

THE ANGLICAN

Incorporating The Church Standard

No. 392

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

FRIDAY FEBRUARY 12 1960

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

Price: NINE PENCE

CHINESE ASSISTANT FOR BORNEO IS CONSECRATED

FROM OUR OWN CORRESPONDENT

Kuching, February 8

Diocesan bishops from Rangoon, Borneo, Singapore, Hong Kong, Korea and the Philippines assisted at the consecration here on February 3 of James Chang-Ling Wong, now the first Assistant Bishop of Borneo.

The former Bishop of Olympia, the Right Reverend Stephen Bayne, now chief executive officer of the Anglican communion, also took part as did Chinese, Burmese and Filipino Assistant Bishops.

The priests who attended were English, American, Australian, Malay, Sea Dayak, Land Dayak, Indian and Chinese.

The Bishop of Hong Kong, the Right Reverend R. O. Hall, was the Archbishop of Canterbury's delegate and chief consecrator.

After days of rain the morning of February 3 was fine and cool as the great procession formed up outside the East End of the Cathedral Church of S. Thomas, Kuching.

The first Rajah Brooke had done well, when with a wave of his hand, he had given his friend, the first S.P.G. missionary to the headhunters of Borneo, a forest covered hill near the banks of the river.

Since that time, years ago, a town of 60,000 inhabitants has grown up around the hill in well-planned streets and attractive two storeyed houses.

800 VOICES

On the western slope of the hill stands the magnificent modern cathedral and higher up the hill in spacious grounds the Bishop's and the Provost's Houses, a Retreat House and staff houses.

Clinging to the sides of the hill are two big schools, one with 700 girls and the other with 1,000 boys and each with boarding departments.

By seven o'clock the cathedral was filled with those who had been fortunate enough to obtain tickets, and eight hundred eager voices burst into song as the blue cross followed by the choir entered the great West Door.

It took the six long verses of "Thy hand, O God, has guided Thy flock from age to age" to enable the robed and vested participants to gain their appointed places.

The ceremonies had been rehearsed with the utmost care and the regular servers moved about their sanctuary with the easy grace which only comes from long and accustomed practice.

Even without the deep significance of the occasion, the pageantry with the mitred bishops, canons in copes, M.C.s and servers in dalmatics, would have been a most moving spectacle.

NEW BISHOP

The newly consecrated Assistant Bishop of Borneo is a remarkable man. James Chang-Ling Wong was born of Chinese parents at Peking in the first year of this century.

After attending school and college in China he studied Naval Architecture and Marine Engineering at the Massachusetts Institute of Technology and gained his B.Sc. in 1924.

He was a student engineer with General Electric Company in U.S.A. and since then he has spent a lifetime building ships for the Blue Funnel Line, first in Belfast, then Liverpool, and from 1928 in Hong Kong where for the last eighteen years he has been Superintendent Engineer with the exception of three war years when he worked in Sydney, New South Wales.

Whilst still at college in the U.S.A., he became a Diocesan Lay Reader.

In Hong Kong he read Theology privately under Dean Wilson, now Bishop of Birmingham, and was ordained deacon in 1938 and priest in 1940.

Whilst still carrying the heavy responsibility of his secular profession he has exercised a rich ministry as a priest in Hong Kong and for three years in Australia.

He married in Australia a Chinese lady and they have three sons; two are engineers in the Blue Funnel Line, and the youngest is a lecturer in Electrical Engineering at the University of New South Wales; the youngest child is a daughter who is reading Arts at the same university.

The Blue Funnel Line sent their English Superintendent Engineer who had taken over from James Wong on his retirement last year, and another representative from Hong Kong for the consecration.

The general congregation included senior members of the Colonial Service, foreign traders, and young, old, rich and poor from the multi-racial Church of Borneo.

The hymns, from the hymnal "Ancient and Modern," included some of the most loved throughout the world-wide Anglican communion.

LOVELY MUSIC

They were "City of God, how broad and far, 'O what their joy and their glory must be', "Father hear the prayer we offer", "Praise my soul, the King of heaven", "Lord, enthroned in heavenly splendour", and "Glorious things of Thee are spoken."

The Holy Communion service was sung to the setting by John Merbecke. During the administration the choir sang "From glory to glory advancing, we praise Thee, O Lord."

The presenting bishops were the Bishop of Borneo, the Right Reverend Nigel Cornwall; and the Assistant Bishop of Singapore, the Right Reverend Roland Koh.

The Archbishop of Canterbury's letter of authority for consecration was then read and the oath of obedience to the archbishop administered.

After the questions of examination, the bishops proceeded to the sanctuary where they gathered around the chair of the Archbishop's delegate (the Bishop of Hong Kong), forming a semi-circle to his left and right.

After the hymn, "Come Holy Ghost, our souls inspire", the bishops laid their hands in consecration on the kneeling bishop-designate.

The Archbishop's delegate then blessed and delivered the symbols of the bishop's office, the pastoral staff and the ring, after first anointing his hands.

The Holy Communion service then proceeded.

After the blessing, the Arch-

bishop's delegate blessed the mitre and placed it on Bishop Wong's head saying:

"We place, O Lord, on the head of this Bishop and Shepherd of souls, Thy helmet of salvation and courage, that with countenance adorned, head armed, and being strengthened by both Testaments, he may put to flight the enemies of Truth; through Jesus Christ our Lord. Amen."

(Continued on page 11)



The Principal Air Chaplain, Air Commodore E. F. Cooper, of Melbourne, seen talking with the wives of some R.A.A.F. members when he visited the R.A.A.F. Base at Butterworth, Malaya, last month (left to right): Mrs S. McLaren of Sydney with Debby and Lance; and Mrs K. Backhouse of Sydney.

COLOURFUL RALLY OPENS MELBOURNE CONFERENCE

FROM OUR OWN CORRESPONDENT

Melbourne, February 8

Scene of cricket Test matches, football finals, and last year's Billy Graham closing service, the Melbourne Cricket Ground was the setting for the public rally which opened the National Conference of Australian Churches on February 2.

Combined gatherings of this type provide a severe test of organisation, and so often details make the difference between out-standing success, and something that just misses the mark.

Melbourne's rally was good, but not what it might have been.

Fifteen thousand people is a good crowd, but in the vastness of the M.C.G. with its capacity for 120,000 or more, the impressiveness of so many people was lost.

The ground itself provided the perfect setting, with the dais in front of the roped off wicket area, and the vivid green of the grass.

On one side, the red uniformed Southern Command Army Band provided a bright splash of colour, and band selections were played from 7.30.

Then the Salvation Army Staff Band took up position on the other side, and led a short session of community hymn singing.

At 8 o'clock, the State Governor and the Moderator-General of the Presbyterian Church (the chairman of the conference) led the official party across the ground to the dais.

THE DELEGATES

The band played the National Anthem, but unfortunately no one knew whether this should be sung or not, until the valiant few took it up, to "Send her victorious."

After the National Anthem, the second procession began to enter the ground from the footballers' race.

This consisted of the delegates to the conference from the fifteen Christian bodies represented, and they slowly marched in fours to take their place just inside the fence, forming an arc to face the dais.

Churches or denominations were in alphabetical order, led by the Baptists. Many were in ecclesiastical dress, others in academic robes, and some in ordinary street garb.

It was noticeable that the Anglican delegation (in choir habit) looked much more comfortable in procession than the many not accustomed to the practice, but it did seem rather odd to see the processional cross leading the Anglicans rather than the whole delegation.

At least the large illuminated cross on the scoreboard that provided a background to the scene shone impartially on all.

After this second procession had taken its place, the Archbishop of Melbourne led in an act of dedication for all delegates, and this was followed by a scripture reading by Dr. Woods, of the Methodist Church, in the absence of the Primate.

MAIN SPEAKER

The Old Hundredth was then sung, and during this hymn the delegates moved off the arena to their seats. This was badly arranged, and led to an awkward and lengthy pause before the programme was resumed.

The chairman then welcomed the Governor of Victoria, and His Excellency responded in very gracious terms. The choir followed with Handel's "And the Glory of the Lord."

After the inevitable announcements, the choir sang again, and the main speaker of the evening was introduced, Bishop E. Sobrepenna, of the United Church of Christ in the Philippines. His theme was "Servants of Christ in a Surging World."

Taking our Lord's words, "It is the Spirit that gives life," he emphasised that there have always been two viewpoints as to what makes for life.

The great fact of history has been man's quest for life, represented by the search for food. It is found in the Bible, it is found in the colonisation and exploitation of peoples.

In every direction there is the demand for bread and comfort, so that the world today is a surging world, with the ex-

ploited nations of the past on the upsurge.

Those who have enjoyed abundance ask for more, those who have lacked are demanding a share.

But men and nations have been slow to learn that struggle can lead to extinction, and God is calling on his people to declare the wonders of Jesus who calls out of darkness into marvellous light.

Because of disobedience, man, whilst seeking life, is courting death. In the conflicts of Asia, Australia and New Zealand have a distinctive part to play in Christian witness.

We are called on as servants of Christ to give the food that endures to eternal life, to declare that it is the Spirit that gives life.

Christ enjoined his disciples to be one; he remains the same, and it is for the Church to hold up Christ as the world's only hope of salvation.

Other news of the conference appears on Page 11.

FACT & FANCY

At a laymen's service at Calvary Church, Bayonne, U.S.A., last month, a special offering was taken. Instead of putting money in the plate, each man wrote on a card those skills or talents he was willing to offer the Church. The cards were then collected and presented at the altar just as if the offering had been a financial one.

Last year we printed a picture of a building being erected for a hospital of the Syrian Orthodox Church in Kerala, together with a call for doctors and nurses from this country. The daughter of a Melbourne Methodist Minister, Sister Jacqueth James, saw it and as a result sailed for India on February 24.

The Archbishop of the West Indies, the Most Reverend Alan Knight, said on a television programme recently that his people loved to have everything blessed by the Church—workshops, houses, offices, animals, machinery and even cinemas.

He said, "I went to bless a tobacco factory, and when I came out I was given two pounds of tobacco, and I thought that was rather nice."

"Then I went to bless a rice pond, and was given a bag of rice to bring home."

"The next day there was an invitation to bless a beauty parlour, so I sent my Archdeacon."

NEW WARDEN OF HOSTEL FOR WOMEN STUDENTS

At a special service in the Hostel Chapel, Mrs G. Dudley was inducted as Warden of S. Margaret's Hostel for Women Students at Stanmore, Sydney, by the Chaplain, the Reverend Eric Champion.

Mrs Dudley is the widow of the late Archdeacon of Hobart, Dr L. S. Dudley, and for six years has been Matron of Christ College within the University of Tasmania, where her husband was Warden.

She takes the place of Mrs E. M. Lawrence, who has resigned after being Warden for the past two years.

In his remarks during the afternoon tea which followed the Service, the Chairman, the Reverend Hugh Linton, said that the Council was confident that Mrs. Dudley would carry on in the fine tradition estab-

lished by Mrs. Lawrence and other previous Wardens.

Among the many friends of the Hostel present were Archdeacon Robertson, and the Rectors of Ashfield, Enmore, Stanmore and North Sydney.

Founded in 1917, S. Margaret's is a Hostel for Anglican young women from the country districts of New South Wales studying in Sydney.

The thirty-seven students resident there are following courses at the University of Sydney, Teachers' College and the N.S.W. Conservatorium of Music.

CRITICISM OF BISHOP

DEBATE HALTED

ANGLICAN NEWS SERVICE
London, February 8

The synod of the Evangelical Church of Berlin-Brandenburg made no progress in the debate over the controversial statements made by Bishop Otto Dibelius.

The Bishop has aroused opposition from the government and within the Church by his statements that the Christian has a higher loyalty than his loyalty to the state, one which requires his obedience when there comes a conflict of duties.

At the meeting of the synod on January 27, an East German professor of theology criticised the bishop and what he called "Dibelianism" in the Church.

He claimed that the bishop was turning Christianity into an ideology opposed to Communism and atheism.

Most members of the synod did not find this a reason for criticism.

The question of the right of individual churchmen to speak on political matters without reference to some ecclesiastical body has been referred to a standing theological committee.

On January 28, the synod expressed its concern at the new school law in East Germany and its impact on religious teaching.

The synod will ask the government for facilities to give religious instruction to schoolchildren in East Germany.

SPANISH FILM OF FATHER DAMIEN

ANGLICAN NEWS SERVICE
London, February 8

A film study of the life of the Belgian priest, Father Damien, is being shown in Madrid.

Practically a documentary study of the heroic character who gave his life to the lepers on the tropical island, the film is sincere and full of humorous and tragic touches.

It is produced by Procinés S.A. and directed by Senor Luis Lucia.

Senor Javier Escrivá as Father Damien gives one of the finest character studies yet seen on the Spanish screen.

U.S. ECUMENICAL DISCUSSION

THE "LIVING CHURCH" SERVICE
New York, February 8

The annual meeting of the Joint Commission on Ecumenical relations was held in Washington in January.

In theological discussion, the Commission considered the future of Faith and Order, the integration of the International Missionary Council and the World Council of Churches, and also the preparatory document for the World Council's Third Assembly, to be held in Delhi in 1961.

During the business session of the meeting, possible delegates to the Delhi assembly were considered, and reports were heard of the work being done on ecumenical relations, approaches to unity, and co-operation with Eastern churches.

In future, annual provincial meetings will centre in one diocese, and neighbouring dioceses will be invited to send representatives.

MISS AMERICA AN ANGLICAN

THE "LIVING CHURCH" SERVICE
New York, February 8

The present "Miss America", Lynda Lee Mead, said publicly that she attributes her success in the "Miss America" contest, and in life, to her Christian upbringing.

Miss Mead is a member of Trinity Church, Natchez, Missouri.

PROFESSIONAL DISCUSSIONS

MENTAL HEALTH CONSIDERED

THE "LIVING CHURCH" SERVICE
New York, February 8

More than one thousand clergymen, psychiatrists, and other workers in religion and the behavioural sciences attended the first annual meeting of the Academy of Religion and Mutual Health, held in New York from January 14 to 15.

The executive director of the Academy, the Reverend G. C. Anderson, said that the organization hopes to define divisions of labour and to promote the exchange of information on mental health.

More than this, it is to marshal the resources of many disciplines in "a search for meaning in human existence".

Principal speakers at the conference were the Reverend Paul Tillich, and the anthropologist and churchwoman, Dr Margaret Mead.

The Academy has a membership of more than three thousand professional people, including 10 per cent. of the country's practising psychiatrists and over one thousand clergymen.

CHURCHES STUDY ECONOMIC LIFE

ECUMENICAL PRESS SERVICE
Geneva, February 8

Protestant and Orthodox congregations across the United States of America will this year study key problems in their country's economy.

The study was launched during the week of January 17 to 23 with discussions on the theme "New Trials for a New Decade."

The purpose behind the year's programme is "to develop an active and informed concern by church people for the application of Christian principles to economic life."

Five main "problem areas" have been distinguished: peaceful uses of atomic energy; moral aspects of inflation; effects of America's "working women" patterns; the relationship of farmers' welfare to labour unions' higher wage demands; and the Churches' own business and employment practices.

The studies are sponsored by the National Council of Churches' Department of Church and Economic Life.

FARNHAM CASTLE MAY BE LEASED

ANGLICAN NEWS SERVICE
London, February 8

The future of Farnham Castle, the ancient seat of the bishops of Winchester and more recently of the bishops of Guildford, may be decided on February 16.

The Church Assembly will consider leasing the castle to an organisation with educational and charitable purposes.

Since the Church has no immediate use for the building, the Assembly will debate the suggestion, which will retain for the Church the ownership of the property.

GOOD FRIDAY IN U.S. MAY BE HOLIDAY

THE "LIVING CHURCH" SERVICE
New York, February 8

A churchman from South Carolina has introduced a bill in the Congress of the United States of America to make Good Friday a legal holiday throughout the Union.

