## WASTE OF MONEY

"Secondly, I believe that it would be sheer waste and pride to spend the money unless it was thought that Riverina had some definite contribution to make to the conference in its wisdom. I do not imagine I had any such contribution to make.

"The third thing is that I do not think we shall lose anything just because I have not attended. There are means of keeping in touch with the world-wide Church other than travelling over its surface.

"The Report will proclaim more exactly than any individual could recall or reproduce, the exact findings of the conference, and its committees on a great

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# DIOCESAN NEWS

## ADELAIDE

### CONFERENCE OF CLERGY

The clergy of the Rural Deanery of Adelaide met in chapter at S. Mary Magdalene's Rectory on Monday, August 25. The chairman was the Rural Dean, the Reverend E. J. Cooper.

All the parishes of the Rural Deanery were represented.

The subjects discussed included "Religious Instruction in State Schools," "Promotion in the Church," and "Hospital and Institutional Chaplaincies."

### MEN'S LUNCHEON

A men's luncheon will be held on September 8 for members of the Church of England Men's Society at Balfour's Cafe, King William Street.

The secretary of the South Australian Trades and Labour Council, Mr Reginald Bishop, will speak on the Australian Council's trade union delegation's visit to China this year.

## MELBOURNE

### INSURANCE SERVICE

More than one thousand people attended the annual divine service for insurance officers and their families in S. Paul's Cathedral, Melbourne, on Wednesday, August 27.

The president of the Insurance Institute of Victoria, Mr L. E. Griffiths, and a member of the institute, Mr Max Walker, read the lessons.

### GUILD OF SERVANTS OF THE SANCTUARY

The chapter of All Saints', Melbourne, Guild of Servants of the Sanctuary will sing the Guild Office at S. Linus, Merlynston, on September 12 at 8 p.m.

The vicar of S. Linus, the Reverend H. O. Hole, will speak.

### CHURCH DEDICATED

The Right Reverend D. L. Redding, formerly Bishop of Bunbury, dedicated the church and parish hall of S. Martin's-in-Deerpden last Saturday afternoon.

### C.M.S. CAMP AT DROMANA

More than 90 members of the Young People's Union of the Church Missionary Society are attending a camp at "Belmont," Dromana, this week.

Speakers include the Reverend Frank McGorlick and Miss Mary Newell, both from Tanganyika, East Africa.

Other visitors at the camp are the Reverend Gresford Chitomo, an ordained African priest from Tanganyika, and the Federal secretary of the C.M.S., the Venerable R. J. Hewett.

## PERTH

### FEAST OF S. AIDAN

S. Aidan's Church, East Victoria Park, observed the feast of its title last Sunday, when Bishop Freeth celebrated Holy Communion and preached.

The church building, which is 40 years old, stood originally in Beechboro, in the Parish of Bassendean.

Twenty-one years ago it was moved to its present site.

### C.E.M.S. DEBATES

Various branches of the Church of England Men's Society in the metropolitan area have been engaged in interesting and enlivening debates which have been well attended.

Bayswater versus Kensington, and Applecross versus Mount Lawley, this month will debate the proposition "That full citizenship rights be granted to West Australian Aborigines forthwith."

### FACULTY FOR NORTH BEACH

The Parish of North Beach, of which Bishop Riley is in charge, has applied for a faculty to erect a church hall.

The existing corrugated-iron building which has served as church-cum-hall will be pulled down.

### JOHN WOLLASTON COLLEGE

Students returned to residence in the college last Saturday for the final term of 1958.

This will be the last term spent at the temporary premises in Aberdeen Street. The first term of 1959 will find staff and students in residence in the new buildings at Mount Claremont, where building work proceeds apace.

## SYDNEY

### SPRING FETE

A Spring Fete will be held at the Sydney Church of England Girls' Grammar School, Redlands, Cremona, on September 27 at 2 p.m.

There will be stalls and competitions. Afternoon tea will be served.

### CHURCH UNION MEETING

The next meeting of the Australian Church Union will be held on September 9 at 8 p.m. in the

lower hall of Christ Church S. Laurence.

The assistant priest at Christ Church, the Reverend F. J. Travers, will speak on "Catholic Practice."

### ANNUAL FETE

The Marriage Guidance Council of New South Wales will hold its annual spring fete on Saturday, October 11, in the Chapter House, George Street, Sydney.

Anyone who would be prepared to make a donation to the stalls or help on the day is asked to get in touch with the organiser, Mrs W. G. Coughlan, 188 Longueville Road, Lane Cove.

### PATRONAL FESTIVAL

S. Giles' Church, Greenwich, is holding its patronal festival this week.

Next Sunday the speaker at the family service will be Dr Paul White, and at festal evensong the warden of S. Paul's College within the University of Sydney, Dr F. Arnott, will preach.

