

THE ANGLICAN

Incorporating The Church Standard

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BUSH BROTHERS HOLD WEEK'S CAMPAIGN IN SYDNEY

WORK IN THE OUTBACK DESCRIBED AT THE ANNUAL MEETING

The annual public meeting of the Brotherhood of the Good Shepherd was held in the social hall of Bible House, Sydney, on September 22.

The Chancellor of the Diocese of Bathurst, Mr Ernest Street, as chairman of the meeting, welcomed the Principal of the Brotherhood, the Venerable L. C. S. Walker, the brothers and the folk present to the meeting.

He paid tribute to the late Bishop Wylde, whose presence was sadly missed after thirty-seven years of active campaigning for the Brotherhood.

Mr Street said that he felt the Brotherhood was engaged in actively combating the greatest of modern heresies, the separation of religion from life.

After congratulating the brothers on their fine work in the Territory and in New South Wales, Mr Street asked the Principal to speak.

Brother Leslie introduced the brothers to the meeting: those present were the Vice Principal of the Brotherhood, Brother Bruce, and the Brothers Timothy, Aidan, Francis, Norman, Hamish, John, Reginald and Richard.

He outlined the reasons for the campaign, the needs at the Brotherhood House, the training scheme, the hostels and the important new work in the Northern Territory.

25th CAMPAIGN

Brother Leslie, who is also Administrator of the Diocese of Bathurst, is now conducting his twenty-fifth campaign for the Brotherhood.

The priest-in-charge of Bourke, Brother Timothy, expressed his pleasure in being in Sydney, and said how thankful he was for his recovery from the accident which had nearly proved fatal.

Referring to the chairman's opening speech, Brother Timothy spoke of the separation of religion from life and even from good works. So often schools, hospitals and homes started by the Church were handed over to secular control.

Too often the last building to be erected in a church school or hospital is the chapel.

PLANS FOR BOURKE

He told of the hostel and old people's settlement to be built in Bourke—both will be centred in Christ as "those outside looking in and those inside looking out," will clearly see.

Brother Reginald told the meeting about his work in Cobarr, and spoke also of the needs for which the Brotherhood was appealing, particularly general repairs for Brotherhood House.

CONSECRATION IN GIPPSLAND

FROM A CORRESPONDENT
Sale, Vic., September 22

The Administrator of the Diocese of Gippsland, the Venerable L. W. A. Benn, has been informed that the most likely date for the consecration of Canon D. A. Garnsey as bishop is February 2, 1959.

The consecration will take place in S. Paul's Cathedral, Melbourne, and the enthronement in S. Paul's Cathedral, Sale, the next day.

The Brotherhood looked to the Training Scheme to provide recruits for its work among the younger men as they left college.

More money and more men were needed for the work in the Northern Territory, which was only just beginning to show results.

Brother Norman showed coloured slides, illustrating the work of the brothers. These slides helped to bring home to the audience the great problems in the outback which confront the brothers; the immense distances they must travel, and the bad

roads; the natives who live on the outskirts of the towns and who have no provision made for their spiritual needs.

One could not see in the slides the multitudes of insects which are a concomitant of work in these far-west districts, especially if the missionary lives in an unlined, corrugated-iron vestry on the side of a small army hut used as a church, as does Brother Hamish.

The audience was greatly stimulated by the vivid accounts given by the brothers, and heartened by the obvious results of their work.

DEATH IN MELBOURNE OF E. C. RIGBY AT AGE OF 85

The funeral of the late E. C. Rigby, C.B.E., whose death in Melbourne on September 15, in his eighty-sixth year, was briefly noted in our late edition last week, took place from S. Paul's Cathedral on the afternoon of Wednesday of last week.

One of the greatest lay sons of the Australian Church, E. C. Rigby was a Lay Canon of S. Paul's Cathedral, Advocate of the Diocese of Melbourne, a member of Melbourne Provincial and General Synods.

He was one of the tiny, dwindling band of men who had been concerned with the Constitution of the Church in Australia since before the first World War.

His public services, apart altogether from his devoted service to the Church, covered an astonishing range.

He was a Notary Public; four times Mayor of Hawthorn;

Chairman of the Local Government Superannuation Board; Chairman of the A.B.C. State Advisory Committee; vice-president of the Royal Melbourne Philharmonic Society; a member of multifarious other bodies.

In the words of the Bishop of Geelong, the Right Reverend J. D. McKie, who preached at the funeral service, "We shall not look on his like again."

Among those present at the service were the Chief Justice of Victoria, Sir Edmund Herring; the Lord Mayor and members of the Melbourne City Council; the

Mayor of Hawthorn and members of the Hawthorn City Council; the former Archbishop of Melbourne, the Right Reverend J. J. Booth; and representatives of many public, learned and professional bodies with which Mr. Rigby had been associated.

A memoir, with personal tributes, will be published in THE ANGLICAN next week.

The pall bearers at the Springvale Crematorium were the Registrar of the Diocese, Mr R. C. Wardle; the President of the Law Institute, Mr John Elder; the Mayor of Hawthorn; the vice-president of the Savage Club, Mr J. Scarborough; Mr J. G. Robinson; Mr Hugh Sutton; Mr Gregory Gowans, Q.C.; and Mr Clive Osborne.

C.S.I. DISCUSSES UNION WITH THE METHODISTS

ANGLICAN NEWS SERVICE

Medak, India, September 22

Much interest has been aroused by the union talks, begun here this summer, between the Church of South India and the two South Indian conferences of the Methodist Church in Southern Asia.

The two conferences, Hyderabad and South India, in common with the rest of the M.C.S.A., were founded by American Methodists.

They have, therefore, an episcopate which is, however, not in the historic succession.

All the bishops of the Church of South India belong to the historic episcopate and have pledged to maintain it.

The question of the acceptance of the M.C.S.A. bishops into the new (enlarged) C.S.I. was the main point at the first conference.

Following the already accepted principle in the C.S.I., the Methodist ministers will be readily accepted for the presbyterate.

The question of the acceptance of the bishops (as bishops) who ordained them raises a theological, if somewhat illogical, issue. Successive talks will discuss this as well as matters of less importance.

One of the latter is concerned about the use of tobacco and intoxicating liquor which is forbidden in the M.C.S.A. ministry but about which there is no ruling in the C.S.I.

THREE CHEERS FOR THE ARCHBISHOP!



The Archbishop of Brisbane, the Most Reverend R. C. Halse, cutting the "Welcome Home" cake at the cathedral last Sunday. Watching him (L. to R.) are: Miss Jan Little, Mr Lindsay Jones, Miss Josie Spenser, Mr Robert Wilshire, and the Reverend Vernon Cornish.

BRISBANE WELCOMES ARCHBISHOP HOME

200 YOUNG PEOPLE GATHER AT THE CATHEDRAL

FROM OUR OWN CORRESPONDENT

Brisbane, September 22

More than 200 young people belonging to youth organisations in the Diocese of Brisbane welcomed the archbishop, the Most Reverend R. C. Halse, in the social rooms of the Cathedral Buildings last night.

This was the first big All-Anglican youth occasion since the establishment of the Youth Department in the diocese.