Mr L. M. Rivers, a vestryman of Grace Church, Charleston, has worked for the Church since his youth.

NORTH INDIAN UNION PLANS

CLARIFICATIONS

ANGLICAN NEWS SERVICE
Calcutta, February 8

Additions to the plans for North Indian Church unity were approved by the General Council of the Church of India, Pakistan, Burma and Ceylon, at its meeting in Calcutta from January 11 to 14.

The House of Bishops had, in December, drafted a preamble and resolution for the Council to consider, and these additions are now included in the plan.

The preamble deals with the unifications of the ministries of the uniting churches.

Previously the unification rites had meant one thing to the Anglicans and quite another thing to the Protestants.

Now the Anglican churches involved are convinced that the preface, the prayer before the laying on of hands, and the formulas taken together, are liturgically sufficient to confer Episcopal ordination on those who have not had it.

BISHOPS

The preamble explains why Anglican bishops are brought into the unification rites twice: on the first day they come up for the unification of the episcopates at which historic succession is given to the Methodist Bishops, and on the second day they become the bishops of the Church of North India.

These changes are put forward to meet the objections raised by the Lambeth Conference.

The Church Union Scheme of Ceylon, which is more acceptable from the Anglican point of view, was passed with much larger majorities in the houses of the Council.

The Metropolitan will now forward the schemes of Church union to the rest of the Anglican provinces for their opinions.

CONFERENCE ON CHURCH DESIGN

ANGLICAN NEWS SERVICE
London, February 8

Church architecture is to be the subject for discussion at a three or four day conference to be held in Birmingham from April 4.

Speakers will include clergy concerned with the present movement for liturgical renewal and architects engaged in building new churches.

Those concerned with church architecture believe that the exchange of views between architects and clergy of all denominations on the continent and in England would be most profitable.

Accordingly the conference will give special attention to some German "directives" concerned with church building.

Members of the conference will also visit several new churches in Birmingham and discuss their character.

LEGAL PROTECTION FOR CLERGY

THE "LIVING CHURCH" SERVICE
New York, February 8

Bills have been introduced in both houses of the Rhode Island General Assembly to protect clergy in the performance of their duties.

They prohibit clergymen from testifying on confidential matters entrusted to them.

Senator G. T. Rocha, who sponsored the Senate bill, said that Rhode Island is one of fourteen states in the United States of America that offer no such legal protection for clergymen.

The bills will give the clergy the same protection as exists for attorneys.

W.C.C. EXPANDS

NEW GENEVA BUILDING

ECUMENICAL PRESS SERVICE
Geneva, February 8

A new building for the headquarters of the World Council of Churches will be constructed in Geneva, beginning this year.

To cost two and a half million dollars, the building will contain two hundred office units and additional space for conferences.

The General Secretary of the World Council of Churches, Dr W. A. Visser 't Hooft, said that the Council's present staff of one hundred and fifty persons is about double what it was ten years ago, and that further expansion is likely after the Third Assembly, to be held in New Delhi, India, late in 1961.

OFFICES

The new building will also hold the offices of the Lutheran World Federation, the Presbyterian Alliance and other bodies, which have about one hundred people on their staff.

The three-storey building will stand in eight and a half acres of land, ten minutes by road from the centre of Geneva.

The building will have a chapel to hold five hundred people, and a library building is to adjoin the main block.

Member churches of the World Council are contributing money for the building.

NEW MAGAZINE FOR CHURCH

THE "LIVING CHURCH" SERVICE
New York, February 8

The assets of the church magazine "Forth" will be used to establish a new monthly "Episcopalian", the officially sponsored journal of Protestant Episcopal Church in the United States of America.

The Church Magazine Advisory Board has been directed by the General Convention of the Church to begin "Episcopalian" as a pilot magazine. It will carry "articles and pictures of inspiration, information, and inquiry relating to the mission of the Church in the contemporary world scene."

The director of the new magazine is Mr H. L. McCorkle, a member of the Episcopal Church, and one-time editor of "Presbyterian Life".

NEW CHRISTIAN SOCIALIST BODY

ANGLICAN NEWS SERVICE
London, February 8

Christian Socialists in Britain decided on January 23 to form a new body, to be known as the Christian Socialist Movement.

Three existing groups will amalgamate to create this movement—the Socialist Christian League, the Society of Socialist Clergy and Ministers, and the Society of Christian Socialists which has been active in Tyne-side.

This step was agreed upon by several hundred Christian Socialists from all parts of Britain at their London conference.

Dr Donald Soper was elected interim chairman of the new organisation.

MODERN CHURCHMEN LOSE DIRECTOR

ANGLICAN NEWS SERVICE
London, February 8

The director and secretary of the Modern Churchmen's Union, the Reverend C. O. Rhodes, has resigned his position.

No successor will be appointed, but the secretarial work will be carried out by the Reverend F. E. Compton, Rector of the Quinton, Birmingham.

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CLASSIFIED SECTION OF "THE ANGLICAN"

See rates: Page 12

WEST CAIRNS CHURCH DEDICATED

CONTEMPORARY BUILDING

FROM OUR OWN CORRESPONDENT

Townsville, February 8

The war memorial church of S. Margaret of Scotland, West Cairns, was dedicated by the Bishop of North Queensland, the Right Reverend Ian Shevill, on January 31.

This modern building replaces the old church of S. John, which was dedicated in 1884.

The polished maple pews inside the cool green pastel walls could not accommodate the great congregation which stood in worshipful silence as the bishop knelt for admission, after receiving the petition of the incumbent and churchwardens.

The processional entry during the singing of Psalm 122 was headed by thurifer, crucifer, and taperers.

Preceding the bishop were the Venerable B. S. Kugelman and the wardens of the parish, to the drive and initiative of whom the new church is due.

At the chancel step the bishop traced the Alpha and Omega with his pastoral staff, and then followed the preliminary prayers and address.

Next in order came the blessing of the font, pews, pulpit, confessional, lectern and prayer desk, to each of which the bishop, his attendants, and the archdeacon moved in turn, preceded by the master of ceremonies and the thurifer.

Then followed the hallowing of the altar, with the usual asperging, censuring, and burning of the five crosses on the altar stone.

COLOURFUL

Altar linens, tabernacle, ciborium and candlesticks were blessed in turn and everything prepared for the Solemn Celebration of the Holy Mysteries.

The Propers for the dedication of the church were sung by the choir with appropriate hymns from the English Hymnal.

Offerings were for the Church Building Fund.

Visiting clergy were Canon I. B. Butterworth, Fr J. Lewis, S.S.M., and the Reverend A. T. B. Haines, Rector of Gordonvale.

The Reverend J. A. Dobbs was deacon, and Mr T. Williams of S. Francis' College sub-deacon.

In his address, the bishop said the city of Cairns should be proud of its first contemporary church building.

He pointed out that buildings often help the shape of people's thoughts, and in this case the modern colourful church should banish outdated ideas about religion.

Bishop Shevill spoke of the example of S. Margaret for

modern mothers, and reminded the congregation that their gifts of worship and service, and the offering of the new church to God's glory, were in keeping with the season of Epiphany.



S. Margaret's Church, West Cairns, which was dedicated by the Bishop of North Queensland on January 31.

MISSION FILM SEEN IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, February 8

For the first time in many years, an opportunity was provided for people to view scenes of the mission station at Forrest River.

The Rector of S. Andrew's Church, Subiaco, the Reverend J. H. Pickerrill, and the Vestry, had invited members of the Committee of the Forrest River Mission and any others who wished to be present, to the parish hall, to see the film strips which had been produced by Miss Lily Best.

It had been the complaint for some considerable time that no material on Forrest River Mission was available for propaganda purposes.

Miss Best, who is in Western Australia on loan from the Additional Curates' Society, London, betook herself with her equipment to the Forrest River Mission, surmounting all obstacles, and, without awaiting the decisions and deliberations of committees, travelled to Geraldton in her own car, thence to Derby by ship, then onward to Forrest River by the Flying Doctor to Wyndham, and so eventually to the Forrest River Mission.

The colour camera may be accused, some think, of a tendency to glamourise a subject by intensifying the blue of the sky, or by attributing to any muddy pool a shimmer which is not altogether candid.

VOLUNTEERS

Least any should be misled, however, into presuming that the Forrest River Mission is one of the more enchanting regions of Western Australia. Miss Best's word pictures recorded on tape, leave one in no doubt as to the stark reality of the situation.

MELBOURNE TELECAST

The film of the telecast of the service in S. Paul's Cathedral, Melbourne, on February 7, attended by the delegates to the National Conference of Churches, has been sent to other States. Bishop Lesslie Newbigin preached.

The highlight of her production is that her filmstrip is introduced with the sound of didgeridoos and with native chanting.

During a "still" of communicants kneeling before the altar in the mission chapel waiting to receive Holy Communion, the singing of the hymn "Just as I am, without one plea" in English by aborigines, is a very touching episode.

The appeal for volunteers which Miss Best makes and for material aid, is put over in a challenging manner. Miss

Best certainly knows her business.

The Reverend R. B. Cranswick, till recently Superintendent of the Forrest River Mission, then addressed the meeting on aspects of the work there and showed some of his own slides.

The Reverend Ralph Thomas, Chairman of the Forrest River Mission Committee, reported that various improvements had been carried out at the mission.

There was now a good road, and the beef cattle had fetched a total of £1800 in 1959 from the meat works at Wyndham.

MORE CLERGY FOR THE OUTBACK AREAS

FROM A CORRESPONDENT

New appointments of clergy for outback areas have been made through the Bush Church Aid Society.

The society has extended its work in these areas, although the church in Australia has not supported its appeal for clergy and funds, made three years ago, as enthusiastically as had been hoped.

The Reverend A. E. Williams has resigned from the Minnippa Mission in the Diocese of Adelaide and will become Priest-in-charge of the Murchison Mission, in the Diocese of North-West Australia, in March.

After three years in Port Hedland, the Reverend D. Douglass has offered to remain for a further twelve months, until another priest can be found to replace him.

The Archbishop of Melbourne has released the Reverend E. Withington to serve the Diocese of Ballarat with the B.C.A. in Timbom in the Heytesbury Forest.

In Tasmania, the Reverend B. Viney will replace the Rever-

end D. W. Warburton at Tarraleah.

Mr Warburton will serve his second period with the B.C.A. at Minnippa in the Diocese of Adelaide.

A Melbourne business man, Mr B. Stock, has left his secular occupation to assist with the office work in the B.C.A. office.

The society has appealed for financial assistance to meet the removal expenses of these clergymen.

More priests are wanted for the many areas still awaiting development.

NEW TOWN FAREWELL

FROM OUR OWN CORRESPONDENT Hobart, February 8

Parishioners of the Church of S. James the Apostle at New Town, Hobart, bade farewell to their assistant priest, the Reverend E. A. Wood, on January 31.

Mr Wood will become Rector of the Ross Parish in the Tasmanian Midlands about the middle of February.

He had been attached to S. James' Parish for nearly three years.

Mr Wood's farewell services were attended by crowded congregations.

About 200 attended a social evening in the parish hall.

Before coming to S. James' Mr Wood was a missionary attached to the Diocese of New Guinea for 10 years.

On his return to Tasmania he was appointed State Secretary for the Australian Board of Missions in Hobart for two and a half years.

He assisted at S. James' in a part-time capacity and, during the illness of Canon C. G. Williams, took charge of the parish.

Leaders of all parish organisations attended the farewell when the rector, the Reverend O. L. Davis, praised Mr Wood's work.

S.S. TEACHERS CONFER

SUMMER SCHOOL IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, February 8

One hundred and thirty-one Sunday School teachers and clergy from all parts of Western Australia attended the twenty-third annual Summer School which was organised by Mrs L. M. Evensen, and held this year at S. Mary's School, West Perth, by kind permission of the Principal and Council of the School.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, was present for the opening ceremony at which he welcomed all who attended the School. Bishop Freeth also was present on the opening night.

The School was under the chairmanship of the Reverend F. C. Armstrong who conducted the Bible Studies in which he adhered to the theme "Our Anglican Heritage," which was further enlarged upon by the chaplain, the Reverend Alan Macdonald in his three talks at Evensong.

The Reverend P. S. Lawrence read a paper on "Our Evangelical Heritage," and a paper on "Our Catholic Heritage" was read by the Reverend W. G. P. D. Painter.

Both these papers created much interest and lively discussion.

Practical sessions for Kindergarten and Senior Grades were given by Mrs L. M. Evensen and Miss J. Ramsdale; "Visual Aids" by Mr R. J. Davies of the Claremont Teachers' Training College and three sessions on Religious Drama by Mrs David Bradley.

It was a most happy School, and having the beautiful church of S. Mary the Virgin next door was a great asset.

NEW BISHOP WILL CONDUCT RETREAT

FROM A CORRESPONDENT

Adelaide, February 1

The new Bishop Coadjutor of Adelaide, the Right Reverend J. C. Voelcker, is to conduct a retreat for men and women at the Retreat House, Belair, S.A., from Friday, March 4, at 6.30 p.m. to Sunday, March 6, at 7.30 p.m.

As the retreat movement is growing in the Diocese of Adelaide it is anticipated that there will be a full representation at this retreat.

Situated as it is in the hills 10 miles out of Adelaide and in spacious grounds, the Retreat House provides a suitable environment for a weekend away from the bustle of the city.

Provision is being made at the moment for a new and more permanent chapel which will further enhance the House and provide a more worthy centre for its work.

Bookings for the retreat should be made with Mr V. Hulton at the Canterbury Book Depot by March 1.

THEOLOGICAL TRAINING IN WESTERN AUSTRALIA

FROM OUR OWN CORRESPONDENT

Perth, February 8

The Archbishop of Perth, the Most Reverend R. W. H. Moline, in his monthly letter to the diocese, has discussed the provision of clergy in Western Australia.

"The most urgent of our problems at the present time is concerned with manpower, and vocations to and training for the ministry," the archbishop said.

"We cannot depend to any large extent on the supply of men from the old country although I am glad to say that occasionally we are fortunate in getting valuable help from that source, and I shall continue to do all I can to attract the right type of man from England to this diocese.

"Nevertheless, we have to recognise that the time has come for the Church in Western Australia to supply its own need for Ordination candidates, and one of the things upon which we have to concentrate our attention is the fostering of vocations to the ministry amongst the youth of Western Australia.

"I want to make it clear that in this diocese all schools of thought are welcome provided that they are loyal to the Anglican Church and hold their views with humility and charity towards all men.

ALL SCHOOLS

"I emphasise this point particularly in connection with Wollaston College.

"Both the Warden of the college and I are anxious that men of all traditions should feel at home within its walls.

"One of the chief values of training in a theological college is that the college provides a meeting place in which young men of different traditions and temperaments can educate each other by exchanging their views in a friendly atmosphere.

"It would be tragic if men of a particular tradition decided to

isolate themselves from the provincial theological college on the ground that it included others with whom they did not agree.

"In that case the college would tend to become a party institution within the Church.

"It is essential for the health both of the Province and the College that men of all sorts should be included amongst our ordinands.

"For that reason I trust that West Australians who hope to serve in this diocese will accept my advice and undergo their training at Wollaston College."

PASTORAL SEMINARS

The Father and Son Welfare Movement will hold in Sydney a series of clergy seminars during April and May on "Understanding Psycho-Sexual Development."

The series will cover six weekly sessions each of two and a half hours duration.

The course will be oriented towards the needs of the minister as a pastoral counsellor.

Registration will be determined on a denominational quota basis, and the number of clergy will be limited to forty.

CHURCH MEN'S BASKETBALL

The Church of England Men's Basketball Association is one of the largest and most active associations in Melbourne.

The Association has nearly five hundred registered players, and over fifty teams compete in winter and summer competitions, ranging from A grade to E grade.