### BACK TO WOODFORD

To raise funds for a proposed church hall, the parishioners of S. Paul's Church, Woodford, are holding a "Back to Woodford" Sunday on September 14.

At a special service at 3 p.m. the chaplain of Cranbrook School, the Reverend H. Girvan, will speak, and the Emmanuel Church choir of Lawson will lead the singing.

### Y.A.F. BIRTHDAY PARTY

The Young Anglican Fellowship of S. Basil's, Artarmon, celebrated its twenty-fifth birthday at a party on August 16.

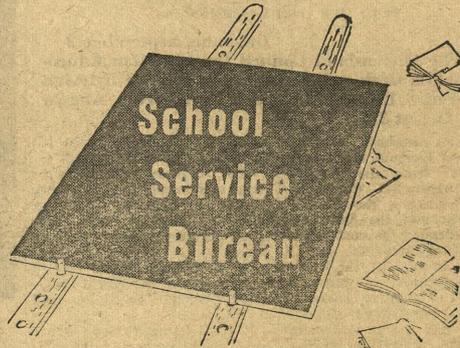
Seventy-five past and present members of the fellowship attended the party, including the president of the Sydney Diocesan Branch of the Y.A.F., the Reverend Alan Setchell, who spoke at supper time.

### Y.P.U. PRESIDENT

The Deputy Registrar and Public Relations Officer of the Diocese, the Reverend Kenneth Roughley, has accepted the appointment of president of the Young People's Union of the Church Missionary Society, in succession to the Reverend Gerald Muston, who recently was appointed rector of Tweed Heads.

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# CHRISTIAN EDUCATION UNDER DISCUSSION

## DIFFERENT DENOMINATIONS CONFER IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, September 2

The Queensland Council for Christian Education held a week-end conference at the Presbyterian Conference House, Alexandra Park, from August 29 to August 31.

Twelve members of the Church of England, and representatives from the Presbyterian, Methodist, Congregational Churches, the Church of Christ and the Salvation Army attended the conference.

The chief speakers were a Presbyterian minister, the Reverend Roley Busch, who has been making an intensive study of methods of religious education in America, and the general secretary of the National Council of Christian Education in the United States of America, Dr Gerald Knoff.

Mr Busch dealt with methods of Christian education within the parish, and Dr Knoff explained how his department works. There was a spirit of fellowship during the conference. Leaders from each denomination led the prayers in the meetings.

The Anglican group introduced members of the conference to the Service of Compline, whilst the Salvation Army leader spoke on the value of extempore prayer.

Dr Knoff spoke of his visit to a conference of the World Council of Christian Education held at Tokyo.

It was felt that the conference had helped members of the various denominations present to understand each other's point of view.



The Reverend K. C. Nancarrow was inducted to the parish of S. Aidan, Launceston, on August 14. The picture shows (L. to R.): the Right Reverend D. B. Blackwood, formerly Bishop of Gippsland; Mr Nancarrow; the Rector of Holy Trinity, Launceston, the Reverend A. McDonald; the Assistant Bishop of Tasmania, the Right Reverend W. R. Barrett; and the Archdeacon of Launceston, the Venerable L. N. Sutton.

## NEW CHOIR BRINGS MUSIC TO THE BLUE MOUNTAINS

FROM A CORRESPONDENT

Lawson, N.S.W., September 2  
Emmanuel Church, Lawson, has had no trained singers and the church has been sadly lacking in music in the past few years.

Some months ago, however, the evening organist, Miss R. Eadie, offered to form a choir of young people.

The response was most gratifying; hymn books and psalters were purchased and regular practices were held.

Next Sunday the choir, fully robed, will be dedicated at the evening service.

The Rector of Lawson, the Reverend F. A. J. Eglinton, will perform the ceremony, assisted by the Reverend H. J. H. Lofts. The choir has already done a great deal to promote good fellowship in the church. A friendly gathering is held every Sunday evening in the parish hall after the service.

This was originally intended for the winter months only, but it has proved so popular that it will become a regular weekly event.

The anthem which the choir has chosen to sing at a special "Back to Woodford" service the following Sunday is singularly appropriate. It is "Break Forth Into Joy."

## MEMORIAL FUND OPENED

The church officers of S. John's, Balmain North, in the Diocese of Sydney, have opened a fund to provide a memorial to their late rector, the Reverend E. H. Lambart.

It is proposed that the memorial will take the form of a window in the parish church. Contributions may be sent to the parish treasurer at S. John's Rectory, Balmain North.

## NEW BUILDINGS IN GENEVA

### W.C.C. IN DENMARK APPROVES PLANS

ECUMENICAL PRESS SERVICE

Geneva, August 30  
The World Council of Churches has approved a plan to build a new \$2,500,000 headquarters for the Council in Geneva, Switzerland.