The Diocesan Council of the Young Anglican Fellowship organised the welcome and the Cathedral Fellowship acted as hosts.

A feature of the evening was the 10 inch x 10 inch x 6 inch "Welcome Home Cake," made

and decorated by two members of the Cathedral Fellowship.

A procession of the Twelve Apostles in coloured copes and mitres symbolised the Apostolic Succession, and the copes were red for the Feast of S. Matthew, green for Trinity and white for a Festive Occasion.

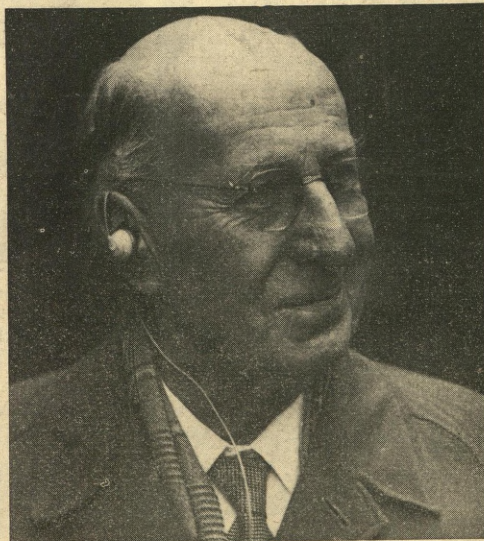
SYMBOLISM

The cathedral windows depicted on the sides of the cake and the picture of the Holy Spirit Chapel at Bishopsbourne were intended to make His Grace feel really at home, and the three candles, with the middle one towering over the other two represented the three Lambeth Conferences attended by the archbishop, the taller one symbolic of the conference of 1958, in which he led the Australian delegation. Each candle also represented one-third of the time His Grace has been a bishop.

The archbishop spoke very briefly of the five subjects dealt with by the Lambeth Conference, and then called for questions which touched on all five matters.

His Grace said that he could not put into words just how deeply he appreciated the warmth of welcome he had received.

Later the archbishop preached at Evensong in the cathedral, and many of those who came to the "welcome" went on to join in the service and to hear him preach.



The late Mr E. C. Rigby, C.B.E.

AN ANSWER TO HESITANCY

MISSIONS AS A LIFE WORK

FROM OUR OWN CORRESPONDENT

London, September 23
In the October News-letter of the Church Missionary Society the general secretary of the society, Canon M. A. C. Warren, gives reasons for the lack of volunteers in the mission field.

Canon Warren, who realises that the pioneering spirit is not lacking, visited a university to discover, if he could, what was holding back men and women standing at the beginning of their lives' service.

He divides the answers he got, many of them in a letter from an undergraduate friend, into different categories.

The first is a mood of "disillusion, of disenchantment with a world in which vast impersonal forces seem to diminish the accountability of the individual." Many a Christian does not know what in particular to do, and at what point to join the struggle.

SITUATION ANALYSED

With regard to this paralysis of will, the situation is analysed, and five steps are given by which one may determine if it is the will of God that one's life should be spent in His service abroad.

Various questions come to the mind of the young Christian in regard to missionary work—whether missionary work carries with it the idea of imperialism, and whether we have the right to insist that the Christ is the way and that there are no others.

Finally there is the tendency of so many religious people to think of religion as apart from the rest of life: Christians are often reluctant to commit themselves to action in the actual world.

In the second part of the letter Canon Warren gives some of the ways in which young men and women may serve God abroad, and the training and qualities they need for the work.

He says that it is most important that some of the ablest Christian men and women should take their place in an expedition into the heart of the non-Christian religions, that they must be trained for the ministry, and learn how to relate the theology they know to life as it is lived in the world.

An experience of community service, of extra-curricular education, and in particular the kind of mind which is always demanding to know in advance what is round the next corner, are all of use in mission service.

URGENT NEED

Schools and training colleges are crying out for teachers, and graduate educationists are needed in numbers far beyond the available supply.

More and more the doctor will need to be one who is adaptable and capable of functioning without the latest machinery. In this way the medical missionary will be able to reach out to the multitudes beyond the reach of medical care.

At the end of the letter, Canon Warren sums up his advice to the young man or woman hesitating before deciding on what action he will take.

"Do not make terms with God... can you trust God? If you cannot, do not offer, because your trust in Him will have to face far greater tests later on."

WELCOMING PARTY FOR BISHOP KOH

FROM OUR OWN CORRESPONDENT

Singapore, September 18
The Assistant Bishop to the Bishop of Singapore, the Right Reverend Roland Koh Peck Chiang, will be welcomed at St. Andrew's Cathedral on September 25 and installed as an Honorary Canon of the Cathedral.

R.A.F. LEADS PARADE

RECOGNITION OF AIR HEROES

ANGLICAN NEWS SERVICE

London, September 22
The R.A.F. had preference over the Army for the first time in the parade and march-past in connection with the Thanksgiving Service at St. Paul's Cathedral on September 21.

The Queen was represented at the service by the Commander, Allied Air Forces Central Europe and Air Aide-de-Camp to the Queen, Air Chief Marshal Sir George H. Mills.

The Army Council surrendered its position at the parade in recognition of the predominant part played by the R.A.F. in the Battle of Britain.

This order will be followed in future years, Group Captain D. S. Wilson-Macdonald commanded the parade.

In the fly-past held on the same day a Hurricane and a Spitfire flew past the saluting base ahead of the column, and nine Javelin fighters in formation after it had passed the saluting base.

The fly-past was, and will be in future years, in the form of a ceremonial salute directly associated with the annual Thanksgiving Service.

"ORANGES AND LEMONS"

S. CLEMENT DANES RE-DEDICATED

ANGLICAN NEWS SERVICE

London, September 18
The new St. Clement Danes, London, will be re-dedicated in the presence of the Queen and Prince Philip on October 19.

Telescopic pews, which can be drawn out when required, are a notable feature of the church.

The architect suggested the innovation which is likely to be copied by other churches. When not extended, the pews present a normal appearance.

St. Clement Danes in the Strand has been rebuilt as a national shrine for the Royal Air Force. The bells peal the R.A.F. march and Easter hymn as well as "Oranges and Lemons," the rhyme silenced by enemy bombing in 1941.

A cast of the arms of the late Viscount Trenchard (the father of the R.A.F.) has been placed over the main door.

Crests of the R.A.F. commands are displayed on the Air Marshal pews, and a tablet records the history, destruction and resurrection of the church.

NEW BRANCHES OF C.E.M.S. IN N.Z.

FROM A CORRESPONDENT

Dunedin, N.Z., September 19
Reports from the Church of England Men's Society in New Zealand, telling of increased membership and the formation of new branches, brought comment in the Auckland Synod last month.

The vice president of the New Zealand C.E.M.S., Mr. J. Snell, said that much of this awakened interest in the Christian faith followed the introduction of the Wells system of finance in many parishes of the Dominion.

The C.E.M.S. was acting as an evangelising agent, leading men into taking an energetic share of church work.

CONSECRATION OF BISHOP SUFFRAGAN

ANGLICAN NEWS SERVICE

London, September 18
The Provost of Leicester, England, the Very Reverend Mervyn Armstrong, will be consecrated Bishop Suffragan of Yarrow, in York Minster, on September 29.