SUMMER SCHOOL IN SOUTH AUSTRALIA

FROM A CORRESPONDENT

Adelaide, February 8

The South Australian branch of the Church its annual summer school at the Retreat House, Belair, from January 29 to 31.

A large number attended the summer school, filling the Retreat House and a cottage in the grounds, with others coming in to share the studies for various periods.

On Friday afternoon, seventy women gathered to hear the Venerable George Pearson from Central Tanganyika speak of his work in the mission field.

In the evening, Sister Rhoda Watkins spoke of her work, with the assistance of Chinese nurses, in establishing clinics in the new village settlements in Malaya.

Sister Watkins has just retired after thirty-seven years of missionary work, much of

which time was spent in perilous situations in China.

There were several missionaries present at the conference to guide the discussions and share their experience.

The Venerable Lionel Bakeswell from Tanganyika spoke of the relevance of the Gospel to the people of Africa, and Archdeacon Pearson told of the growth of the Anglican Church in Central Tanganyika, with Africans assuming more and more leadership and responsibility.

The Bible-studies at the summer school were led by the Reverend T. Hayman and the Reverend B. Fagan.

Mr and Mrs Fagan will sail for the Tanganyika mission field in March.

The conference used the study-book "Tell in the Wilderness" by Canon Max Warren.

Nightly devotional talks by Archdeacon Pearson were a great spiritual help to those at the summer school, and several members testified to the help they had received.

Country parishes, among them Kadina, Yorketown, Renmark and Booleroo sent representatives to the conference.

Among the young people present were three new missionary candidates.

THE ANGLICAN

FRIDAY FEBRUARY 12 1960

THE TURN OF THE CYCLE

The appointment late last year of a Chinese priest, the Reverend Chiu Ban It, to be Home Secretary of the Australian Board of Missions turns our attention forcibly on the churches of South East Asia. Only one hundred years ago, the Society for the Propagation of the Gospel sent its first missionary to Malaya, and now that country serves the Church in Australia through a capable and knowledgeable organiser.

With their ever-increasing indigenous ministry, the Anglican churches in South East Asia have gained an integrity which prevents us in Australia claiming any importance as purveyors of the Gospel. Assuming the responsibility of their own ecclesiastical organisation, the bishops of the churches, in discussion with priests and lay representatives of the dioceses of the area, have since 1955 together determined policies that affect the region as a whole. In lieu of a provincial organisation with its own synod, what has been named the Council of the Church of South East Asia meets at intervals in the different countries, and has this month held its deliberations in Kuching, the See city of the Diocese of Borneo.

During the Council's meeting, the bishops assisted at the consecration of yet another Chinese priest, now the Right Reverend James Wong, Assistant Bishop of Borneo. Ordained by the Church in China in 1937, Bishop Wong has more recently ministered the Chinese congregations in Hong Kong. There have been bishops of Chinese nationality for forty-one years now, and Chinese congregations are scattered throughout the countries in this area. As a Chinese bishop on the Council of the Church of South East Asia, Bishop Wong will bear great responsibility for the spiritual welfare of these people, even beyond the bounds of the Diocese of Borneo.

A glance at the representation on the present Council leaves little doubt of the future self-sufficiency of these dioceses. Four assistant bishops are now of the people, serving in the dioceses of the Philippines, Singapore, Burma, and Borneo. In the belief that where the bishop is, there is the Church, we need not fear that the Church is, or could be, nationalist propaganda ever be condemned as, a Western accretion with no involvement in the life of the peoples it serves. And only ruthless persecution of the churches could diminish the present stream of nationals offering for Holy Orders.

The formation of a province to include the dioceses of Hong Kong, Malaya, the Philippines, Korea, Burma and Borneo would be a difficult and costly undertaking. Vast distances separate the dioceses, and regional solidarity among the peoples has never been much in evidence.

However, as Church life grows, the policies and the experience gained in any one diocese will become more and more relevant to the others in the group, and matters now dealt with by the bishops, in consultation with a small number of the clergy and laity, will require all the specialist knowledge that the region can contribute. Through the framework of a permanent provincial organisation, the Church may, in addition, foster deeper mutual confidence among the peoples in these lands.

Exaggeration Does Not Help

According to the best information available there are in Japan fewer than ninety illegitimate children whose fathers are Australian and whose mothers are Japanese. Their fathers were a tiny proportion of members of the Australian occupation forces. Their mothers do not for the most part come from the highest strata of Japanese society. As a matter of common humanity, everyone must feel the deepest compassion for these children, whose lot in an xenophobic society is unenviable in the extreme.

How to help them is as difficult as to help other children in the Middle East, whose lot is even worse. It seems clear, however, that the way not to help is for well-meaning churchmen, enemy journalists and others to make the exaggerated and irresponsible statements about the position which have appeared in the Press during the past few weeks. The truth is that the record of our Australian troops in Japan was extraordinarily fine. It outshines that of the Americans or any other ally, and it is most regrettable that Australian Christians, in their understandable sympathy for these children in Japan, should in effect single out the conduct of our fighting men for overt and tacit criticism.



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

A Pushful Addition To The Ministry

There is something unusually satisfying in the selection of Mr Hubert Opperman to fill the vacancy in the Federal Ministry.

This is because his background is so different from that of the usual run of politicians. Certainly no Minister for Transport in this country could have served a more practical apprenticeship for the job because, of course, Mr Opperman is a former cycling champion with many feats of endurance to his credit, both in Australia and abroad.

Even more estimable is his own fine sporting character and modest bearing. This was surely the basis for his selection as the outstanding athlete of any race in any sport in a competition promoted by a French magazine in the heyday of his cycling career.

In winning the Corio seat from the well-known Mr John Dedman in 1949 and holding it twice later against the same strong challenger, Mr Opperman had campaigning experiences almost as gruelling as some of his classic cycling exploits.

Although Mr Opperman has been chief Government whip for the past five years, he has yet to become as well known as a Parliamentarian as he was a cyclist. But now, by his elevation to the Ministry, he will have the chance to prove his mettle as a national administrator.

On the whole, politics do not seem to attract outstanding sportsmen to their service to the extent that one would expect. But two examples besides Mr Opperman which occur to me are Mr Sam Loxton, the test cricketer, who is a member of the Victorian Parliament, and Mr Chris Chatteray, the four-minute miler, who won a seat in the British House of Commons at the general election last year.

Leading sportsmen get such a variety of experience through travel in other lands that they should be specially valuable recruits to Parliament after their retirement from track or field.

Television Needs Candid Critics

The Director of Religious Broadcasts for the A.B.C., Dr J. Munro, told the national conference of Australian churches in Melbourne this week that he believed television critics writing for newspapers did not have the ability or the experience to evaluate programmes correctly.

I would have thought, rather, that they were not given the opportunity, particularly by those newspapers which have close links with television stations.

That is one of the great dangers of the close tie-up of press and television interests—that criticism of television is discouraged, if not stifled.

Most reputable newspapers have critics to give frank opinions of films, plays, musical performances and the like. But such candid judgement is seldom passed on television programmes—unless on a presentation by a station with which a rival newspaper is identified.

There is one difference between films and plays on the one hand and television programmes on the other. The former usually run for several performances, even for weeks and months. It is, therefore, generally more important to have an

appraisal of them than of a television feature which may run for an hour and never be repeated.

On the other hand, a television play with local talent and serialised television features do call for honest assessment as guides to viewers.

The time is overdue for the replacement of "rave" or "blurb" notices of television programmes (especially from commercial stations) by criticism of the kind to which films and plays are subjected.

Other Jobs A Parson May Have

Recent suggestions that a part-time priesthood should be experimented with have been made from the point of view of ordaining as priests men who normally have other occupations.

But are parsons themselves permitted to have other jobs? One recalls that Samuel Marsden was a stock-broder and a magistrate, and generally took an active part in the early public life of New South Wales. One hears of occasional parsons in these days who dabble in farming.

Canon law in England, I read, debars a clergyman of the

Church of England from engaging in manual work, in stewardship of estates, or in any post involving subordination to layman. I assume the same barriers are raised in Australia.

But the Pluralities Act, of 1838 allows the parson in England to be a farmer, a schoolmaster, or the manager of a friendly society or a life or fire insurance society.

Some illustrious clergymen, of course, have been schoolmasters for long periods of their time in holy orders. The Archbishop of Canterbury was headmaster of Repton from 1914 to 1932, when he became Bishop of Chester. Bishop W. G. Hilliard, of Sydney, was also a headmaster before he became Bishop of Nelson, N.Z. And there have been numerous other similar instances.

I can see an affinity between teaching and preaching. Experience in one could be very helpful in the other. But I must confess I do not see how fire insurance knowledge can be of any particular value to an evangelist.

Maybe It's True That Sailors Don't Care

Not only some newspapers lack the knowledge or the interest to give the clergy their correct designation.

The Rector of Avoca-Fingal, Tasmania, the Reverend J. S. Beaverstock, sends on an envelope which was addressed to him thus by the Naval Staff Officer, Hobart: "Mr Beaverstock, Minister, Fingal."

Mr Beaverstock, in a note with this example of "can't-be-bothered-to-do-it-properly," as he calls it, says one would expect the Navy to know better.

I wonder whether he had thought of addressing his reply to Mr Brown (or whoever signed the letter), Sailor, Hobart?

—THE MAN IN THE STREET.

RELIGIOUS BROADCASTS

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

SUNDAY, FEBRUARY 14:

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

"A Meditation on the Passion of our Lord," spoken by Flora Robson.

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

"Sunday, Asian Voices"—the Right Reverend E. C. Sobrepna.

PRELUDE: 7.15 p.m. A.E.T., W.A.T. The A.B.C., Adelaide Singers.

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

Mr M. M. Thomas.

THE EPICURE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.

For Septuagesima Sunday—Broadcast from the B.B.C.

MONDAY, FEBRUARY 15:

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

The Reverend Frank Flynn, M.S.C.

MONDAY, FEBRUARY 15—FRIDAY, FEBRUARY 19:

READINGS FROM THE BIBLE: 7 a.m. A.E.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 7.40 a.m. S.A.T., 4.45 a.m. W.A.T.

The Reverend Edwin White.

MONDAY, FEBRUARY 15—SATURDAY, FEBRUARY 20:

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

FEBRUARY 15: Dr. Gwen Nash.

FEBRUARY 16: The Reverend W. R. Bay.

FEBRUARY 17: School Service, "Stories from the New Testament"—"Jesus puts first things first."

FEBRUARY 18: The Reverend W. Dalton, S. J.

FEBRUARY 19: The Reverend K. Dowling.

FEBRUARY 20: The Reverend M. Sawyer.

WEDNESDAY, FEBRUARY 17:

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

"On Suffering"—John McKellar.

FRIDAY, FEBRUARY 19:

EVENING: 4.30 p.m. A.E.T., W.A.T. * S. Paul's Cathedral, Melbourne.

MONDAY, FEBRUARY 15—SATURDAY, FEBRUARY 20:

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T. The Reverend W. Young.

TELEVISION:

SUNDAY, FEBRUARY 14:

ARN2, SYDNEY:

11 a.m.: Divine Service from S. Paul's Cathedral, Melbourne. Preacher: the Right Reverend Leslie Newbigin.

5.15 p.m.: "Sunday Special"—"Know Your Next-Door Neighbour"—Some Indian Doctors.

10 p.m.: "Meet the Reverend Hans-Ruedi Weber of Geneva."

ARV2, MELBOURNE:

5.15 p.m.: "Young Sunday"—"The Friends of Jesus—Joseph of Arimathea." The Reverend J. McWhin.

10 p.m.: "Meet Bishop Sobrepna of the Philippines and Mr M. M. Thomas of India."

ABQ2, BRISBANE:

5.45 p.m.: "Young Sunday"—"Jesus, the King." The Reverend K. Sanders.

10 p.m.: "Point of View"—The Right Reverend Leslie Newbigin.

CLERGY NEWS

AUSTIN, The Reverend T., Assistant Priest of All Saints' Church, Murwillumbah, Diocese of Grafton, has been appointed Vicar of the Parochial District of Upper Macleay, in the same diocese.

BLANLAND, The Reverend G. M. A., has been appointed Curate-in-charge of the Provisional District of the Oaks, Diocese of Sydney.

BROWN, The Reverend C. W., has been appointed Assistant Deacon on the staff of Christ Church Cathedral, Grafton.

RUCKMAN, The Reverend J. S. V., Rector of S. Stephen's Church, Newtown, Diocese of Sydney, has been appointed Rector of S. Catharine's Church, South Kogarah, in the same diocese.

CTERCIEKO, The Reverend H. E., Rector of Botany, Diocese of Sydney, has been appointed Rector of S. Andrew's Church, Sans Souci, in the same diocese.

ESLING, The Reverend E., formerly of the Dioceses of Southwell and Lincoln, England, has been appointed Rector of the Parish of St. Leonards, Diocese of Tasmania.

FISHER-JOHNSON, The Reverend E. W., Rector of Blacktown cum Prospect, Diocese of Sydney, has been appointed Rector of S. Stephen's Church, Lidcombe, in the same diocese.

GEOGHEGAN, The Reverend J. G., Assistant Deacon in the Parish of Coff's Harbour, Diocese of Grafton, has been appointed Assistant Deacon in the Parish of Casino, in the same diocese.

KLEIN, The Reverend C. G., has been appointed Assistant Priest on the staff of Christ Church Cathedral, Grafton.

LINTON, The Reverend Hugh, to be Locum Tenens at Merewether, Diocese of Newcastle, from March 1 until November 30.

NAGLE, The Reverend C. E., Rector of the Parish of Woodburn, Diocese of Grafton, has been appointed Rector of the Parish of South Grafton, in the same diocese.

OLLEY, The Reverend S. F., has been appointed Assistant Deacon in the Parish of Coff's Harbour, Diocese of Grafton.

PARISH, The Reverend J. R., Vicar of the Parochial District of Upper Macleay, Diocese of Grafton, has been appointed Vicar of the Parochial District of Copmanhurst, in the same diocese.

ONE MINUTE SERMON

THE LAND OF WANDERING

GENESIS 4 : 10-22

AND afterwards the judgement! That will ever be true. Adam and Eve excused themselves, Cain lied defiantly. But the Divine voice is not to be silenced. To the Jew the Blood was the life—and it cries aloud for vengeance.

Cain must leave his cultivated land on which he has worked and become a wanderer in the waste lands. The land will no longer respond to his toil. He'll be ever restless—a fugitive, that is, a totterer, not knowing where to go or fainting for lack of food.

Cain isn't penitent but he's afraid. How terrible is this punishment. It takes him out of Eden in which the garden was and beyond the limits of Eden he will be beyond God's sight and God's protection. For always in those primitive times when this was written, each country had its own god and his writ ran within his country's boundaries. And always Cain's guilty imagination pictures the blood avenger dogging his steps. How terrible are the fears of the sinner knowing he is found out and that punishment must follow.

God grants Cain a concession. He will be safe from vengeance but he will never escape himself and his conscience. He remains a warning for all time. We can never escape God except in the arms of His love and forgiveness. (Ps. 32:7: "Thou art a place to hide me in!")

So Cain goes out of the presence of God, thought of as confined to the garden and its surroundings, out into the land of wandering. A brief story, a few words, but how complete a picture it is of temptation, sin, remorse and punishment.

Cain marries—we have no guidance as to whence he took a wife or who there was to inhabit the city he built. His son is Enoch—meaning dedication. The writer is introducing us to the ideas of the growth of civilisation and the origin of the primitive modes of life. No doubt he reports the beliefs of his time.

Cain's descendant, Lamech, introduces polygamy marrying Adah (the dawn) and Zillah (shadow) a fine description of a noble chieftain.

The introduction of three professions are referred to Lamech's sons. Jabal is the originator of shepherding, the nomads who like Abraham, Isaac and Jacob moved about with flocks and herds. His brother Jubal is noted as the originator of the lyre and the pipe. He is the musician, while their half brother Tubal of Cain is the shaper of copper instruments and iron. All these callings were characteristic elements of the nomad life. But you will notice God's name is no longer mentioned.