The plan was approved by the Council's Central Committee in Nyborg, Denmark, on August 25.

The Presiding Bishop of the Protestant Episcopal Church in America, and a president of the W.C.C., the Right Reverend H. K. Sherrill, will act as chairman of an international committee to raise funds for the new building.

The architect's final plan will be presented to the 1959 meeting of the policy-making body on the island of Rhodes.

It is hoped that the construction of the new headquarters will be started in the autumn of 1959.

Architects for the new headquarters are Otto Senn of Basel and Otto Barning of Germany. Henri Leseman of Geneva is executing architect.

## WARNING GIVEN TO ORGANISTS

ANGLICAN NEWS SERVICE

London, August 29  
The annual congress of the Incorporated Association of Organists met last week at Exeter.

The practice of overestimating the financial prospects of organists' posts in advertising vacancies was criticised.

A letter from the Torquay and District Organists' Association suggested that members should inquire from the local association as to the possibilities of making a living in the district before accepting a position.

The letter said that severe hardship had been caused to qualified organists who have been given by the advertisement a wrong impression of the financial prospects for a professional musician.

## ASIAN INTEREST AT FETE

FROM A CORRESPONDENT

The International Friendship Centre is holding a garden party and fete at "Wingham," Drumoyne, on September 13.

The guest of honour will be the Chairman of the Australian Broadcasting Commission, Sir Richard Boyer, who will open the fete.

An item of special interest will be a glimpse into education, arts and crafts in Asia to-day, under the title, "Young Asia at School."

## HELP FOR THE WEST INDIAN

### JAMAICAN PRIEST IN LONDON

ANGLICAN NEWS SERVICE

London, August 29  
As the result of a recommendation of a committee set up by the Archbishop of Canterbury, Dr Geoffrey Fisher, the Reverend Donald Campbell arrived in London on August 26.

He has come from Jamaica to be chaplain to Britain's West Indian population.

Mr Campbell realises fully the implications of a task which, he says, will mean "a terrible lot of work."

He will be attached to the parish of S. Ethelreda's, Fulham, where many of his countrymen congregate.

The rector, the Reverend George Fox, was formerly archdeacon in Cornwall, Jamaica, where Mr Campbell lived.

He will work at first in the London area, and hopes to go later to all parts of Britain where there are substantial West Indian communities.

The object of his work is to help the West Indians who had been regular churchgoers at home to make contact with churches in Britain, and also to help English people to understand the West Indians.

Mr Campbell will stay in England for a year longer; for the moment he has left his wife and four children in Jamaica.

## MARRIAGE EXPERTS MEET IN VICTORIA

FROM A CORRESPONDENT

The National Marriage Guidance Council of Australia will hold its annual meeting and conference at the Retreat House, Cheltenham, near Melbourne, from September 11 to September 14.

## CLASSIFIED ADVERTISEMENTS

EDUCATIONAL

### THE KING'S SCHOOL, PARRAMATTA

An examination for the award of two "Violet Macarons Scholarships" will be held on October 10 and 11, 1958.

All candidates must be under 14 years of age on February 1, 1959. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of £30 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of £30 per annum.

In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from £300 to £375 per annum, according to the circumstances.

Entry forms and full particulars can be obtained from the Headmaster. Entries close on September 26, 1958.

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

## CLASSIFIED ADVERTISEMENTS

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

### POSITIONS VACANT

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

**HOUSEMOTHER FOR S. John's Home** for Boys. Responsible for group of eleven boys. Experience in training children essential. Apply in writing, The Warden, S. John's Home for Boys, 19 Rochester Road, Canterbury, Victoria.

**PULTENEY GRAMMAR SCHOOL.** Two additional members of staff required as from 1959. (1) For Maths and Science at Public Examinations level. (2) For General Subjects at First Year Secondary level. Further information may be obtained from the Headmaster, South Terrace, Adelaide, South Australia.

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**JUNIOR TYPISTE** for general office work required 1st October. Apply in handwriting to the Secretary, Australian Commission for Inter-Church Aid, 37 Swanston Street, Melbourne.

**OFFICE SECRETARY.** Experienced stenographer capable of full office management required as Office Secretary, to commence mid-October. Apply in writing to the Secretary, Australian Commission for Inter-Church Aid, 37 Swanston Street, Melbourne, stating salary.

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**MISSIONARY STENOGRAPHER** urgently wanted for Yarrabah Aboriginal Mission. For details please write to The Superintendent, Yarrabah Mission, via Cairns, or contact the Australian Board of Missions.

**HAMILTON WESLEY** Aged People's Home, "Wesleyhaven." Applications are invited from fully trained nursing sisters for the position of Matron at the above newly established Men's Home to be opened in October. Conditions ideal. For information phone MA 4040. Apply the Reverend Robert Smith, 23 William Street, Hamilton, New South Wales.

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