The new bishop is deeply interested in industrial questions, and will be able to promote good relations between Church and industry.

PROBLEMS IN CHINA

OLD TRADITIONS STILL STRONG

ANGLICAN NEWS SERVICE

London, September 18
The managing director of the Student Christian Movement Press, the Reverend David Paton, read a paper on China at the annual conference of the Moderate Churchmen's Union, held at Oxford, in the first week of September.

Mr Paton was a missionary in China before and after the war. He has the confidence of many of the bishops of the Province of China, and maintains contact with them.

He said that the Chinese Church is facing not only communism, but the secular agnosticism of the Chinese mind.

He had with him writings of Chinese theologians, and said that his information about China came from authentic contacts and from journals sent to him by Chinese Christians.

Mr Paton protested that those Christians who put the Chinese case were not "stooges" of the People's Republic. In Chinese eyes Western missions had been associated with Western imperialist aggression, and this was deeply resented.

"To the Chinese mind the new socialistic society is something they are proud to support and work for," he said.

"The Chinese want to be themselves, gradually fulfilling in a Socialist State the role of a province of the Anglican Communion.

"It is of over-mastering importance that we should seek every opportunity to understand what our fellow-Christians in China have to say."

BISHOP DEFENDS MR GRIMWADE

RESPONSIBILITY OF GODPARENTS

ANGLICAN NEWS SERVICE

London, September 20
The Bishop of Birmingham, Dr T. L. Wilson, has rejected a petition from 667 parishioners of St. Mark's, Smethwick, Staffordshire, asking for their vicar, the Reverend John Grimwade, to be removed.

The petitioners complained that the vicar had refused to baptise children whose parents were not regular churchgoers.

Dr Wilson said: "I could not remove Mr Grimwade even if I wanted to... and I feel he is doing a magnificent piece of work."

The bishop asked Mr Grimwade to see as many of the petitioners as possible in order that the Church's teaching on baptism might be made clear.

"There is no doubt that there is a responsibility, and a grave one, on the part of the godparents," he said.

He explained that to defer baptism until these points were understood was not to refuse baptism, and he understood that Mr Grimwade had never refused.

INDELIBLE STIGMA ON THE WEST

ANGLICAN NEWS SERVICE

London, September 20
The head of the Greek Church, Archbishop Theoklitos, in his capacity as chairman of the Pan Hellenic Committee for Cyprus Self-determination, has made a strongly worded statement on events in Cyprus.

The archbishop said: "We can no longer tolerate continuation of the orgy of the inhuman organs of the British colonialist oligarchy."

"The barbarity of the Tory cannibals is an indelible stigma on civilisation."

Archbishop Theoklitos said that Cyprus stood above all friendships and alliances, and that the Greeks would go forward for Cypriot freedom.

C.S.I. BISHOP APPOINTED

NEW SECRETARY FOR I.M.C.

ECUMENICAL PRESS SERVICE

London, September 18
The Bishop in Madurai-Ramnad of the Church of South India, the Right Reverend Leslie Newbigin, is to be the full-time general secretary of the International Missionary Council from July 1, 1959.

Bishop Newbigin has been the chairman of the I.M.C. since its assembly in Ghana in December last year.

He is also a member of the Central Committee of the World Council of Churches.



Bishop Newbigin.

He went to South India as a missionary of the Church of Scotland in 1936, and took a prominent part in the negotiations which led to the establishment of the Church of South India in 1947.

Among his publications is "The Re-union of the Church," which deals with the theological foundations of the Church of South India.

"The Household of God" and "South India Diary" give an account of his work as a bishop in Madurai-Ramnad.

Bishop Newbigin was born in Newcastle-on-Tyne, England. He took an arts degree at the University of Cambridge.

BUILDING FUND AN ASSET

THE LIVING CHURCH SERVICE

New York, September 20
The American church building fund in its report to the General Convention points out the advantages of such an institution within the Church.

The commissioner encourages borrowing churches to return their loans as soon as possible, and as a result a complete turnover of the fund in 4½ years is reported.

A large part of the interest earned has gone back to the Church in gifts and grants to complete building projects.

In the past 12 years the commission financed building and improvement projects costing \$7,910,190; gifts and grants during the same period completed projects costing \$1,138,303.

The report attributes the volume of the service given primarily to the pre-payments made by the borrowing churches.

CRICKET VICTORY FOR BLACKBURN

ANGLICAN NEWS SERVICE

London, September 19
Blackburn again won the Church Times cricket cup when it defeated Canterbury by 82 runs at the Southgate ground earlier this month.

The Bishop of Blackburn, the Right Reverend W. H. Baddeley, smiled happily as he presented the cup to the captain of the Blackburn team, the Reverend P. A. Schofield.

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LONDON STORES
OPPOSITE G.P.O. BOURKE STREET MELB. and at CHAPEL STREET MANCHESTER.

B.C.A. SOCIETY REPORTS YEAR OF PROGRESS

FLYING MEDICAL SERVICES NOW A FINANCIAL ASSET

During the past year the Flying Medical Services department of the Bush Church Aid Society has become an asset rather than a liability of maintenance, and is now in a position to contribute to the overall costs of the society's work.

This fact was made clear at the annual meeting of the society, held in the new Bush Church Aid House, Bathurst Street, Sydney, on September 17.

The annual report was read by the organising missionary, Canon T. E. Jones, M.B.E.

Although the income for the past year was the same as previously, there has been a marked increase in the amounts received from parishes and a corresponding drop in money received by donation.

This fact is attributed to the new systems of fund-raising by Promotion; and it shows that, although parish-giving has been boosted, there has not been an increase in income.

The society regrets that it has lost personal contact with its individual donors, and regards Promotion as carried out in the last year as detrimental to its overall income.

However, the fine response to the North-West Appeal indicates that our people will respond to a nation-wide appeal if they are given full details of the problems to be faced, the report said.

BISHOPS' INVITATION

The outstanding event for the society in the past year has been the entrance of B.C.A. into the Diocese of North-West Australia.

For the first time since the inception of the society thirty-eight years ago an invitation was extended by the bishops of the Church in Australia to assist in the problem of Church development in the more remote areas of the continent.

As a result, B.C.A. posted the Reverend D. M. Douglass to Port Hedland to minister in the area comprising Marble Bar, Port Hedland, Roebourne and Wittenoom, and the Reverend C. W. Rich in the Murchison area, living at Mount Magnet and ministering also to Cue, Sandstone, Wiluna and Meekatharra. Mr Douglass and Mr Rich have spent their first year in their new posts kindling interest and establishing the necessary organisation for an efficient ministry.

Efforts are being made at Cue and Wittenoom for the provision of church buildings.

BARGAIN PURCHASES

The Flying Medical Services made an outstanding advance during the year. By the sympathetic co-operation of the Zinc Corporation a Lockheed "12" aeroplane was purchased, estimated to be worth £54,000, for the sum of £8,000, and for an extra £1,500 the society acquired nearly £4,000 worth of spares.

The past year's results show that the establishment of a radio station was more than justified. Four hundred telegrams are handled each month, and it has proved a great comfort to lonely homes.

In co-operation with the Department of Education of South Australia and the Post Master General's Department, the society pioneered the movement to put the correspondence school on the air.