POTTER, The Reverend R. M., Assistant Priest in the Parish of Clarence, Diocese of Tasmania, has been appointed Rector of the Parish of Penguin, in the same diocese.

TAME, Canon W. J., formerly Vicar of Coleraine, Diocese of Ballarat, retired from the active ministry on December 31. He is now living at Apollo Bay, Victoria.

VINEY, The Reverend B., a B.C.A. missionary formerly at Timbun, Diocese of Ballarat, to be chaplain in the Hydro-Electricity Commission-camps at Tarrateah, Diocese of Tasmania.

WARRBURN, The Reverend D. W., a B.C.A. missionary, formerly at Tarrateah, Diocese of Tasmania, to serve at Mimpa, Diocese of Adelaide.

WELCH, The Reverend S., has been appointed Assistant Deacon on the staff of S. Andrew's Church, Lismore, Diocese of Grafton.

WILLIAMS, The Reverend A. E., of the Minnina Mission, Diocese of Adelaide, to be Priest-in-charge of the Murchison Mission, Diocese of North-West Australia.

WINSLOW, The Reverend J. E., Rector of South Grafton, Diocese of Grafton, has been appointed Rector of the Parish of Kyogle, in the same diocese.

WITTINGTON, The Reverend E. J., Assistant Curate at Holy Trinity, Kew, Diocese of Melbourne, to work with the B.C.A. at Timbun, Diocese of Ballarat.

CHURCH CALENDAR

February 14: Septuagesima Sunday.

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.

THE CHURCH'S SCHOOLS LAY BROTHERS WANTED

TO THE EDITOR OF THE ANGLICAN
 Sir,—Anglicans have been concerned by the recently published census figures which have revealed a significant increase in the number of Roman Catholics in Australia.
 There are many causes for this increase, including propaganda, immigration and intermarriage, but perhaps the most significant is the Roman educational programme which provides for a convent or parish school in every town, no matter how small it may be.
 The schools are made possible because of the teaching orders within the Roman Catholic Church who are being used strategically in U.S.A., Canada, New Zealand and Australia, to claim the new world for the old faith.

In the Church of England, one of the few attempts to answer this challenge has been made by the Brotherhood of S. Barnabas, which is the only one of the existing three Bush Brotherhoods regularly accepting laymen into its fellowship.
 The Brotherhood has opened two schools in North Queensland. All "Souls," Charters Towers, a Public School, which last year achieved more "A" passes in the Junior and Senior Public examinations than any other school north of Brisbane, and S. Barnabas', Ravenshoe, an Agricultural College, which to-day has a waiting list after only seven short years of life. Both are Church schools which make no apology for making religion the centre of life, and it has always been the hope of the brothers that more schools may develop as the Brotherhood grows.
 Lay members of the Brotherhood give five years of their lives to God, His children and His church, remaining single, teaching as the need demands and receiving pocket money in addition to all necessary needs.
 As the term is five years, it is natural that there is an ebb and flow of personnel at five year intervals.

In their planning for 1961, the brothers estimate that they will need several more men who are trained teachers to enable them to carry out their present commitments, and for that reason I am appealing on their behalf to the young teachers of Australia who are really concerned about Christian education to ask themselves whether there is any valid reason why they should not give five of their years to this short term adventure for God.

I should be glad to send further details to any who care to write to me on this subject.
 Yours sincerely,
 IAN N. Q'LAND.
 Bishop's Lodge,
 Townsville,
 Queensland.

TO THE EDITOR OF THE ANGLICAN
 Sir,—I read with interest the Leading Article of February 5 on Church Hostels. While agreeing with most of your observations I consider that there is one sentence which calls for comment—"a gallant attempt is being made to this end (the accommodation of all Anglican children from the outbreak in Church Schools) by the Brotherhood of S. Barnabas in North Queensland, which has yet to prove its worth."
 It is exactly 40 years since

the Brotherhood first undertook this educational task with the foundation of All Souls' School at Charters Towers by its then Warden, Brother R. C. Halse, now Archbishop of Brisbane. In that time over 3,500 boys have entered the school, nearly all as boarders, and have received an education firmly based on the Christian Faith as taught and practised in the Church of England.

They have achieved outstanding success in both sporting and scholastic fields, as a perusal of recent public examination results will show, and have produced three Rhodes Scholars. In addition, twelve former members of the school have been ordained to the priesthood, and two of the three North Queenslanders entering S. Francis Theological College this year are old boys.

A further step was taken in 1953 with the foundation of S. Barnabas' School at Ravenshoe. Beginning as a Preparatory School for All Souls', S. Barnabas' is now an entirely separate boarding school, and takes boys up to the Junior Public (Intermediate) Examination.

The above facts show that the Brotherhood's attempt has proved its worth already. But much still remains to be done, and we can only hope and pray that sufficient numbers of young Australian men will be willing to give five years' service to God in the Brotherhood and its "gallant attempt."
 Yours faithfully,
 MAX MATTINGLEY, B.S.B.,
 Headmaster.

All Souls' School,
 Charters Towers, Q.

A VESTRY'S CRITICISM

TO THE EDITOR OF THE ANGLICAN
 Sir,—At its last meeting the Vestry of S. John's Church, Wellington, took strong exception to a recent Leader in THE ANGLICAN, entitled "Radical Solution to an Old Story," and attacking the financial policy of General Motors.

It is not suggested that the financial policy of that company—or any other company, for that matter—is sacred and not to be criticised. The point taken by the Vestry is that there is a proper place and tone for such criticism.

For such an intemperate attack, phrased in cheap, inflammatory journalese, to appear in black type in a responsible Church paper is, in the opinion of the Vestry, an embarrassment to readers and a serious reflection on those responsible for the editorial policy of THE ANGLICAN.
 Yours faithfully,
 H. F. ROLLS,
 Honorary Secretary.

THE PARSON'S FREEHOLD

TO THE EDITOR OF THE ANGLICAN
 Sir,—Contrary to the opinion of the Reverend J. P. Stevenson (January 15) that the rights and privileges of the "Parson's Freehold" should be strengthened in Australia it is suggested that this antiquated practice is one of the major causes of organisational ossification in the Australian Church.

There is still a hard core of churchmen who dream of the halcyon days of the clergy when they lived a privileged life in large rectories. Their leisurely life at the more fortunate end of a caste society centred on serving a mainly illiterate rural populace. Can such a situation compare with the problems of the Australian Church where the clergy must minister to an urban, egalitarian and largely educated society?

The Church can no longer live on her medieval and Georgian glories any more than the navy on the traditions of Trafalgar.

We should remember the Church is no longer established and in one sense is a voluntary organisation dependent upon the physical and financial support of her members. Therefore Mr Stevenson seriously suggest a clergyman should have no responsibility to his vestry and that he should be

able to impose his prejudices and eccentricities upon a particular parish for the rest of his life?

While the Church is desperately short of manpower most bishops still adhere to the tradition that providing an incumbent conducts some services and carries out certain other perfunctory duties, which might absorb between 5 and 15 hours per week he is unwilling to interfere in the conduct of a parish. Will the church historians and thinkers of the next century not pass critical comment on our bishops and leaders for their timidity and passivity in this matter?

The irony of the situation is that Australian bishops are themselves required to obtain the authority of their Synod or Council in most important matters, but at the parochial level in Australia the clerical laissez faire of the 19th century still largely pertains. Until the practice of "Parson's Freehold" passes into history mediocrity, incompetence not to mention indolence, will continue to be prevalent in the Church.

Yours faithfully,
 J. B. YORKE.

Camden,
 N.S.W.

OBITUARY

Mr C. H. G. SIMPSON
 We record with regret the death of Mr C. H. G. Simpson, a layman well-known in many parts of Australia.

Mr Simpson was a barrister, and used his legal ability unsparingly in the service of his Church.

He is remembered for his service to the Bush Brotherhood of the Good Shepherd, in the Diocese of Bathurst, and for his labours as a General Synod representative for the Diocese of Kalgoorlie.

He will be greatly missed by the parish of All Saints', Hunter's Hill, where his energy has been spent in a variety of parish activities.

H.L. writes:

Fifty years ago, Hunter's Hill was remarkable for the number of inhabitants well known in the legal world. They preserved something of the culture and gracious courtesy of an earlier age.

Among their number was Judge Simpson, whose lovely home, St. Ives, was admired for its beautiful setting on the Lane Cove River.

Here Claud Simpson lived all his life, deeply influenced by the ideals of the social life of the community, and more so by a very wonderful mother, whose love and labour for All Saints' Church are commemorated in the building she helped to free from debt.

Claud Simpson was essentially a true Christian gentleman, noted for his courtesy and consideration for the feelings of other people. He was a much loved member of the Church, active in the choir for many years; a Parochial Councillor, Synodman, and a member of the Presentation Board of the parish. Besides all these interests, he was active in numerous other good works.

Others will, no doubt, speak of his devotion to the Brotherhood of the Good Shepherd, but perhaps his greatest service has been to St. Margaret's Hostel, which provides a home for girl students from country areas, attending the University or Teachers' Training College.

Largely due to his never-failing care, the Hostel has developed to its present state; eventually, he hoped that it might become the equivalent of a Church Training College.

He watched the Hostel from its beginning, nearly 30 years ago and as treasurer steered it through difficult days. His legal training and wide knowledge have been invaluable in guiding the Committee of Management. On the practical side, it will never be known how much the Hostel owes to him for innumerable repairs and careful inspection of the buildings.

I'D LIKE TO KNOW . . .

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

What is an archdeacon, and what are his functions?

As the name signifies, an archdeacon was originally the chief of the deacons, and was so appointed that he might assist the bishop in his administrative work. Since 1662 he must be in priest's orders, and from last century, he must have been in priest's orders more than six years.

His tasks have changed substantially from the early days of the Church. He is no longer a cathedral dignitary responsible for the conduct of divine service. Having now territorial responsibility, he is no longer assured the right of succession to the episcopal throne, nor has he almost episcopal authority. However, he is still the bishop's right hand man—his eye, as it were, enabling him to have a better understanding of his diocese.

During the Middle Ages, archdeacons failed to achieve the respect due to their office. Frequently young men were appointed to the office. (They were more often lawyers than priests, which is the reason why archdeacons bear the title "Venerable" and not "Reverend" or even "Very Reverend".) These men travelled to Bologna to study ecclesiastical law where their conduct was not always seemly. It was thus that the famous saying of John of Salisbury arose, "Can an archdeacon be saved?"

To-day his duties still differ widely. They are largely those of inspection and scrutiny. He exercises a general disciplinary supervision over the clergy of his archdeaconry, and inducts priests to their parishes.

He visits the churches, inspecting the buildings and fabric, and ensures that the services are being faithfully maintained.

When a new priest is appointed to a parish, he assures that the stated income is paid and that the Rectory is in good order and acceptable to the new incumbent.

In the early Middle Ages, the archdeacon on his visitation had to see that the priest could properly pronounce the words of

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

end" or even "Very Reverend". In some dioceses to-day the archdeacon holds an archdeaconal synod where, after an opening paper dealing with the church's progress in his archdeaconry, general business is discussed. In others he holds a general visitation in certain areas where both clergy and churchwardens attend.

The Ordinal suggests that among his functions is the examination and presentation of candidates for ordination. Although an archdeacon often presents the candidates to the bishop, more often than not the examination is done by the bishop's examining chaplains.

Isn't belief in personal guidance rather difficult to accept when we consider the immensity of the universe? Can God be interested in just one person's problems?

My questioner poses a valid difficulty to many modern people. The world is so immense. To-day, with our knowledge of astro-physics, it is becoming greater. And with this, God is becoming correspondingly remote.

The astronomer with the aid of powerful telescopes can take photographs of the heavens. Dots, which to the human eye are so close, are really universes, almost universes within a universe. So far away are they that light which travels at 186,000 miles per second, requires thousands of years to reach us.

In such a mighty universe, this earth becomes almost like a solitary leaf in a vast forest.

Can God be interested in just one mortal on this small part of His creation? When the microscope is taken instead of the telescope, the fineness of detail is soon revealed. The intelligence which plans the immensities is also shown in the details. The physicist will talk of molecules which are invisible to the naked eye.

If a drop of dew were magnified to the size of the earth, the molecules, even on that magnification, would still be no larger than soccer balls!

The atoms, comparatively, would be the size of oranges, and within the atoms are the electrons. One scientist has said that an electron has as much room to move inside its containing atom as a bee has room to fly inside S. Paul's Cathedral.

If God the Creator can in the perfection of His intelligence be aware of the vast and the detailed, how much more must He interest Himself in the crown of His creation—man himself?

The measure of God's interest is shown supremely in the Cross of Christ. There, where He died for me, I am shown as loved, esteemed and valued. If He would die for me, would He not guide me?

The deepest insights of life assure us that He is a shepherd, leading and guiding. Anyone who sincerely wants guidance, and possesses the patience to wait for it, will receive it. Arguments such as this may seem forceful to the unbeliever, but to the humble follower who knows that his God is a loving Father ever ready to help, guidance becomes a reality.

SUMMER CONFERENCE IN VICTORIA

80 STUDY C.M.S. ACTIVITIES

FROM A CORRESPONDENT

Melbourne, February 8

The Conference Centre at Mt. Evelyn, Victoria, was a full house from January 26 to February 2 when eighty people came together to hear of the work of the Church Missionary Society.

The conference was very pleased to welcome the Archbishop of Melbourne, the Most Reverend F. Woods, on the Thursday.

The Archbishop spoke at the evening session and celebrated at the Holy Communion service on the following morning.

One of the highlights of the conference was the opportunity given to members to get to know their new Federal Secretary, the Reverend A. J. Dain.

The Chairman of the conference was Bishop Richard Lipp (formerly of India), and those who spoke of their work in the field were Archdeacon George Pearson, Archdeacon Lionel Bakewell, and Mrs Bakewell, the Reverend E. Arblaster and Mr John Denton (all from Tanganyika, East Africa) and Dr Selwyn Baker from India.

Mr John Shultze from Roper River Mission was assisted by some interesting slides shown by Mr E. Stockton and Mr Cyril Smith who have recently completed a seven-week tour of the five C.M.S. Missions in North Australia.

OUTWARD BOUND

Intercessions for the work in the mission fields were held each morning and four of the people present were actually candidates for some of these fields.

They were Mr and Mrs Campbell Cook who are going to Oropelli, North Australia, as staff workers, Miss Betty Brown who is bound for Tanganyika, and Miss Marilyn Taylor for Malaya.

Miss Brown and Miss Taylor are graduates of St. Hilda's, the C.M.S. Training College for women, and, together with Mr Cook, they gave members a very stirring testimony regarding God's power and guidance in their lives.

On the Sunday, clergy present at the conference took services

COMMENT ON "BEN-HUR"

"Ben-Hur," the M.G.M. film to begin its Sydney showing after Easter, has received many favourable comments from churchmen in the United States of America.

The Suffragan Bishop in the Diocese of Los Angeles, the Right Reverend I. Curtis, has remarked: "The chaotic race scene was the greatest action sequence I have ever witnessed.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a woman who by her example and her labours has been an inspiration to those among whom she lives.

She is Mrs. Vida Nixon, the organist, and the president of the Women's Guild, at the Church of All Saints, Dunedoo, in the Diocese of Bathurst.

Now eighty years old, Mrs. Nixon still lives an active life in the town to which she came after her marriage in 1914.

As a girl, Mrs. Nixon lived in Tumut, and was baptised,

confirmed, and married in the Church of All Saints, Tumut, where she worshipped with her parents, Mr and Mrs Hamlyn Harris, of "Wermatory."

She has been organist in Dunedoo for thirty-two years, and president of the Women's Guild for twenty-eight years.

Her only daughter is married to the Reverend James Wood, and lives at S. Thomas' Vicarage, Boston, in Lincolnshire.