A two-way transceiver set has been made available to any child on the correspondence school by hiring out the sets for the small charge of £12 per annum. Previously "Schools of the Air" were restricted to children who lived in homes fortunate enough to possess transceiver sets.

A generous legacy from the estate of the late Miss I. M. F. Were, of Melbourne, enabled the society, which previously had rooms in Diocesan Church House, Sydney, to buy the new property in Bathurst Street.

In addition to the acquisition

of Bush Church Aid House in Sydney, the society has taken a step forward in leasing excellent accommodation in the new Allan's Building, in Collins Street, Melbourne.

In conclusion, the society thanked the Dioceses of Sydney, Newcastle, Bathurst, Grafton, Canberra and Goulburn, Melbourne, Perth, Adelaide and Tasmania for their increasing interest in its work.



The Rector of S. Swithun's, Pymble, the Reverend C. A. Baker, inspecting the wares at the new shop at Bush Church Aid House after the dedication ceremony on September 17.

CENTENARY CELEBRATIONS AT S. PAUL'S, MAITLAND

FROM A CORRESPONDENT

Maitland, N.S.W., September 22

The Church of S. Paul, West Maitland, is celebrating its centenary this week with a dedication festival on September 26.

There will be a Thanksgiving Service on Sunday, when the Rector of S. Paul's, Burwood, the Reverend R. H. O'Brien, will preach.

The Archdeacon of Maitland, the Venerable C. W. Nicholls, will preach at Evensong.

The history of the Anglican Church in Maitland is almost as old as the history of settlement in that district.

The first church service was held in 1821, but it was not till 1834 that the Reverend G. K. Rusden was appointed chaplain

to the settlement, and lived in what is now East Maitland.

Early in 1838, the Reverend William Stack was appointed to the Parish of S. Mary's, West Maitland. A small stone church was built, and opened in 1842.

Mr Stack was the only priest of the Anglican Church in the district, which stretched over a wide area far beyond Aberdeen.

The Parish of S. Mary's became unworkable in the growing town, and the first Bishop of Newcastle, Dr William Tyrrell, advised the formation of a new parish.

In 1856, the Reverend J. R. Thackeray became the first incumbent of the new Parish of

S. Paul's, and the foundation-stone of the new church was set on September 23, 1856.

S. Paul's was dedicated on September 26, 1858.

There was an unsuccessful attempt made to make the church safe from floods; it has been severely damaged on several occasions.

Bishop Tyrrell consecrated S. Paul's in 1878, when all debts on the building had been paid.

The bell tower was erected in 1888 in commemoration of the centenary of the first settlement of New South Wales.

It is now the oldest of the Maitland churches, the present S. Mary's and S. Peter's being built later.

GOLDEN JUBILEE AT S. PAUL'S, TARINGA

FROM OUR OWN CORRESPONDENT

Brisbane, September 18

The golden jubilee of S. Paul's Church, Taringa, in the Diocese of Brisbane, was celebrated last Sunday.

Tea was served in a marquee in the church grounds by the ladies of the guild and the Mothers' Union.

About 400 were present, including the Premier of Queensland, the Honourable Frank Nicklin, and Mrs Nicklin.

Many visiting clergy attended the jubilee, including the Rector of S. Augustine's, Hamilton, the Reverend W. D. C. Dunbar. Mr

Dunbar was the first rector of the parish.

The Rector of Woolloongabba, the Reverend J. A. Swan, preached at Festal Evensong, the final service of the celebrations.

His Excellency the Governor of Queensland, Sir Henry Abel Smith, and Lady Smith attended the service.

Mr A. E. Cox, who was at the first service in S. Paul's fifty years ago, gave a brief history of the church.

The Parish of Taringa was once part of the Parish of All Saints', Windmill Hill. In 1865, a wooden church was built at Toowong, and the Taringa district became part of the Parish of Toowong.

Parishioners decided to build a new church, and, in 1906, the foundation-stone was set by Archbishop Le Fanu, later Primate of Australia, on June 2, 1906.

Taringa became a parochial district in 1927, and a full parish in 1947.

CRICKET COMPETITION IN TASMANIA

FROM OUR OWN CORRESPONDENT

Hobart, September 20

The Protestant Churches' Cricket Association in Hobart will start its new season on October 11.

Of the twelve teams entered in the competition six are Anglican.

P.M.C. GIVEN ASSISTANCE

MISSIONARY ON FURLOUGH

FROM OUR OWN CORRESPONDENT

Perth, September 22

The Reverend J. L. Wardman, who, with his wife and two children, has been home in Western Australia from New Guinea, has been acting as organising secretary of the Provincial Council.

On June 1 Mr Wardman took charge of the P.M.C. office; and during the past three months he has put the office on a sound working basis in addition to carrying out tours in the dioceses of Perth and Bunbury, and to Geraldton.

On his way to Adelaide, en route to New Guinea, he will spend three days in Kalgoorlie doing deputation work.

A large number of people gathered in the Burt Hall last Monday to bid farewell to Mr and Mrs Wardman. The Assistant Bishop of Perth, the Right Reverend R. E. Freeth, the Honourable J. Cunningham, M.L.A., and Miss Edna Holland, representing the Board of the P.M.C., expressed their appreciation of Mr Wardman's work.

During the course of the evening Bishop Freeth announced that the Rector of Kensington, the Reverend Dennis Bazely, had accepted the position of organising secretary of the P.M.C. in Perth.

PADRE SMITH TO BE HONOURED

FROM A CORRESPONDENT

Gordonvale, N.Q., Sept. 18

A memorial is being planned by the parishioners of the Church of All Saints', Gordonvale, to the Reverend W. C. Smith, who died last month in England.

"Padre Smith," as he was known, was Acting Rector of Gordonvale for three years from 1952. During his ministry the Church of All Saints' was built. The memorial has the approval of the Bishop of North Queensland, the Right Reverend I. W. A. Shevill.

Donations may be sent to Mrs K. Owens, c/o All Saints' Rectory, Gordonvale.

CHURCHES COMBINE IN THANKSGIVING

FROM A CORRESPONDENT

Melbourne, September 22

A Thanksgiving Service, taking the form of blessing the soil, seed and plough, was held in the Melbourne Showground yesterday.

The chairman of the Victorian State Committee, Dr Alan Watson, presided, and the Archbishop of Melbourne, Dr Frank Woods, addressed the gathering.

Representatives of the Country Women's Association, the Senior Young Farmers' Club and the Royal Agricultural Society took part in the ceremony.

THANKSGIVING FOR VICTORY

AIR FORCE WEEK

FROM OUR OWN CORRESPONDENT

Melbourne, September 22

His Excellency the Governor of Victoria, Sir Dallas Brooks, K.C.B., and Lady Brooks attended the Air Force Commemoration Service in S. Paul's Cathedral last Sunday morning.

His Excellency, and the Right Honourable the Earl of Selkirk, O.B.E., First Lord of the Admiralty, read the lessons.

Representatives from the Federal and State Governments were also present, and the Bishop Suffragan of Aoteroa, N.Z., the Right Reverend W. N. Panapa, on his way home from Lambeth, was able to attend the service.