MANY GOOD FEATURES

THE HERBERT JOURNAL, Vol. LVIII, October, 1959, Allen and Unwin, 5s. THE October, 1959, issue of this famous journal, provides us with the usual solid and thoughtful material which we have come to expect of it. The main article is by Sir Julian Huxley on "Darwin and the Idea of Evolution," taken from "A Book that Shook the World," published in honour of the Darwin Centenary. It is full of interesting information, but it also is full of examples of the naive and ignorance of Huxley in theological matters.

Professor G. Del Vecchio writes authoritatively on "Law, Society and Solitude" and A. N. Marlow on Zen Buddhism, an apparently vital subject for today's "Beatniks."

There are two pieces concerned with the Christian conception of History, a splendid summary of "History in Pauline Thought" by C. B. Armstrong, Canon of Worcester, and a critical article by B. M. G. Reardon on "Martin Werner and the problem of Historical Christianity."

It is interesting to read this alongside Dr Pittenger's criticism of Werner in his recent book "The Word Incarnate."

Dr Paul Winter discusses the identity of "The Wicked Priest" in the Dead Sea Scrolls, and decides for Jonathan. The weakness of his argument is seen when he writes in conclusion "It seems that we know the identity of the Wicked Priest, but we do not know who the Teacher of Righteousness was."

It seems fairly obvious to your reviewer that both these persons were apocalyptic figures. This conclusion is also reached by Theodore Gaster in his "Scriptures of the Dead Sea Sect," a work which surprisingly finds no mention in Dr Winter's article.

There are the usual good book reviews, and also comprehensive and extremely useful surveys of recent philosophical and theological literature by F. H. Heinemann and H. L. Short, respectively. All of these features make a subscription to this journal a thoroughly good investment.

—G.D.G.

BOOK REVIEWS

THE MISSION FRONT IS EVERYWHERE

THE MISSIONARY CHURCH IN EAST AND WEST. Edited by Charles West and David Paton. S.C.M. Press. Pp. 133. English price 9s. 6d.

THE theme of this book is that we can no longer think in the old way of the "Home Churches" and the "Missions." There are no longer "Christian nations" everywhere, in the West as in the East, the Church is confronted with the World; the missionary front extends everywhere, and the Christian layman, who is directly in contact with the world; is no less involved in the Christian Mission than the clergy.

It is a book which raises problems and states questions; but it is hard to see that the claim made on p. 131 is at all justified, that the book "discovers the outlines" of the Christian community of the future.

The book emanates from a recent inter-national and inter-racial gathering at Bossey in Switzerland, and it contains material of the very greatest interest.

After an introduction by Dr West, it starts with a quite exciting account by Fraulein Gremer of what it felt like to be a Nazi in the days of Hitler and how they used to ridicule the "Confessing Christians" for "digging out an old prophet, and a minor prophet at that" like Amos; and how at the end of the war the Nazi world fell to pieces, and the Church was left triumphant, because it knew its faith; and how it felt to her as an ex-Nazi to receive forgiveness from some whom she had persecuted.

But since then the church has tended to become "churchy," and German society, with its old

traditions broken, does not know where it stands and whither it is going. This essay is entitled "The Broken West"; for other European countries, and the U.S.A. are not really better off.

Pastor Sihombing, of Indonesia, describes very clearly and graphically what the impact of the West has meant for Asian social life. Dr van Leeuwen, who formerly worked in Indonesia, writes ably about Islam with its strong social cohesion, but with more of religion than of living faith.

Perhaps the outstanding essay in the book is that of Bishop Lesslie Newbigin on the "Gathering up of History into Christ." The Church is Christ's Church, yet it is in continual peril of apostasy; everywhere, and here also, there is the conflict of Christ with Anti-Christ.

The impact of Christ is seen in India; in a recent Hindu document, "over and over again prints in horrified italics the statement that Christ is seated at the right hand of God. The terrible fact is beginning to be clear that in Christ you are presented with a claim to absolute kingship" (p. 87).

But the key-point is the emphasis of I John 4:2 on "Jesus come in the flesh." The idealism of the last century, and the existentialism of this, could change this into "Christ," as a general idea.

But Jesus came in the flesh, and "our relationship with him is through that sacramentally-centred fellowship which springs from him" (p. 89).

—G.H.

ENGLISH QUARTERLY GIVES ANOTHER STIMULATING ISSUE

THE CHURCH QUARTERLY REVIEW, December, 1959. S.P.C.K. Pp. 132. English price 6s.

DR WAND opens a stimulating issue with a tart comment on the rejection by Presbyterians of the proposal of "bishops in presbytery." Rather in the tone of Acts 13:46 he suggests that the Methodists have prior claim to our attention.

An article by the late and lamented Dr E. G. Selwyn, formerly Dean of Winchester, on Jane Austen's clergymen is full of interest, reminding one forcibly that training for the ministry has seldom been satisfactory. The same point arises from an essay by the Reverend T. F. Taylor who discusses the decay of Aristotelianism. Unfortunately, Mr Taylor indulges in a sort of pseudo-scholarly slang which does not help in lucidity.

Arthur Pollard, in the second of two articles about the religion of certain poets, writes here about Cowper and Blake. He attempts—successfully, I thought—to appreciate rather than to criticise. It may perhaps be suggested that a spice of William James is saner in the long run than a leavening of Underhill or von Hugel. In other words, even a mystic or a poet must be judged by some standard other than that of his own experience.

C. S. Mann competently discusses the chronology of the Passion in the light of the Qumran calendar. Though admittedly there is much of a speculative nature, the writer keeps his feet on the ground, and stimulates the student to take some part in the research that helps to make our age so exciting.

Something the same might be said of Harry Sawyer's argument that S. Paul before his conversion may have been a Jewish missionary. Though at first sight this is obviously plausible, a good deal more research is necessary before the suggestion could be of much use.

We have next three splendid articles on the development of Puritanism in S. Stephen's,

Coleman Street, London, on the life and work of William Wilberforce, and on the doctrine of grace. In these it is hard to decide whether to stress more the information given or the interest of the material presented. On either count each article merits an eager public.

The same cannot be said of Norman Small's lecture on pastoral psychology. Mr Small may, I suppose, be competent both in theology and psychology, and he does make some important

points. But he left me with an impression of sickness or "smart-aleckiness."

The issue concludes as usual with excellent reviews of many new books.

For the first time since 1921 the publishers have been compelled to make a slight increase in the price of this periodical. But the new price of 25s. (English) p.a. remains almost ridiculously cheap for the amount and quality of the fare provided.

—C.C.C.

THE GOSPELS ARE ACCURATE

THE RELIABILITY OF THE GOSPELS. James Martin. Hodder and Stoughton. Pp. 119. 7s.

THE influence on New Testament studies of existentialism, form-criticism, and recent enquiries into the philosophy of history, has been such as to produce a fairly wide-spread scepticism about the historicity of the Gospels.

As one would expect in this great age of theology, a counter attack was almost inevitable.

The Fundamentalists have all along asserted, on more or less doctrinal grounds, that no problem exists, even though no technical scholar would agree with them. There has been too much devoted research into sources, transmission, and Sitz im Leben for that.

On the continent, certain schools, followed by adherents notably in Scotland and America, have to some extent bypassed the issue by devoting their attention particularly to explanations of the meaning of the narratives themselves and to their theology. And this has meant a great revival in the study of Reformation texts.

Meanwhile, other scholars, especially in England and Sweden, have been increasingly ready to meet scepticism head on, on its own ground, and by research in the very area whence it arises.

The work before us in the latest, and allowing for its popular form, the best in the last

of the above classifications, at least since Riesenfeld's famous address at Oxford in 1957.

It was written, I suspect, north of the border, and with that background of solid learning which we have learned to expect from the best Presbyterians.

Maybe, it was originally planned as a learned thesis. But as it stands, it is a lucidly and popularly written defence of the historicity of the Gospels which almost anyone could read with ease and pleasure. Indeed, the general reader might have no suspicion of the profound knowledge on which it rests.

The author begins by an account, closely resembling the work of Kenyon, of the results of textual criticism. Then he attacks scepticism devastatingly from the angle of source criticism.

But it is when he joins battle with the form-critics, that he really comes into his own. His chapter on "Safeguards of Accuracy" ought, indeed, be compulsory reading for every student.

We put down this book immensely cheered, and quite convinced that Martin has made out his case that on my reasonable view "the Gospels are a substantially accurate transcript of the events and teachings which they purport to record."

—C.C.C.

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THE DOG AND THE CHICKENS

By DOROTHY CARRINGTON

(Continued)

"He thought of the girl who would one day be his wife. In his imagination he pictured himself reading from his piece of deerskin about the birth of Jesus to his children. He was so lost in his day-dream that the chickens and the dog were more than half-way between him and the house before he realised what was happening. What a noise those chickens were making! You couldn't blame them, because they were being chased by a dog!

"They were heading straight for the three pieces of deerskin on his feet. Oh dear, oh dear, if only his brothers had not gone off to play; if only they had been there to help."

"Why, what happened?" asked Lah-Loo anxiously and interrupting for the second time only, which was very good behaviour for Lah-Loo.

"Big-One just managed to pick up his piece, but hadn't

sufficient time in which to rescue his brothers' pieces. The chickens ran right over Young-One's, smudging the letters as they went. Then, horror of horrors, the dog—taking a special liking to the smell of Middle-One's—stopped to eat it and allowed the chickens to escape."

"It was a good thing for the chickens," remarked Lah-Loo. "Yes, but a very, very bad thing for us! You see, that story gives the answer to why we have no books to read. When Big-One grew up, he journeyed to Yunnan and became the father of the Shan tribes. It is because he preserved his writing so well that Shan books always look pretty and even."

THE WHITE MAN
"Young One was the forefather of the Chinese and, as you know, Chinese writing looks just like chickens' tracks. Unfortunately, however, for you and me and for all Lisu people, it was Middle-One who became our ancestor, and because he neglected his writing and allowed it to be eaten by the dog, there are no Lisu books to this day."

"But cheer up, Lah-Loo, remember my grandfather's ending to the story. A white man will come one day."

"Yes! The white man is coming!"
It was Lah-Loo's father who spoke. He had come into the house unnoticed, so engrossed were his wife and son in the story. Lah-Loo jumped to his feet in great excitement.

"Father! Father!" he cried in rather a loud voice. "When, when is the white man coming? When shall we have books to read?"

"Hush, my son, do not excite yourself. The white man is coming very soon, and he will teach us many things, but you must have much patience before you can read the stories of Jesus in your own language."

This was quite true, and yet, five years later, the "white man," the Reverend A. G. Nichols, was able to say that ten thousand Lisu could read.

Wasn't that wonderful? It was a very peculiar script and was described as a combination of the Braille System for the blind and Pitman's Shorthand! How hard Mr Nichols and his friend, the Reverend G. E. Metcalf, worked to translate the Gospel of S. Matthew into the Lisu language; but at last twenty-seven mule loads of the Gospels were being sent along mountain tracks. Yes, a letter came all the way to the London Bible House in 1913 to say that 8,500 Gospels had been disposed of in two hours; that the tribesmen were asking for more; that thousands of converts had been baptised.

A CONVERT
Lah-Loo was one of those converts; Lah-Loo was one of those who learned to read. "When is the white man coming? When shall we have books to read?" Those were two of the questions he had asked his father when he was a small boy, and as he grew to manhood he never lost the wonder of possessing a book of his very own—a copy of the New Testament in his own language.

To-day Lah-Loo is an old man, but he still has his wonderful New Testament and, as he sits and turns its pages, he often recalls that day when he waited so impatiently for his father to return from Sapushan. That had been a great day, but not so exciting as the day when his father's friends brought the message—"He has come! The missionary is here!" Yes, it all comes back to Lah-Loo's mind as he turns the pages of his precious book, and you may be sure that when he reads the story of Jesus to his grandchildren he again remembers the story of "The Dog and Chickens" and tells it to them just as his mother told it to him in the year 1907.

THE END

The Youth Page

TALKS WITH TEENAGERS

A QUESTION OF REWARDS

There are many people in the world like Peter. They like things nicely balanced up—so much work for so much pay, so much labour for so much reward.

But this kind of thing never satisfied our Blessed Lord. To Him the spirit of the Kingdom of God was the spirit of love, and the reward of faithful discipleship was not a question of economics but of fatherly care.

The parable contained in the Gospel for Septuagesima (Matthew 20:1-16) is apparently our Lord's answer to Peter's question in Matthew 19:27: "Behold we have forsaken all and followed Thee; what shall we have therefore?"

Again and again we are amazed as we read the Gospels at the deep understanding of men and their ways which our Lord reveals in His teaching, and the quiet, unruffled patience with which He corrects the false ideas of His followers and points them the better way of thought and action—the way they must follow if they would serve the Kingdom of God.

LABOURERS
It is no imaginary situation which our Lord describes in this story—it is a scene from every-day life reflecting the circumstances of the time, and yet, in a remarkable way, revealing basic truths of the Kingdom of God.

As every farmer knows, there are times when it is vitally urgent to gather in the crop in the shortest possible time.

This was particularly so in Palestine at the time of the grape harvest which takes place during August and September.

Towards the end of September the rainy season sets in, and every hour is vitally important if the grapes are to be gathered before the rain spoils them.

So, then, the picture of the farmer going again and again to the market-place, where the men waiting to be hired for work would be found, and sending them into his vineyard, is the kind of thing that might well be seen in any Palestinian village while the grape harvest was being gathered before the rains came.

These hired labourers were the lowest class of workers. Living probably just below the "bread-line", they were glad to accept any work that might offer, and the law required that they must always be paid at the end of the day's work (Leviticus 19:13; Deuteronomy 24:15).

Their pay was poor. The "penny" was a denarius, worth only a few pence in our modern money, but for the working man of those days it was a day's pay. It was all that a casual labourer might expect, but it was barely enough to meet his meagre needs, and to go home without it would mean empty plates and hungry mouths for the worker's family.

PAYMENT
Peter had been concerned with the question of rewards for service in the Kingdom of God. We must not forget this as we study this parable, for it was told to answer his question.

Our Lord tells how, at the beginning of the day, the farmer "agreed with the labourers for a penny a day", and sent them into his vineyard.

AHEAD OF YOU
*Fly the ocean, mount the stars,
Explore deep caverns behind
stone bars;
Frequent regions unknown to man,
Travel all distance far as you can;
But futile this to find a clue
Where God has not preceded you!*
—Frank Hartman.

CONSISTENCY

One of the hardest things for the young Christian to learn is how to be consistent in living the Christian life.

A group of Christian students in Thailand was discussing how they could be good witnesses in their college.

One of them said: "We are here primarily not to evangelise but to study."

Immediately a girl student stood up to protest. She said: "It is true that we are here primarily to study, but as Christians we cannot divide our lives. We must be the same whether in school or at home. We must, therefore, be good witnesses for Him in our college by every means that can be found."

Commenting on this story, Pisu Arkhapiya, writing in *The Upper Room*, says: "The Christian life is a life of great responsibilities.

"Jesus said: 'You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men.'

"If we are to preserve and to season the world, we must be constant in saltiness.

"A Christian must be the same person in the church, in school, in the office, and in the home."

WHERE GOD DWELLS

"Where is the dwelling of God?"

This was the question with which the Rabbi of Kotzk surprised a number of learned men who happened to be visiting him.

They laughed at him: "What a thing to ask! Is not the whole world full of His glory?"

Then he answered his own question: "God dwells wherever man lets Him in."

—Martin Buber.

GOD

*They tell me God is Grandeur
Revealed by star and sun;
To me He's God of summer-tide
With beauty overran.*

*They tell me He is Wisdom,
Whose thoughts cannot be told;
To me He speaks as heart to heart,
In trees and garden gold.*

*They tell me He is Mighty
A King august and strong,
To me He's tenderness revealed
Within a bluebird's song.*
—Thomas Curtis Clark.