The Principal Air Chaplain, Canon E. Franklin Cooper, preached.

He recalled the unveiling, by Her Majesty the Queen, of the Air Force Memorial at Runnymede.

He said that thankfulness must show itself in a life of personal responsibility.

During the playing of Handel's "Dead March in Saul" a memorial wreath, borne by Air Marshal Sir George Jones, K.B.E., was brought in solemn procession to the Sanctuary.

ADELAIDE SYNOD

FROM A CORRESPONDENT

Adelaide, September 24

Synod of the Diocese of Adelaide will be opened next Tuesday afternoon.

The Bishop of Adelaide, Dr T. T. Reed, will deliver his Pastoral Address in S. Peter's Cathedral the previous evening.

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A view of S. Paul's Church, Taringa, which celebrated its golden jubilee on September 14.

THE ANGLICAN

FRIDAY SEPTEMBER 26 1958

A REALISTIC PROPOSAL

The Diocese of Tasmania, like the Province of Perth more than a year ago, has a splendid opportunity at its forthcoming synod to set an example to the Australian Church by jettisoning the dead weight of irrational "party" sentiment which has slowed down the momentum of our missionary effort. The synod will have before it next Monday a proposal to set up an Overseas Department for the diocese.

This is no place to analyse the proposal in detail. It is enough to say that the overwhelming majority of Church people would endorse any move to increase the scale of our missionary endeavour, and to render it more efficient and less costly in terms of overhead expenditure. The proposals to be placed before the Tasmanian synod are obviously designed towards that end. Not the least interesting thing about the proposals is that they have the support of that notoriously wise, sober and clear-headed supporter of the C.M.S., BISHOP BARRETT, who is in fact to introduce them. A few people, still living intellectually in the past, blind to the writing which flames in the skies to our north, still spout dead words about "divergences of opinion" between different missionary bodies upon this matter and that. A plague on them—in all charity! What matters in 1958, above all in the mission field, is not our differences but what we agree on as Anglicans. BISHOP BARRETT's renowned common sense has surely never shown better than in his words: "Nowadays the rank and file of the Church know nothing of the history of missionary societies, or are little interested in them." What the rank and file are interested in is a greater, more vigorous and effective missionary effort which the Tasmanian proposals appear sure on the face of it to make possible.

How NOT to Time Announcements

Many reasonably minded people will feel that there has been unconscionable delay about announcing the name of the new Bishop of Rockhampton. It is now five weeks since the synod of the diocese met and, under the guidance of the Holy Spirit, proceeded to the election of a successor to THE RIGHT REVEREND J. A. G. HOUSDEN, who has been translated to the see of Newcastle. The local procedural law of the Church in the Province of Queensland, it appears, gives to the remaining bishops of the province, in the event of any see there falling vacant, somewhat wider powers than those exercisable by the bishops of the two more populous southern provinces. In Queensland, a majority of the provincial bishops may veto an election on grounds of alleged unsuitability quite apart from any question of canonical fitness.

Whether the grounds upon which this veto can be exercised are unduly wide, or whether they are in the best interests of the individual diocese, the province, and the Church as a whole, are questions upon which varying opinions may be held; but they are not in issue here. Each Queensland diocese, including the metropolitan see of Brisbane, is in the same boat: no election by a synod or a board of a synod has effect without the approval of the bishops of the other dioceses, and these bishops may confirm or disallow an election upon whatever grounds they wish—or none. What is very much in issue is the matter of timing. It is one thing for the operations of the Holy Spirit in so important a matter as the appointment of bishops to operate bicamerally, or as it does in other parts of the Anglican Communion; but it is another thing for the second chamber to exercise not revisionary, but dilatory, functions.

Other considerations apart, the delay—so it is widely stated—of two of the three bishops presently concerned in making known their decisions in a reasonable time has, human nature being what it is, resulted in premature and possibly, in theory, false statements appearing in the secular Press about the identity of the next Bishop of Rockhampton. Indeed, it is not too much to say that there is no longer any secret about the name of the priest who was elected by the diocesan synod of Rockhampton five weeks ago. The name was in fact known to this newspaper three weeks ago. It is within our knowledge that neither the priest who was elected, nor any member of the synod of the diocese, was responsible for the leakage of his name to the secular Press. The whole position is, in short, thoroughly unsatisfactory. It provides all the grounds required for a careful re-examination of the canons in Queensland in the light of the needs of the Church to-day.



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

How Long Should A Campaign Last

Politics bores this generation much more than it did their grandfathers. Even 30 years ago Australian newspapers reported Federal and State Parliamentary proceedings in solemn columns with few paragraphs, thus indicating there was no reason to entice readers to plough through the speeches therein recorded: they would do so as part of their plain duty as electors.

We don't take our duty so seriously to-day. Even when we have the opportunity to hear the very voices of our Federal members, most of us (if we do accidentally tune into a Parliamentary broadcast) promptly switch to a lighter programme. And with good reason, nine times out of ten, in view of the flat repetitive dullness of the average speech from Canberra.

This is the background, I expect, which has influenced the Prime Minister, Mr. Menzies (himself the most talented Parliamentary debater) to curtail his party's general election campaign to three and a half weeks. In a country as vast as Australia, that may seem insufficient to enable the Government's policy to be presented to all the electors. But Mr. Menzies, of considerable experience, apparently reckons it will be hard to sustain public interest longer than that.

The Labour Leader, Dr. Evatt, may privately agree with that judgement. But, as the challenger for office, he probably feels more acutely an obligation to his party to spare no personal effort in waging a more intense campaign than the Government contemplates. And so he plans to visit most of the main centres of Australia twice in a tour of about 20,000 miles.

This will be the first Federal election in which television will play a part. As only Melbourne and Sydney have television stations, the new medium will not save the party leaders much travel. They will still be bound to visit the other State capitals—as, indeed, I suppose they still must when Brisbane, Adelaide, Perth and Hobart have television stations in the next few years.

After all, those electors who still manifest an interest in politics must be considered. You can't express your enthusiasm or hostility adequately to an image on a screen in your own front room. There's still satisfaction to be derived by some in letting the Prime Minister know, man to man, what they think of him!

Coalfields Crisis Must Be Solved

Two or three years ago dismissal of hundreds of miners in and around Cessnock on the northern coalfields of New South Wales posed urgently the problem of finding alternative work for these men.

As a partial solution, it was proposed that some of the men should be transferred to the southern coalfields in the Wollongong area. But clearly men who had established their families in homes would not find it easy to undertake such a costly move, which, in any case, might offer no permanent solution to their work problem.

How the men then dismissed did meet their economic crisis has not been made clear to the rest of Australia. Presumably most of them found other work in the Cessnock area.

But now increasing mechanisation and loss of markets are combining to bring another unemployment crisis to Cessnock and about six hundred miners have lost their jobs.

Cessnock is too big a town to

be abandoned because its main industry is in the doldrums. Yet tradespeople, as well as miners, must be anxious about the future of their town.

The onus is surely on the Federal and State Governments to get together quickly to see how the situation may be met by the establishment of other industries. The decline of the coal-mining industry is no sudden crisis. It is regrettable that both Governments have been so lax in getting to grips with this problem.