WHERE TO BEGIN

The story is told of a traveller in Ireland who asked an old farmer to show him the way to Dublin.

The farmer answered: "If I were going to Dublin, I wouldn't start from here."

At first sight the story seems to be at the expense of the farmer—for quite obviously you can start from anywhere to get to Dublin.

But on second thought, you begin to see that the farmer may have been right after all.

If you want to get to peace . . . if you want to get to integrity . . . if you want to get to family living that brings joy and satisfaction, you have to start from the right place. And to us that starting place is God.

—Allen Hackett.

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.
(S. Ignatius Loyola, 1491-1556)

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"UNDER GOD ALL WILL DEPEND ON THE TYPE OF MEN SENT"

By THE REVEREND A. J. DAIN

This is the text of the address given by the Federal Secretary of the Church Missionary Society at the N.S.W. Summer School held at Katoomba last month.

IN considering this subject, we have a two-fold object in mind. Recognising that we have a large number of young people here who are potential recruits, we desire first to help these in their preparations but at the same time we desire to enlist prayer for missionaries themselves.

Before turning to the subject one further word of explanation is necessary. Whenever we discuss the question of missionary candidates there is always a grave danger of young people giving up because they feel they cannot measure up to the demands that may be set.

There is so much talk about leadership — about specialised training; but all are not called to be leaders, and most important of all, we are assured that whenever God calls he enables. Before thinking of the requirements of the modern missionary let us spend a moment or two considering the environment into which the missionary is going, and the work which the missionary will do.

First of all — the environment is both spiritually hostile and physically demanding. The task of the missionary is to turn men and women from darkness to light and from the power of Satan, unto God. The power of Satan is a grim reality which ensures a hostile environment.

The physical environment is demanding because of the many new factors involved. These include the climate, the mosquitoes, the food, the possibility of sickness, and the probability of loneliness.

These are things that are real and we must recognise them as part of the environment into which missionaries are going. The work itself is nothing less than spiritual warfare.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12). Our work will never go uncontested.

Because of the hostile and demanding environment a physical weakness or any spiritual weakness in your life will be ruthlessly exposed. It has been said that a missionary should not go to the mission field unless he can look the devil in the face and tell him that he has no right to be there.

In the light of the above what type of men and women are needed to-day in the mission field?

We require physical fitness, mental alertness; the ability to learn the language; we require both professional training and experience — whether we are pastors, doctors, nurses, teachers, or secretaries.

Emotional stability is vitally necessary, but above all, spiritual maturity is the one paramount necessity. This spiritual maturity entails or assumes the certainty of a missionary call, and adequate knowledge of Christian doctrine, and a devotional knowledge of the Word of God in the life and experience of the missionary.

The spiritual demands of missionary life are varied, but there must always be personal discipline and initiative. I remember being given four words by the principal of my training college, "As now, so then." As we do our tasks now, so will we do them then. As our habits are now, so will they be then.

We must acquire the ability to maintain standards in our

personal habits and devotional life which we can sustain when we are one hundred miles from our nearest colleague.

In the 6th chapter of S. Luke and in the 20th verse, the Lord Jesus Christ spoke to the disciples on some basic needs for discipleship and missionary service; He particularly mentioned the need for holiness, compassion and humility.

"Blessed are they that do hunger and thirst after righteousness — for they shall be filled." Asia, Africa and Australia need people who have a hunger for holiness. It should be noted that it is the pursuit of holiness, not the attainment, which is commended. S. Augustine said: "He who cries enough, is lost already."

The second requirement is compassion. In the 9th Chapter of S. Matthew we read that "When He saw the multitude He was moved with compassion." In the 21st verse of Luke 6, He said: "Blessed are ye that weep."

Do we really care for people? We need to weep for them, and weep with them. There is a sense in which we must identify ourselves with the Church, the people, the land, in which we are working.

A Chinese Christian said to

a missionary: "You love our souls, but you don't love our bodies." We need the ability really to care for the people with whom we are working. "If I give my body to be burned and have not love it profiteth me nothing."

Humility was the third quality which Christ commended to His disciples. "Blessed be ye poor," that is, the poor in spirit. Humility is perhaps the greatest need in Asia and Africa to-day.

Nations are gaining independence, new relationships have to be worked out. Almost every tension in churches, in missions, in mission houses, in the relationships between missionary and national, or missionary and missionary has its root here — that is — in a lack of humility.

In the Epistle to the Philippians, in the second chapter, verses 5 to 8, the Apostle expounding this principle against the background of the seven-fold humbling of our Lord Jesus Christ, says: "Let this mind be in you, which was also in Christ Jesus."

The Lord Jesus Christ renounced his privilege: "He thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a ser-

vant, and was made in the likeness of men."

You are called upon to renounce your privilege; to take upon yourself service that chooses self-denial, that humbly seeks identification and is obedient unto death.

We read that He emptied Himself. He dispossessed Himself. We have privileges — racial, cultural, educational, denominational. Are you going to claim those privileges, or are you prepared to renounce them?

"He took upon Him the form of a servant." This is the very opposite of man's pattern. Jesus took a towel: "I among you as he that serveth."

Our obedience will also involve sacrifice. "He was obedient unto death, even the death of the Cross."

The same spiritual principle is contained in the verse: "Except a corn of wheat fall into the ground and die, it cannot bear fruit. But if it die, it bringeth forth much fruit."

The mission field offers constant opportunities for the missionary to die to himself in order that there may be the "much fruit."

In a sense, the world, like Thomas, demands to see the print of the nails in the Christian; in the missionary. Until they see they "will not believe."

How much is the Cross seen in your life, and in mine?

WORLD-WIDE PRAYERS FOR CHRISTIAN UNITY

ECUMENICAL PRESS SERVICE

Geneva, February 8

During the Week of Prayer for Christian Unity, January 18 to 25, Anglicans, Protestants, and members of the Orthodox churches met together for prayer in more than sixty countries.

This was the largest number of observances ever recorded in this Week of Prayer, which is sponsored by the Commission on Faith and Order of the World Council of Churches.

The Roman Catholic Church organised a similar observance, its Chair of Unity Octave.

In Geneva, the week was concluded with a service in the cathedral of Saint Pierre, where representatives of the Old Catholic Church, the Lutheran Church, the Swiss-German Protestant Church, the Protestant Episcopal Church of the United States of America, and of the Methodist, Baptist, and Greek Orthodox churches took part.

Similar enterprises marked the week throughout the world.

Of particular note was the series of lectures on the ecumenical movement, held in Haarlam, the Netherlands, sponsored by Roman Catholics and Protestants jointly.

The collections from services

JUBILEE AND FAREWELL

THE "LIVING CHURCH" SERVICE, New York, February 8

The golden anniversary of Grace Cathedral, San Francisco, was celebrated on January 31 with a choral evensong in the cathedral.

At the same time, the congregation farewelled Canon E. Montzambert, who was later honoured at a testimonial dinner.

in Lyons, France, will be given for work among Algerian refugees, for which French Roman Catholics and Protestants have made a combined appeal.

The Week of Prayer was conceived by a Frenchman, the Abbé Paul Couturier, twenty-four years ago.

The Abbé's appeal for prayers for unity "according to

Christ's will, in His way and at His time" was taken up by Anglicans, Protestants, and members of the Orthodox Churches in 1940.

In 1960, more than one million copies of special prayers for the week were distributed by Roman Catholic centres and through the World Council of Churches.

ARCHBISHOP SPEAKS ON ROAD SAFETY

ANGLICAN NEWS SERVICE

London, February 8

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, has supported the Christian Road Safety Campaign in his February letter in the "Canterbury Diocesan Notes."

In commenting on the numbers dead and injured on the roads in Britain over the Christmas holiday, Dr Fisher says that the only answer is a revolt of the general conscience demanding action.

"The chief cause is simply that drivers of cars think they are as competent as professionals are; and they are not. They are amateurs liable to all the blunders of amateurism," said the archbishop.

The steep rise in the death and accident rate may be seen by comparing the figures for 1957, when in four days 80 were killed and 3,222 injured, with those for 1959 when 147 were killed and 4,504 injured.

The archbishop drew his readers' attention to the literature of the Christian Road Safety Campaign and asked for

their support and prayers for the campaign to end "this intolerable evil."

ANNUAL SERVICE FOR TEACHERS

The Archbishop of Sydney, the Most Reverend H. R. Gough, will preach at the tenth Annual Teachers' Service to be held in S. Andrew's Cathedral, Sydney, on February 17, beginning at 8 p.m.

The service is organised by the New South Wales Council for Christian Education in Schools, which is an interdenominational body.

His Excellency the Governor of New South Wales, the Director-General of Education, and the Professor of Education at Sydney University will be present.

B.C.A. CAMPS FOR CHILDREN

FROM A CORRESPONDENT

Two camps for country children, sponsored by the Bush Church Aid Society, have been held during the school holidays this summer.

Eighteen teenagers from areas between Streaky Bay and Fowler's Bay in the far west of South Australia, attended a camp for a week early in January.

The campers were accommodated in the Society's shack at Smoky Bay.

Two young Sydney men, who are B.C.A. trainees for the ministry, with a doctor and a school teacher from Adelaide, were the camp officers.

Owing to the extremely hot weather, the activities of the young people were mostly confined to swimming.

Christian films were used as a teaching medium at classes.

Following the camp, thirty-one children from the Nullarbor Plain were picked up in six cars travelling from Ceduna, South Australia.

They in turn spent a week in camp at the seaside.

Some of the children travelled as far as 800 miles to attend the camp, and it was the first time that some of them had seen the sea.

REFUGEE RELIGIOUS GAIN NEW CONVENT

ANGLICAN NEWS SERVICE

London, February 8

An abbess and six sisters of a Russian Orthodox community have received £5,000 from Inter-Church Aid and Refugee Service with which to establish a convent in London.

Since 1948, when the community was forced by war to leave its house in Palestine, the refugees have lived for four years in Jordan, and since they arrived in England have been living in a private house, supporting themselves by their needlework and knitting.

During their privations, the community diminished from thirty to the present seven.

Two sisters died and the remainder were scattered in Jordan.

Their London house will serve as a retreat centre for Russian immigrants, and as a shelter for elderly ladies.

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See rates: Page 12

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GREAT ANGLICAN THEOLOGIANS... 5

LANCELOT ANDREWES: A LIGHT OF THE CHRISTIAN WORLD

BY THE REVEREND EDWARD HUNT.

A CHURCH is not only judged by its theology, but by the saints its theology produces, and Anglicans may be justly proud of the fact that within a few years of the publication of Cranmer's first prayer book a man was born who not only broadened the theology of the reformed Church of England but also learnt from it the way of saintly life.

A churchman who not only vindicated the true catholic teachings of his church in an age of controversy with narrow Puritans on the one hand and unreasoning Papists on the other, but whose saintliness and wisdom was recognised by his bitterest opponents.

This great prelate, preacher and apologist was styled by Laud as a light of the Christian world, and a study of the life of Bishop Andrewes shows how richly he deserved such praise. Indeed, the student cannot but be impressed by the many tributes paid to this great Anglican theologian by men of every school of thought.

Lancelot Andrewes was born in London in 1555, the son of a master mariner. Educated at Merchant Taylors and Pembroke, Cambridge, he soon showed that aptness for scholarship and industry which so benefited his Church.

He had a special gift for languages, having a fluent knowledge of fifteen. No wonder the poet, Spenser, and Bacon, the essayist, thought highly of his talents.

At Cambridge he led a lonely and studious life, being especially addicted to the interrogation of nature. In 1576 he became Fellow of Pembroke and entered Holy Orders in 1580.

From the outset the theology of Andrewes was sound, for in his catechetical lectures his plea was for "apostolic handsomeness and order" and his respect for conservative tradition had a great effect on Cambridge, long the centre of the nonconformist movement.

Yet he had the true Anglican sense of toleration, and was not unmindful of the devotional side of Calvinism.

Indeed, it was high regard for all cases of conscience which endeared him to men of all parties, and this sense of moderation and compromise is perhaps the greatest asset of the Church, whose broad and accommodating theology he expressed too clearly.

FAMOUS

In 1586 the Puritan Huntingdon took him north to confer with Popish recusants, while Walsingham desired to appoint him Reader of Controversies and promoted his preferment to S. Giles, Cripplegate, and a prebend in S. Paul's in 1589.

Already chaplain to Whitgift and Queen Elizabeth, he became Master of Pembroke in the same year. However, he spent most of his time in London, where he became famous for a series of striking sermons, earning the tribute of "an angel in the pulpit."

He refused Salisbury and Ely as a protest against the Queen's irreligious rapine, but in 1598 accepted the Deanery of Westminster, in which capacity he did much for the advancement of Westminster School.

Under James I, whom he deeply influenced, Andrewes became Bishop of Chichester in 1605, being transplanted to Ely in 1609.

It was expected he would become Primate on the death of Bancroft, but he probably was not strong enough a helmsman for the times, and the office went to the more puritan-minded Abbot.

Andrewes was made High Almoner and Privy Councillor, however, and his saintly intellectuality made him a power in court circles where he confined himself to ecclesiastical affairs.

In 1618 he was translated to

Winchester, spending his declining years in enforcing reverence and order, consecrating churches, continuing his theological studies and encouraging learning generally.

Charles I relied on him even more than his father had done, but taking no prominent part in the conflict with the Puritans, Andrewes went to his grave in peace on September 26, 1626, being buried in S. Mary Overy, now Southwark Cathedral. His inscription records "unwedded he departed hence to a celestial aureole."

Macrae says his saintly and apostolic character, his munificence, learning, and eloquent preaching made him the foremost and most respected churchman of the day.

A man of thought more than a man of action, perhaps Andrewes' greatest influence on his Church sprang from his spiritual nature. "Dr Andrewes in the school, Bishop Andrewes in the pulpit, Saint Andrewes in the

sanctuary," as a contemporary recorded.

He took no leading part in the Hampton Court Conference, 1604, but was one of the chief translators of the Authorised Version of the Bible.

Although his kindly nature had no delight in the bitterness of controversy, he proved the claims of Anglican catholicity in a dispute with Cardinal Bellarmine in 1608, and helped King James to persuade the Scots clergy to accept five points of catholic practice in 1617.

RITUAL

Seven years earlier Andrewes had assisted in the consecration in London of bishops for three Scottish Sees.

His influence brought about the conservative reaction of the end of the Tudor period, by which the catholic character of the Via Media church was vindicated.

The ritual of his chapel restored dignity and ceremonial to Anglican worship in an age when many of the parish clergy

inclined to Calvinistic austerity.

Thus he was able to do more for his church by saintly example than like-minded Laud achieved by resolute regulation. He realised that his fellow-churchmen could often be led but seldom driven, a truth which still holds to-day.

As a theologian his writings were a shield of defence against both Puritan and Papist attacks. Indeed, his works are a storehouse of patristic theology and still referred to for points of ceremonial.

But his best legacy to posterity is the exquisite book of devotions, "Preces Privateae," which reveals the spiritual aspirations of one of the noblest souls ever nurtured in the Anglican faith.

As Patterson well says, Lancelot Andrewes influenced the Church by his deep piety and led, and still leads, Anglicans by the high example of his saintly life. He remains one of the most learned men who ever occupied the high office of an English See.

SYDNEY EXPANSION OF ORDER OF DEACONESSES

BY A CORRESPONDENT

A YEAR before Deaconess Gilmore, the founder of the largest Deaconess Training House in England, was ordained, the first woman to become a deaconess in Australia was admitted to the Order of Deaconesses in 1886.

In 1891 the Church of England Deaconess Institution was founded, having as its primary object the work of training women for Christian service at home and abroad.

The present Deaconess House in Carillon Avenue, Newtown, was built in 1916 and since then just over 300 women have taken training courses at Deaconess House. Almost half of this number have been in training

during the last ten years, during which period there has been an increasing interest in the work of deaconesses and demand for their services.

Eighty deaconesses are now serving in different parts of the world. More than half this number are in Sydney Diocese. At the present time forty are serving in Africa, South East Asia and among the Australian Aborigines.

In one of the reports of the Lambeth Conference it was stated that during the last decade there was a larger increase in the number of deaconesses in the Sydney Diocese than in any other diocese in the Anglican Communion.

The Archbishop of Melbourne in a Synod Sermon said that the "Sydney Diocese has set an example to the Anglican Communion in the way it has recruited, trained and used deaconesses."

This year over twenty young women have applied for training, the largest number of new students on record. In 1959 the dining room was enlarged to accommodate the large number of students.

For several years the bedroom and bathroom accommodation has been far from adequate, and the Deaconess Council is now planning a large scale building project which will include accommodation for twenty-eight students—an enlarged lecture hall, a temporary chapel and library, and laundry block. This three storey building will cost approximately £40,000.

Dioceses in different parts of the world as well as in Australia are looking to us to supply them with trained women workers. Sydney Diocese itself has a growing demand for deaconesses. The Archbishop of Sydney hopes that one day there will be a deaconess in every parish.

The scope for deaconesses is an ever widening one. They are in parishes assisting clergy, especially in new housing areas, visiting in private homes, rest homes, and hospitals. They engage in Christian Education in Church and State schools as well as in Sunday Schools. Many specialist duties are now being demanded of them which will make the ministry of the Church more efficient.

N.S.W. ITINERARY FOR ECUMENICAL LEADERS

Three overseas visitors to Australia for the National Conference of Australian Churches, being held in Melbourne from February 2 to 11, have engagements in New South Wales after the conference finishes.

Bishop Newbigin of the Church of South India, Professor Takenaka of Japan, and Bishop Sobrepna of the United Church of Christ in the Philippines, have arranged full programmes for the remainder of their stay.

Bishop Newbigin will attend a seminar of the New South Wales clergy and speak at a number of suburban meetings on February 21 in Sydney.

He is to appear on the television programme "The Burning Question", and meet with the mission boards of various churches.

On February 26, Bishop Newbigin will open a new Missionary Training College, which is a combined venture of the Presbyterian, Methodist, and Congregational Churches.

On that day he will also

speak at the inaugural service of All Saints' College, the Australian School of Ecumenical Mission at Wesley Chapel.

Bishop Newbigin will preach in Bathurst Churches on February 27.

Professor Takenaka is scheduled to preach at S. Stephen's Presbyterian Church in Sydney on the morning of February 21, and at two suburban churches that same day.

INDUSTRY

On February 22 and 23, he is to take part in industrial consultations.

Many public meetings have been arranged for him until February 24, and he will then leave for Grafton and Armidale.

Bishop Sobrepna will come from Victoria to speak at a public rally in Albury on February 25, and will move from there to Wagga.

In Canberra, he is to preach in the parish church of S. John, and at the Presbyterian and Methodist churches.

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WITHIN THE VICARAGE WALLS

with the VIXEN

FATHER thinks it high time to discuss my title, lest it convey an entirely erroneous impression upon my readers.

Once upon a time we lived in a parish where Father was called the rector. One of our breezy young friends who frequented the Rectory, habitually blew in shouting, "And how are the Rector and the Wrecker to-day?" This led to further speculation, and we decided that a Vicar would have a Vixen for a wife, and a Canon would have a Canonaid. My inborn respect for Bishops impels me to give up at this stage!!

It saddens me to hear of the A.B.C.'s decision to terminate the series of concerts by visiting artists, in certain country districts. The reason given, which is most obvious to all who are regular subscribers, is that of poor local support.

Just why this should be so, is hard to determine. The Council for Adult Education has done a wonderful job in encouraging the development of culture in country areas. So much so, that most main towns now have their own drama groups, literary societies, musical appreciation groups, choral societies, or madrigal groups.

That the A.B.C. is prepared to share the best of world renowned artists with their country cousins is a privilege we cannot afford to lose.

I feel most strongly, it is the duty of every one who claims a love of music, to uphold and encourage these celebrities who visit our shores, by their attendance at the concerts.

Not to do so, is a discourtesy, and the artists may well be forgiven if they go away from these poorly attended concerts, believing there to be no cultural appreciation amongst "country bumpkins". We are sadly letting Australia down in the eyes of the world. Surely there should be no difficulty in filling the house if every music lover were to prove his worth.

The foregoing calls to my mind an incident which occurred a few years ago whilst in another parish. I had word from C.A.E. that they were planning a visit to a neighbouring town thirty odd miles away, with a touring company.

I immediately set about gathering together a number of interested people to attend it. The final result was five car loads. A really wonderful night was had by all.

A COUPLE of nights later a missionary deputation visited our Church with a very fine programme. The exceedingly poor attendance was a tremendous blow to Father—even his wife was not present.

On the following Sunday night, with a fairly large congregation, Father decided to make the most of the opportunity, and endeavoured to draw a parallel between the sense of values which people generally displayed. Pointing out the fact that about thirty people had travelled so many miles to attend an entertainment in another town, whilst so soon after, a young man and his family, who were leaving everything dear to them to undertake missionary service in foreign lands, could not draw more than the merest handful etc.

I was sitting in the congregation feeling that Father was really excelling himself, and preparing my words of congratulations for him afterwards. It is not often he gets really worked up and I was most impressed, especially as there was a large size congregation to hear him this time.

Several days passed by, and one morning I had a visitor. A dear lady who was in tears and couldn't bear the burden alone any longer. She wanted Father, who was absent, so she

poored out her heart to me. She was terribly disappointed, she had not thought Father a man like that, so she had come to tell how upset she was. Between her tears, I found she had taken Father's sermon personally to heart, as she was one who had attended the long distance entertainment, and not the missionary rally.

She was positive Father had looked directly at her all through his discourse. Now, as this lady was a most devoted soul and a staunch supporter of almost everything in the Church, I had a terrific morning's work trying to convince her otherwise.

She talked and I talked, trying to make her see that he COULD have been talking directly at ME too, but, hardened sinner that I am, it had not occurred to me to consider myself talked at!!

Time went by and I was expecting a visitor for lunch—a youth worker, whom I had never met before, but who was to spend a few days with us. I had not had an opportunity to prepare lunch before the lady arrived, and time was rapidly slipping by.

I was determined to put her in a better frame of mind before Father arrived to take over, so we continued discussing the matter.

In the meantime, the children arrived home for lunch, and I shooshed them out to the kitchen to wait. Still no Father, and baby yelling madly.

The expected visitor arrived soon after, and, as I was in a

fine old tangle, though just beginning to see daylight, I pushed her out to the kitchen with apologies and pointed across the room. "Look," said I, "There's bread in there—butter there—jam there—give the kids something, please, and I'll see you soon!"

She obliged, well used to emergencies in parish life, and got the nips off to school again in due course. By the time Father arrived home, I was able to hand over to him a much calmer woman for the final straightening out of the problem, and all was well thereafter.

It is so terribly easy for misunderstandings to arise from time to time, and we really valued that lady's coming to "have it out." So often one feels there is something wrong, but because a parishioner does not come out into the open with the cause, one has not a clue what it is all about. I wonder how often we never even sense anything?

I always feel a grudge increases unless it is aired with the persons apparently responsible for it; then it is amazing how often it proves to be so unimportant to all concerned, and a good laugh is enjoyed by all.

CONVOCATIONS TO SIT TOGETHER

ANGLICAN NEWS SERVICE
London, February 8

The Convocations of Canterbury and York will meet together on February 18 to discuss, among other matters, the question of "Lawful Authority" and of sanction for deviations from the Book of Common Prayer.

The two Convocations last sat together in 1927 and 1928, when the 1928 Prayer Book was under discussion.

The House of Laity of the Assembly will be present at the session of Convocation as observers, but will not be able to vote or take part in the debate.

[Note: The Convocations are not part of the Church Assembly (even though the members of the former belong to the latter) but completely different, and far older bodies. Their members are entitled to seats in the Assembly because they are members of the Convocations, and not vice versa. Their different function in these bodies is illustrated by the fact that the Bishops wear Convocation robes, and the Clergy academic robes, in Convocation (where theological matters are dealt with) but not in the Assembly, which deals chiefly with legislative, administrative and financial matters.]

PERTH SERVICE FOR AUSTRALIA DAY

Perth, February 8

"God is trusting us, and we must be worthy of that trust," said the Archbishop of Perth, the Most Reverend R. W. H. Moline, preaching in S. George's Cathedral, Perth, on the occasion of the Australia Day service held on January 31.

The Archbishop said he believed that Australia had a divine vocation in relation to Asia, because of its geographical proximity to the masses of Asia peoples.

Preaching from the text in Proverbs XXIX, 18, "Where there is no vision, the people perish," Archbishop Moline said that everybody needed a purpose in life—a cause to serve.

If as a people we had nothing to live for we should die out, for that was a fundamental spirit of survival.

There was a great deal in our history, he said, for which we thanked God, and while we could not escape the obligations of history, it was well to know that history went both ways, past and future.

What were our hopes, ambitions and prayers for Australia? The cause of youthful delinquency lay in the fact that youth had no vision and no purpose in life.

Slogans such as "Speed Kills"

or "Take it Easy" while being suitable as traffic cautions, could make such an impression on youthful minds as to become injunctive for youthful living.

The service, which was conducted by the Dean of Perth, the Very Reverend Brian Macdonald, was attended by Chief Justice Sir Albert Wolff, a representative of the Lord Mayor of Perth, members of the House of Representatives, representatives of the Premier of Western Australia and of the Leader of the Opposition, and Chiefs of the Navy, Army and Air Force.

The Governor of Western Australia, Lieutenant-General Sir Charles Gairdner, was to have attended the service and to have read a Lesson, but His Excellency went instead to the Presbyterian Church together with Sir William Slim, retiring Governor-General of Australia, who paid an unscheduled visit to Perth, necessitated by engine trouble in the liner "Arcadia."

Use "THE ANGLICAN'S" CLASSIFIED ADVERTISEMENT COLUMNS See rates on page 12

ENGLAND AND SWEDISH MOVE

ANGLICAN NEWS SERVICE
London, February 8

The General Secretary of the Church of England Council on Inter-Church Relations issued on February 1 a statement on Anglican attitudes to the Church of Sweden.

The statement has been called forth by the recent publicity about the proposed ordination of women in the Church of Sweden.

It reads: "The Archbishop of Canterbury in private letters to the Archbishop of Uppsala has made it clear that it is not for the Church of England to take any part in the present division of opinion in the Church of Sweden over the ordination of women as priests.

"The ordination of women in the Church of England would be out of the question and there would be general regret that a Church with which it has such long friendly relations should by taking this step introduce a cause of dispute."

PERTH PRIEST FOR NEW GUINEA

FROM OUR OWN CORRESPONDENT
Perth, February 8

The Assistant Priest at S. Columba's Church, Scarborough, in the Diocese of Perth, the Reverend John Bower, has been accepted for missionary work in New Guinea.

Every Friday morning at the Holy Communion over the last two years the priest at the altar of S. Columba's Church has prayed especially for the missionary work of the Church.

Each Friday the many vacancies that exist in mission work have been remembered by name with the prayer that they may be filled.

In a sense those prayers have been answered.

The parish, while being sorry at his departing, is yet glad that he goes to such a challenging task and to a diocese that needs men so badly.

Mr Bower leaves Perth this month to begin his studies at the House of the Epiphany in Sydney.

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DIOCESAN NEWS

CANBERRA AND GOULBURN

NEW RECTOR OF WAGGA
The new rector of Wagga, the Right Reverend R. G. Arthur will be inducted by the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann on February 28. Bishop Arthur will also be collated as Archdeacon of Wagga on this occasion. At the moment he is attending the National Conference of Australian Churches in Melbourne, but will hold his first services in the parish on February 14.

RECTOR OF ALBURY
The Venerable R. Border will be inducted as rector of S. Matthew's Church, Albury on February 28.

BUNBURY

ALBANY BUILDINGS
The new memorial chapel at S. John's Church, Albany, was consecrated on January 30 by the Bishop of Bunbury, the Right Reverend R. Hawkins. Included in the chapel is stone from S. Paul's Cathedral, London, from the arch over the choir which was damaged during the war.

On January 31, the new Church Hall at Lockyer Estate, Albany, was dedicated. The Holy Cross Hall will provide a place of worship for Anglicans at Lockyer.

MELBOURNE

FOUNDATION STONE
The Archbishop of Melbourne, the Most Reverend F. Woods, will set the foundation stone of the new Church of All Saints,

East Malvern, on Saturday, February 13, at 3 p.m.

C.E.B.S. LEADERS

The Annual Leaders' Meeting of the Church of England Boys' Society was held in Melbourne on February 11. Certificates were presented to successful candidates in the Preliminary Leader Training Course. A presentation was made to the Reverend Andrew Schreuder in appreciation of his services to the Society as General Secretary.

CATHEDRAL PREACHERS

Bishop Leslie Newbigin, General Secretary of the International Missionary Council, and a visiting delegate to the National Conference of Australian Churches, was the preacher at Morning Prayer in S. Paul's Cathedral, Melbourne, on February 7. In the evening, the Archbishop of Brisbane, the Most Reverend R. C. Halse, was the preacher.

HOSPITAL VISITORS

The annual service for the Mothers' Union Hospital Visitors was held in S. Paul's Cathedral on February 9, when there was a celebration of the Holy Communion.

MISSIONARY INTERCESSION

Intercessions for the work of the world-wide Church will be held in the Chapel of the Ascension in S. Paul's Cathedral, Melbourne, by members of the Church Missionary Society, every Tuesday from 12.30 to 1.45 p.m.

PERTH

RECTOR OF GUILDFORD

The Reverend E. W. Robotham was instituted Rector of S. Matthew's Church, Guildford, by the Archbishop of Perth on January 28 and inducted into the living by the Right Reverend R. E. Freeth, Archdeacon of Perth. As Mr Robotham had been Archdeacon of the Goldfields in the

Diocese of Kalgoorlie, a fair number of past and present residents of the Goldfields were present at the service.

A feature of these induction services is the attendance of licensed lay readers in their robes, who take part in the procession with clergy and choir.

MISS DOROTHY BROWN

A young West Australian, Miss Dorothy Brown, from the Parish of S. James, West Northam, who has graduated from S. Christopher's College, Melbourne, has been appointed to S. Columba's parish, Scarborough. Miss Brown will be in charge of all religious education in the parish.

QUIET EVENING

A pre-Lent Evening will be conducted by Canon Walsh, Rector of S. Luke's, Mosman Park, in S. George's Cathedral on Saturday, February 27. The Quiet Evening will begin with Evensong at 7.30 p.m. and will conclude at 10 p.m.

DEPARTMENT OF PROMOTION

The Department of Promotion of the Diocese of Perth announces that it has ten programmes scheduled this year.

SYDNEY

DIOCESAN CONVENTION

A convention for church people within the Diocese of Sydney will be held at the "Gibbulla" Conference Centre, Menangle, from April 22 to 25. The Archbishop of Sydney has given his approval to this venture, which has the aim of deepening the spiritual life of church people.

CLERGY WIVES

A meeting of clergy wives will be held on February 26 at 11.30 a.m. at S. Andrew's Cathedral. There will be a service of Holy Communion in the side chapel, fol-

lowed by a basket lunch in the Chapter House. The Archbishop of Sydney, the Most Reverend H. R. Gough, will be the celebrant, and will later address the gathering at lunch.

WEEKDAY MINISTRY

The "Worship where you work" campaign, organised by S. Andrew's Cathedral, launched its 1960 programme on February 9 with a luncheon at C.E.N.E.F. The committee consists of the Dean of Sydney, the Very Reverend E. A. Pitt, the Precantor, the Reverend A. J. Glennon, the Venerable H. M. Arrowsmith, General Osborne, Mr. B. Shribner, and Mr. C. Stokes of the "Sydney Morning Herald."