Bold action is wanted, and the Minister for National Development, Senator Spooner, seems to me to be the man who should give leadership which is urgently needed.

Church leaders, including the Bishop of Newcastle, have been vigorously supporting local appeals for aid. While Church organisations are never lacking in relieving distress, the Cessnock emergency is of a magnitude with which only Government agencies can adequately cope.

Cessnock does not need charity, but the opportunity for its displaced workers to find alternative, useful employment.

Victoria To Probe Betting Problem

The Victorian Premier, Mr. Bolte, was surely over-optimistic the other day in declaring that

RELIGIOUS BROADCASTS

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

RADIO SERVICE: 9.50 a.m. A.E.T., 10 p.m. W.A.T.

*September 28: "Songs of Praise"—Dr. John Munro.

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

September 28: The Methodist National Memorial Church, Canberra. Preacher: The Reverend George Whelan.

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

*September 28: "All Hallows-by-the-Tower, the Mother Church of To-day"—The Reverend P. B. Clayton.

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

*September 28: St. Mary's Church, West Perth.

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

September 28: The Westminster Madrigal Singers, Melbourne.

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

September 28: Professor James Peter, The Epiphany, 10.48 p.m. A.E.T., 10.50 p.m. W.A.T.

September 28: Seventeenth Sunday after Trinity. Broadcast from the B.B.C.

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

*September 29: The Reverend C. T. Debenham.

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

September 29-October 3: The Reverend Alan Watson.

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

September 29-October 3: The Reverend Keith Dowling.

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

*September 29: Mrs. Peter Bailey, September 30: The Reverend Sidney Price.

October 1: School Service—"Stories from the Old Testament"—"Food from Heaven."

October 2: Father Leo Dalton, M.S.C. October 3: The Reverend Michael Sawyer.

*October 4: The Reverend C. T. Debenham.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 p.m. October 4), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

*September 29-October 4: The Reverend Alfred Bird.

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

October 1: "A Layman's View"—Alan I. H. Personnel Superintendent.

EVENSONG: 4.30 p.m. A.E.T. *October 2: St. Andrew's Cathedral, Sydney.

TELEVISION, September 28: ARN2, Sydney.

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

*6.15 p.m. "Jesus of Nazareth"—Part II.

6.15 p.m. "Kirk and Church"—Dr. Felix Amott talks with Professor Crawford Miller on the Churches of Scotland and England.

ARV2, Melbourne:

*6.15 p.m. "Jesus of Nazareth"—Part IV.

10 p.m. "Discovering the Bible"—Professor J. Davis McCaughey.

ONE MINUTE SERMON

FAITH IN THE SPIRIT

HEBREWS III

JESUS is our High Priest. Pay attention to Him. For we are His companions in the heavenly calling. We have to run a race set before us. We are meant to draw near to God who has drawn near to us in Christ Jesus.

What a tension there is in life. Jesus knew it when He said: "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." The heavenly and the earthly pull us apart.

Why was not the Christian life real to them? Was it that the Jewish Christians felt they had a written word in the "Books of Moses," while the new faith has no such buttress?

Was it that the Law seemed so dependable, as compared with the "religion of the Spirit"? The fire on Mt Sinai had given them the Commandments written in stone—what had the fires of Pentecost given?

Moses was dependable, says the writer; Jesus is more dependable. Is it not the Holy Spirit who said: "To-day if ye will hear His voice harden not your hearts."

We no longer rest so much in a book as in a living companion who, indeed, interprets the Book of God to us, but is a friend, a comforter, a guide.

Their failure came in departing from the Living God, in refusing to trust, in resting in the flesh and in things seen.

Hence, none of those of adult years who came out of Egypt went into the Promised Land—they could not enter it because of unbelief.

Can you not trust the Living God? says the writer. Can you not trust the Holy Spirit, who takes the victory of Jesus and gives it to you through word and prayer and sacrament? Have ye your hearts yet hardened?

How true a word is this for us to-day? To how many is the Holy Spirit real, how few preachers ever mention Him, or set forth His praise.

Thus our life is poor and thin, thus the Church lacks the power of Pentecost. So we do not turn the world upside down.

The time has come for us to exhort one another while it is called to-day that we may know the Holy Spirit, and give Him not by whom we are sealed unto the day of redemption.

Would you pray daily the collect for the nineteenth Sunday after Trinity.

CLERGY NEWS

BAZLEY, the Reverend D. R., Rector of Kensington, Diocese of Perth, to be Organising Secretary, Provincial Missionary Council in Western Australia.

FIRMAN, the Reverend L. E., Rector of Gisborne, Diocese of Melbourne, to be Rector of East Preston, in the same diocese.

McFARLAND, the Reverend A. R., Rector of Mossman, Diocese of Carpentaria, has proceeded to the degree of Bachelor of Divinity at the University of London.

PATTERSON, the Reverend P. W., formerly Priest-in-Charge of the Mount Pleasant—Mannum Mission, Diocese of Adelaide, has been appointed Rector of the United Parish of Mannum Mount Pleasant.

ORDINATION

KYME, the Reverend Brian, made deacon by the Archbishop of Melbourne in St. John's, East Malvern, last Sunday, to be assistant curate at St. John's.

MENZIES, the Reverend Donald, was ordained priest by the Archbishop of Melbourne in St. John's, East Malvern, last Sunday, to work at the University of Melbourne.

TORONTO DEGREE FOR BISHOP LOANE

The honorary degree of Doctor of Divinity was conferred on the Bishop Coadjutor of Sydney, the Right Reverend M. L. Loane, at Wycliffe College, Toronto, on Tuesday, September 16.

A public welcome to Bishop Loane will be held in the Chapter House on October 3, at 7.45 p.m.

—THE MAN IN THE STREET.

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.

OUR ANGLICAN MISSIONERS

PUBLICITY FOR BILLY GRAHAM

TO THE EDITOR OF THE ANGLICAN

Sir.—I have been very interested in the correspondence in your columns regarding the Billy Graham crusade to be held in Sydney next year. Your original correspondent asked a very pertinent question, I thought, which remains to be answered.

The question was: "What would be the results of a campaign carried out by an Anglican missionary, if the same support, spiritual and financial, were given him?", or words to that effect.

Bishop Kerle, who replied in the next issue, showed his support for Billy Graham in a very impassioned way, but left the query unanswered.

I should like to put a few questions to the organisers of the Billy Graham crusade, which may elicit some policy details for public digestion.

(1) Is it a fact that "counselors" are to be used to put "converts" in touch with local clergy?

(2) Who comprises these "counselors"? Is it true that young theological students are to be used in this delicate task?

(3) Is it a fact that an arbitrary "time-limit" has been set for the local clergyman to contact these "converts"? If so, what is the "time-limit"?

(4) If the clergyman concerned cannot meet the organisers' "deadline," is it a fact that a name given to an Anglican parish priest will be referred to a local clergyman of another denomination? If this is so, whence does the committee derive authority for this procedure?

I have in mind the already over-burdened clergy of our Sydney parishes. Because of the larger proportion of at least nominal Anglicans in the community, and because it is the task of the priest to minister to all such and not merely to the "regulars," it would seem only an application of the law of averages to bring out that these men are going to get the most people to contact.