MEMORIAL BELL

The Cathedral Chapter of S. Andrew's Cathedral plans that one of the larger bells of the proposed peal should be a memorial to the late Archbishop Mowll, who greatly desired to see this scheme completed. The Dean of Sydney has opened a fund to make this memorial. The bell will cost about £2,000.

MILITARY SERVICE

The annual service and commemoration of the Malayan Campaign will be held in S. Andrew's Cathedral on February 14. Representatives of the Eighth Division and their Service Associates will be present, and Canon A. W. Morton will be the preacher.

ORDINATION

The Bishop Coadjutor of Sydney, the Right Reverend W. G. Hilliard, will preach at the service for the ordination of deacons on February 28 at 11 a.m. in S. Andrew's Cathedral.

EVENING COMMUNION

A service of Holy Communion was held in the chapel of S. Andrew's Cathedral on Tuesday, February 9. This service will be held every Tuesday at this time.

CHINESE ASSISTANT FOR BORNEO IS CONSECRATED

(Continued from page 1)

The new bishop then blessed the congregation, the procession proceeded to the West Door, Bishop Wong walking with the Bishop of Hong Kong, and the bells ringing to celebrate the Church's rejoicing.

The Right Reverend H. W. Baines, Bishop of Singapore, at one time Dean of Hong Kong, and now Bishop-designate of Wellington, New Zealand, preached the sermon.

He preached from Psalm 95:6-7: "O come let us worship and bow down, Let us kneel before the Lord, our Maker..."

"That is how and who we see ourselves to be in this act today," he said. "The people whom God the Creator has designed and made bow before Him."

"The Kleros, inheritance, lot whom God called to be His and to keep covenant with Him, and He sent out thence on His mission kneel before Him as He joins us once more to Himself, saying: This is my blood of the new Covenant."

"But, most of all, we, His sheep, look up to our Shepherd and Ruler, our Good Shepherd; as Peter wrote, 'We who are straying like sheep have now returned to the Shepherd and Guardian of our souls,' to Him Who pursued and drew His flock from the lost sheep of the house of Israel, but could not resist the appeal of human need, Israelite or otherwise, responding and succouring wherever He found men like sheep without a shepherd, fulfilling Isaiah's vision of might and gentleness, rule and care.

"Is not that the office to which we dedicate James Wong as shepherd in the service and succession of the Chief Shepherd? Where he will pursue and draw his flock from his own Chinese, but will not be able to resist the appeal of any sheep without a shepherd?"

"Who will continue and enrich this Christian tradition of Government; at once strong and gentle, authoritative and compassionate, just and personal?"

THE SERMON

"For so it is that Jesus taught us Himself of the meaning of God's care for His people in Luke 15 and John 10. So it was that Jesus made his mysterious promise (Luke 12:32): 'Fear not, little flock, for it is your Father's pleasure to give you the Kingdom rule,' though He knew and foretold that they would be scattered, and, indeed, left as sheep without a shepherd.

"We, by the authority of His word, look up to the Good Shepherd who calls each of us by His baptismal name, who leads us out to final abiding pasture in this heavenly place, who has always gone before us, who is always seeking the other sheep. Who leads and seeks by laying down his for all the sheep.

But how? Indeed, through the fact, ineradicable from the pages of history, that Jesus of Nazareth did suffer under Pontius Pilate and live afterwards in risen communion with His friends and apostles; indeed, through that unforgettable consummation of a life time of mastery and of love.

"But not only so. Also through those whom He touched and called and sent to be His shepherds living, ruling, serving in His Body.

"I think now of my own pastors and bishops from whose rule and care, whose guidance and friendship I have been brought to seek to follow the Good Shepherd, through whose sacrifices I have been taught to love Him.

"I think of his under-shepherds in my own diocese, merging 50 years ago in the record of your own.

"James will think of a long life of such shepherds in Hong Kong and North China, Australia and England, U.S.A. and New Zealand, reaching back through the centuries by way of

generations of unworthy lambs till we stand once more in Asia to hear Peter's charge, and further until we stand with Peter to hear the very words of the Chief Shepherd: 'Go to the lost sheep of the house of Israel.' Preach, saying, 'The Kingdom of Heaven is at hand!'

"Always and everywhere you hear that word MY lambs, MY sheep. It is to Jesus that the flock belongs. Each shepherd must answer the sharp question, 'Do you love me?'

"Feeding and tending the flock is a work of love for Jesus. Only one who loves Him will be able to feed His flock. Everywhere His sheep need shepherds to rule and feed them.

"It is then to answer that call from the Chief Shepherd, and to meet that need of His sheep in Borneo that James Wong is offered for consecration.

"The flock has grown so much and the under-shepherds added to the strength so much need rule and care that the burden has grown too great for one bishop. Thank God it is so.

A PASTOR

"Thank God more that James Wong has answered this call so that the flock in Borneo may know itself to be the flock of Christ, known, led, fed, saved by the Good Shepherd through the ministry of His under-shepherds.

"James has been many things, but not, I think, a shepherd of sheep, though a pastor of men. He has been, and is, a ship-builder, a ship's engineer, a ship's repairer.

"Since Our Lord and since S. Paul we Christians need not fear mixed metaphors. There are few truer pictures of the Church of Christ than a ship which voyages on its Master's mission, piloted and victualled by Him on His way.

"As a fleet is embodied in each ship belonging to it, so the Church is embodied in each diocese, in each parish.

"Here in James Wong is offered a life-time of ship-building, fashioning craft for their voyages, matching design to purpose, patiently learning and repairing and launching again.

"May he bring to our Church in Borneo and in South East Asia statesmanship in outlook, economy in administration, purposefulness in rule, long-suffering kindness and zeal in pastorate and evangelism."

BISHOP FEATURES IN WAR FILMS

ANGLICAN NEWS SERVICE

London, February 8

The activities of the present Bishop of Birmingham, the Right Reverend J. L. Wilson, when he was a prisoner of the Japanese during the Second World War, are shown in a new film, "Singapore Story."

The film, which is one of a series "God Speaks To-day", covers the period from the fall of Singapore in 1942 to the re-instatement of Dr Wilson, then Bishop of Singapore, in his cathedral.

Although he himself was tortured by the Japanese, the bishop ministered to his fellow-prisoners, and when he was released he confirmed one of the Japanese guards who had tortured him.

CHURCH NOT A HOLY CLUB

THE "LIVING CHURCH" SERVICE
New York, February 8

The Bishop of Tennessee, speaking at a diocesan convention in Nashville, repudiated the concept of the Church as a "holy club which guarantees to its members certain spiritual benefits."

He said that such concepts were "fences built by status-seekers."

The convention agreed to give 105 thousand dollars for missionary work from the diocese during 1960.

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NATIONAL CONFERENCE OPENS

FIRST REPORTS FROM MELBOURNE

The Rally at the Melbourne Cricket Ground on February 2 was a spectacular opening to an event without precedent in the history of the Australian churches.

The clergy of the fifteen churches participating in the National Conference of Australian Churches made a colourful procession against the backdrop of an illuminated cross on the M.C.G. scoreboard.

"I feel as if we have been invited to a birthday party of the churches in Australia," Miss Kenka Mukerji, Principal of the Women's Christian College in Madras, India, said in responding on behalf of overseas visitors to the welcome extended by the Governor, Sir Dallas Brooks.

Bishop Enrique C. Sobrepna of the United Church of Christ in the Philippines told the Rally that man's disobedience had caused the whole of mankind to go astray.

"As one views the panorama of human history," he said, "one great fact stands out in bold relief, man's quest for life."

He said that the global ideological conflict going on in our time was inspired essentially by the consideration of which

of two systems could provide man with more abundant food and lead him to a happy life.

"Men and nations," he said, "have been slow to realise that in this struggle for life and advantage they are actually leading the world head on toward disaster and extinction."

"Certainly, if Christian Australia is to fulfil God's command, her love of God must lead her to love her neighbours."

FELLOWSHIP

"Because Jesus Christ enjoyed His disciples to be 'one', the churches in Asia and Australia, long isolated from one another, must come into fellowship. We belong together."

The second address of the Conference was delivered by Mr

M. M. Thomas, of India.

Mr Thomas considered four revolutions which affect the life of the churches: in science and technology; the movement towards democracy; the emergence of nations and races from suppression; and the emergence of ideologies, trying to interpret what is happening.

Only those who are participants can be prophets, ambassadors, and reconcilers.

This proclamation of the gospel of redemption cannot be made unless the Church is the suffering servant.

She must no longer control, but serve from within.

We must seek to build a responsible society, Mr Thomas concluded, with order, freedom and justice held in balance.

Towards this end the Church must be a sacramental community and fulfil its mission in a world of revolutions.



The interior of S. Mark's Church, South Hurstville, Diocese of Sydney, which was dedicated on February 7.

MODERN CHURCH IN SYDNEY PARISH

FROM A CORRESPONDENT

Sydney, February 9

Over five hundred people packed the church and grounds for the dedication of the new war-memorial church of S. Mark, South Hurstville, in the Diocese of Sydney, on Sunday, February 7.

In the absence of the Archbishop of Sydney, the Most Reverend H. R. Gough, the church was dedicated by the senior bishop coadjutor of the diocese, the Right Reverend W. G. Hilliard.

The spirit of worship that filled this lovely modern church was enhanced by fine choral music: as the procession moved up the aisle the twenty-fourth psalm was sung to plainsong, and the special anthem for the service, by Sir William McKie. "We wait for Thy loving kindness O Lord in the midst of Thy temple," followed the dedication of the various parts of the church.

Dull green and tan harmonise within the church: the eastern wall, the aisle carpet, and pillars of green tone with the light stain of the Queensland maple

reerods, the pews, pulpit, and the tan ceilings of the side aisles.

Above the altar, which was given as a memorial by the parishioners to the first vicar of the parish, the Reverend W. A. A. Brice, a slender aluminium cross, 9ft. 6in. high, focusses the attention of the congregation.

DIGNITY

In his sermon, Bishop Hilliard paid tribute to the efforts of the rector, the Reverend Noel Delbridge, and the parishioners, and praised the dignity of the church, which is the result.

Two features of this modern building demand attention: the font, which stands between the nave and the chancel, is of black Swedish granite, which contains small blue-green and reddish crystals, which glisten when light strikes the surface.

Another feature is the position of the choir stalls, which are placed in a bay on the south side of the building.

This avoids the empty appearance of the chancel when there is no choir present, but does not prevent the choir leading the singing adequately.

The earlier church stands a little distance from the present building, and dates from 1918.

Regular services in this church will begin on Sunday, February 14, which will be the last day of the ministry in the parish of the present rector.

Mr Delbridge will then take up his appointment as Director of Promotion in the Diocese of Newcastle.

RECORD YEAR FOR CHURCH BUILDING

THE "LIVING CHURCH" SERVICE
New York, February 8

Church construction in 1959 set a new all-time record in the United States of America of 935 million dollars.

The Census Bureau reports this as an eight per cent. increase over the 1958 record.

The increase would have been larger, had not the steel strike slowed down construction.

N.Z. CATHEDRAL DEDICATION

ANGLICAN NEWS SERVICE

Wellington, February 8

The completed portion of the Cathedral of S. John the Evangelist, at Napier in the Diocese of Waipapa, will be dedicated on February 24 by the Bishop of Waipapa, the Right Reverend N. A. Lesser.

Sections already completed include the sanctuary, chancel, the first part of the nave, vestries, ambulatory, and tower.

The new cathedral will replace the one destroyed by the earthquake which struck Hawke's Bay in 1931, during which the former building fell around the mid-week congregation at a Holy Communion Service.

The new building should be completed within twelve months.

Rebuilding has been held up by lack of finance, first as a result of the depression and later because of the war.

Throughout the Diocese of Waipapa, parishes are now engaged in extensive building projects.

PILGRIMS TO ISRAEL FROM UNIVERSITY

THE "LIVING CHURCH" SERVICE
New York, February 8

Three leading figures from the University of Pennsylvania are to leave for Israel in June on a goodwill pilgrimage sponsored by the Philadelphia Zionist Organisation.

The Episcopal chaplain to the university, the Reverend E. G. Harris, together with the Dean of the School of Graduate Work, Dr Ruth Smalley, who is a Roman Catholic, and Rabbi S. H. Berkowitz, will visit Jewish, Christian, and Moslem leaders in the Middle East.

S.P.C.K. APPEALS

The Society for Promoting Christian Knowledge has made numerous appeals for financial assistance for 1960. It is reported in their current issue of "Scope."

Diocesan appeals have been launched throughout the United Kingdom for help with certain specialised works that the Society has undertaken.

The chief areas are the publication of literature for overseas missionary work, and the training of clergy in the various mission fields.

CHURCH CHARITIES ON A LARGE SCALE

THE "LIVING CHURCH" SERVICE

New York, February 8

The Diocese of Long Island conducts an organisation of Episcopal Charities which handles four million dollars a year.

This work, which includes church activities in hospitals, schools, charities, ecclesiastical buildings, a diocesan newspaper and an insurance scheme for widows of clergymen, has been built up over the last ten years.

The organiser of the scheme, Canon C. W. MacLean, says that this common effort by church-people of "taking care of the other fellow" has done much to strengthen church life within the diocese.

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

PRIEST-ASSISTANT wanted for S. Mary's and S. Margaret's, Caulfield, House, completely renovated, Liberal Evangelical tradition. Convenient to good schools. Reply to Canon Cooper, 4 Hood Crescent, Caulfield, Victoria.

THE DIOCESE of North Queensland will be appointing a Director of Canvasses as from February, 1960. Applications are invited from experienced personnel trained in promotional method. Salary to be commensurate with experience, minimum of £1,500 per annum. The Diocese of North Queensland is bounded by Cairns, Mackay and Mt. Isa, the headquarters being in Townsville, the third city in the State. The Canvass method has been established at Diocesan and Parochial levels for six years and includes every parish. Applications should be addressed to the Diocesan Secretary, P.O. Box 519, Townsville, Queensland.

SUB-WARDEN, S. John's Home for Boys, Experience in youth work essential. Preference will be given to applicants who are communicant members of the Church of England and those with experience and training in residential child care. Apply in writing to The Warden, 19 Rochester Road, Canterbury, Victoria.

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

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

THEATRE GUILD DIRECTOR TO VISIT EUROPE

One of the directors of the Australian Christian Theatre Guild, Mr Donald Mackay, left Sydney on February 2 to visit Europe and the United Kingdom.

Mr Mackay is a delegate of the Guild to an international conference of religious drama to be held at Royaumont, near Paris, in June.

The conference is sponsored by the Rockefeller Foundation.

Mr Mackay will also attend the Oberammergau Passion Play and the cycle of mystery plays at York.

While he is in the United Kingdom, he will be associated with the Religious Drama Society of Great Britain.

CHURCH NEWSPAPER HAS NEW EDITOR

ANGLICAN NEWS SERVICE

London, February 8

The Reverend John King, formerly Vicar of Christ Church, Ware, took over the editorship of "The Church of England Newspaper" on February 1.

He succeeds the Reverend A. W. Dowle, who has been editor for the past year.

During the absence of Mr Mackay, the Australian Christian Theatre Guild will be led by Mr Harold Bennett.

A series of Christian drama presentations in the Chapter House of S. Andrew's Cathedral, Sydney, will be held on Thursday evenings beginning on February 25.

DISARMAMENT CONCERN

ANGLICAN NEWS SERVICE

London, February 8

The Archbishop of York, the Most Reverend A. M. Ramsey, has urged Christians to put pressure on their governments to achieve disarmament.

In the February issue of the "York Diocesan Leaflet," the Archbishop voiced his hopes that a Summit Conference will achieve such disarmament, and thereby lasting peace.

Christians must be ready at every stage of negotiations with practical proposals, the Archbishop said, and be ready also to plan the corollaries of disarmament for their national economies.

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