Now, with far too little time at their disposal already, it seems they will have to "make bricks without straw," or have their sheep herded into another fold.

I do not oppose the Billy Graham crusade as such: I support it with all my heart, and with my intellect as well. I wish to see my Church making its contribution to the evangelisation of Australia.

But no amount of emotional or intellectual pleading can escape cold fact. If, because of the ever-present need to minister to the largest section of the population, with its attendant larger classes at schools, more sick calls, more public services to conduct, our clergy are going to have their sheep taken from them and given over to swell the numbers of minority religious groups, I think it should be known before the campaign starts.

In other words, will the long-run effect be to strengthen the Church of God as a whole, or only to strengthen certain sects whose ministers have plenty of time on their hands at present?

Yours faithfully,

C. RANMER,

Hornsby, N.S.W.

A GROWING CRISIS IN FIJI

TO THE EDITOR OF THE ANGLICAN

Sir.—The letter by "Native Fijian" (THE ANGLICAN, September 12) is interesting, but the subject needs further examination.

The crisis in Fiji is the result of the usual policy of the British Government, combined with an Australian monopoly firm.

The Indians were indentured from India to work the sugarcane fields; they were so successful that still more were indentured. Their breeding has been prolific, and to-day they overrun the place.

We exploited the Indian in the first place; to-day he is exploiting us. The attitude of the white man is that the Indian is only dirt beneath his feet; this attitude is strongly resented by the Indians.

I worked in Fiji with whites, Indians and Fijians and found that the Indians were not so much to get on with, and that they responded to kindness. They would work hard and quickly for anyone they liked; they would loaf, scheme and steal from an employer who treated them badly.

Missionaries have done some good work among the Indians, but the Indians mistrust them, and there is no liaison between the businessman and the missionary.

What the Indians have in Fiji they obtained by the sweat of their brow. The Fijians have not had to battle for a bare existence as the Indians have, so they are inclined to be lazy. The Indians in Fiji knew that the Government would not look after them, so they took steps to look after themselves through hard work.

Our problem is how to protect the interests of the Fijian native without taking away from the Indian what he has gained by hard toil.

The answer is not an easy one, and will never be found until some genuine effort is made, not so much by the Government, but by the white people who live on the island. A start in this direction can be made by building up a strong liaison between missionaries, white people, natives and Indians. The colour line, which is drawn very sharply in Fiji, must be broken down gradually.

It will be a difficult task, but not so difficult as it was for the Indians to reach their present standard of living in Fiji.

Let us begin a determined effort by approaching the problem in a Christian and practical way.

Yours faithfully,

L. G. LEE,

Hamilton, N.S.W.

INACCURACIES IN THE PRESS

TO THE EDITOR OF THE ANGLICAN

Sir.—While I would like to commend THE ANGLICAN on its generally high standard as a stickler for accuracy in the Press, I wish to point out two small errors which occurred on Page 5 of your issue of September 5. I am afraid that we in Perth do not have the distinction of being "the first to promote an Asian Week" as claimed by your correspondent in the article "The Changing Scene in Perth."

The Asia Week 1958 Programme, a brochure which was given wide distribution here, mentions on Page 28 the recent Asian Festival in Adelaide; and I believe I am right in claiming that Asian Festivals or Asian Weeks have been held in one or two other of the eastern States.

Second, in the Weekly Question Box column, you say that a likely candidate for the English throne was "the Empress of Hanover, Sophia." This should read "the Electress of Hanover, Sophia." The half dozen or so electors (German, Kurfürsten) were supposed to elect each Holy Roman Emperor (German: Kaiser).

Yours sincerely,

J. M. HONNIBALL,

Hollywood, W.A.

CHRISTMAS CLUB FOR CHARITY

TO THE EDITOR OF THE ANGLICAN

Sir.—There are many indications that Christmas is not far away, and most of us are preparing for the occasion in different ways. But what of those who cannot afford the luxury of the usual fare enjoyed, and, indeed, taken for granted, by the majority of us?

Recently, I read an article in an English magazine, which, I feel, we could adopt here. I read, and I quote: "I have joined the Christmas Club at my local grocer, not for myself, but for 'persons unknown'. I only put a little by each week, but it is mounting up. Not only will someone have a parcel of groceries at Christmas, but I am having the pleasure of giving it each week for a year."

What a help this would be to those who find it impossible to "put by" for those "extras," and what an opportunity for each of us to put into effect Our Lord's teaching: "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto me."

Yours sincerely,
(Miss) D. CHRISTENSEN,
Pymont, N.S.W.

FIRST ARAB BISHOP

TO THE EDITOR OF THE ANGLICAN

Sir.—I received lately the April number of the *Al Akhbar El Kamasiyah*, the Arabic magazine published in Jerusalem by the Arabic Anglican Church in Palestine.

This is a special "consecration" issue to commemorate the consecration of Bishop Najeeb Cub'ain, the first Arab Anglican bishop.

This event was an historical one, worthy to receive the attention, with praise and thanksgiving, of the Anglican Communion all over the world, especially as the growth and progress of the Arabic Church in the Holy Land is the result of the noble efforts of the Church Missionary Society.

In this issue is published a list of names of all Church leaders, representatives and missionary societies, from nearly all over the world, that sent messages of blessings and congratulations to the bishop-elect.

To my surprise, I found the absence of such messages from Church representatives and missionary societies in Australia and New Zealand very conspicuous. The only message recorded to have been sent out from Australia was by the Bishop of Kalgoolie, the Right Reverend C. E. B. Muschamp. It is regrettable that no more similar messages had gone out from the Australian Church.

I do hope it is not too late now to make a kindly gesture in this direction. This would be encouraging and uplifting, especially at this time of unrest, to both the new bishop and our sister Church.

Yours faithfully,
J. GORDON BOUTAGY,
Mosman, N.S.W.

LOVE YOUR BLACK NEIGHBOURS

TO THE EDITOR OF THE ANGLICAN

Sir.—Many thanks to Mr Bell for his excellent letter "Love Your Black Neighbours" (THE ANGLICAN, September 12). The present racial disturbances are far too distressing for words.

Why cannot we remember that we are all made of one blood, whatever the colour of our skin? When we are tempted to look down on others because of the colour of their skin, we would do well to think of Christ. Not only should we remember this attitude towards the Samaritans, but we should remember that He was a Jew—and yet how many of us (white, black and yellow) look down upon all Jews, on "principle!"

We who call ourselves Christians are living lies if we despise those whose skins are not the same colour as ours.

Yours sincerely,
(Miss) G. LEE-ARCHER,
Tumut, N.S.W.

A WEEKLY QUESTION BOX ON FAITH AND MORALS

I'D LIKE TO KNOW . . .

How can a God of love permit earthquakes, hurricanes and floods?

This is an age-old inquiry, and no complete answer to it can be found this side of eternity.

We are not in possession of all the facts, and so we cannot reach a completely satisfying and satisfactory answer. We just do not know enough.

It has been a problem which has troubled Christians from the beginning, and not only Christians. In fact, Job asked about it. Sophocles, the Greek thinker, wondered how the gods could look down so complacently.

So many people lose their lives through earthquakes, hurricanes and tornadoes, and by famines, pestilences and diseases, such as cancer and cholera.

Let us get this straight. God is not the author of this evil. That is important.

Now, just as our faith does not depend upon an answer to this problem, so we must not judge God by these negative effects, but by the positive side of His goodness.

Let me put it this way: my belief in God depends upon a personal relationship with my Father. That is the primary thing.

True, there are doubts, there are difficulties. There are many things I cannot understand.

CLERGY TRAINING IN THEOLOGY

TO THE EDITOR OF THE ANGLICAN

Sir.—The suggestion of your correspondent, the Reverend A. J. Glenon (THE ANGLICAN, September 12), that theological students should have at least an optional course in pastoral theology available as a Th.L. subject, is excellent as an approach to one part of the problem.

But the whole problem of proper pastoral care in our present situation is too vast to be solved so simply.

In these days the average parish priest is expected to be an expert in administration, Christian education, evangelisation, pastoral psychology, canvassing technique, parish politics and occasionally theology. Small wonder he usually becomes a jack-of-all trades, or else is counted a partial failure.

Relatively few parishes are large enough to have sufficient staff to permit their clergy to specialise to any degree in any direction where their inclinations and abilities allow. Most parishes are still one-man affairs.

Is there any valid reason, in these days when swift transport is available to all, why this should be so?

I believe that the Church's leaders must have the courage and originality to reverse the usual procedure and aim at the amalgamation rather than the subdivision of parishes.

We need larger parishes with sufficient priests to enable men to become really expert in at least one aspect of their work.

This need not mean that each should have one task only, but that each must be enabled to perfect his own gifts as St. Paul urges (Romans 12:6ff.).

Nor need this mean that the staff of a parish must all live at one central point. People love to have their priest living amongst them; and where several small parishes are amalgamated, the clergy might still live in the same place, but their services would be available to the whole parish under the direction of a capable administrator.

It must be self-evident that, if the Church is to thrive, each parish should include on its staff at least one trained educationist and one evangelist.

Yours sincerely,
(The Reverend)
H. R. OAKES,
Tumbarumba, N.S.W.

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.

things which sometimes could make me rebellious.

But, undergirding it all, is I trust, my personal hold upon God.

Equally so, we know the love of God as it is seen in all its beneficence towards us. It is seen pre-eminently in the death of His Son.

He loved us so much that He was born in a fetid stable, lived the life of a Jewish peasant, was misunderstood, frequently traduced, and finally crucified.

The problem is complicated for Christians, because we hold such an elevated view of God. The higher our concept and understanding of God, the greater is our perplexity.

If we think of God in rather childish ways, obviously we can dismiss such a problem easily.

We could be like the East African tribe which believes that there is a good god who has a half-witted brother who keeps interfering with his plans, or, like primitive man, who believed in many gods, and conveniently thought another god was responsible for the evil in life.

But when we believe in a God of righteousness, goodness and compassion, our perplexity grows.

Many of these phenomena are man-made.

We are beginning to realise that we have a very real part in the catastrophe which follows our neglect of the laws of nature—or certainly of our ignorance of them.

Many a flood is caused by tree felling in the hills, over-cropping and over-grazing in the grass lands.

This is but one example.

Enthusiastic scientists sometimes try to convince us that we have this world in hand—but have we?

We must first eliminate man's folly, stubbornness and sin before we can hold God to account.

Not for one moment do I want to suggest that all these things are caused by man's foolishness, but we need to examine the matter with the closest care before we blame God for it all.

As we learn more and more of this great universe, we learn that God's universe is an ordered one, and that the more we conform to its laws the less our pain will be.

Bishop Winnington-Ingram used to say, when questioned along these lines, that these things happen to remind us that we are not of time only, but of eternity.

It is so easy to be drowned in security: to make this life appear as if it were the only one. But this earth is not eternal.

There will come a day when it will be destroyed, just as there will come a time when our span on earth will cease.

These disturbances, terrible as they are, serve to warn us that this earth is only a dwelling place, a rented room, and not our eternal habitation.

There are on an Indian bridge some interesting words which are ascribed to our Lord. They are not found in our Scriptures, but early missionaries probably took this saying to India.

The words are: "Said Jesus—on whom be peace—the world is a bridge, pass over it, and build no house."

It is a lesson we have to learn—and some only learn it in the midst of disaster.

Then, again, out of these things good often comes.

It is a platitude, I know, that

suffering can develop a sensitivity in the soul, yet history is dotted with instances of fine and noble service springing out of disaster.

A shrivelled, benighted soul may suddenly, losing material security and comfort, find an entire new vista opening before his eyes, and gladly learn to give himself in generous living.

It may have taken an earthquake to do it!

A Red Indian legend tells of the departure of some braves to fight for much-needed hunting grounds. After an epic battle, runners returned with news of the battle—the fight had been won, but the chief had lost his only son.

The young brave's wife sat desolate, heart-broken, but the old chief sat impassively.

She upbraided him for his lack of feeling. "Does it mean nothing to you?" she asked, impetuously.

The chieftain lifted his head slowly, looked full into her eyes, and said, "Only through tears comes understanding."

Compassion, unfelt before, springs to the surface. Feelings, previously unknown, become vibrant and real.

Harry Emerson Fosdick, the eminent Baptist preacher, of New York, reminds us that pain is no accident in life. It is indispensable.

As we move up in the scale of life, our sensitivity increases, but with every increase of sensitivity comes the possibility of an increase of pain.

Without sensitivity there is no art, no music, no literature—and pain itself, no intruder, can be the very means of developing that sensitivity and fineness of feeling.

In the long run, however, we learn that the Christian faith is not primarily concerned with the explanation of evil, as with the victory over evil itself.

There is a call to endless co-operation.

We are to link ourselves with God, to be His fellow-labourers for the overcoming of disease, and to be so receptive that His secrets become ours, and that which frustrates, frets—even kills—becomes a servant, bound within the power of His love.

The statement of an early father is true: "Without God, we cannot: without us, God will not."

Evil is no riddle to be solved: it is an enemy to be overcome.

* * *

When a reader takes Morning or Evening Prayer is it correct for him to say the Absolution, and should he pronounce the blessing at the end of the service?

The Prayer Book rubric says, "The Absolution, or remission of sins, to be pronounced by the priest alone . . ." which means that a reader does not use it.

The 1928 alternative can be adapted to read, "May the Almighty and merciful Lord grant unto us pardon and remission of all our sins, time for amendment of life and the grace and comfort of the Holy Spirit."

The Collect for Trinity XXI is also a worthy substitute.

The reader does not use the normal blessing given by the priest (he does pronounce the Benediction after the prayers—2 Corinthians 13), but can adapt that also by saying, "May the Lord bless us and keep us; may the Lord make His face shine upon us and be gracious unto us; May the Lord lift up the light of His countenance upon us, and give us peace." (Number 6:24-26.)

Suitable Benedictions are given in *A Chain of Prayer Across the Ages*, edited by Sheila Fox (pages 292 and 293), which, I feel sure, my correspondent could borrow from his vicar, or from the warden of his readers' guild.

ANGELICAN OF THE WEEK



Our Anglican of the Week uses an Auster high wing monoplane to visit his scattered flock in a parish extending over 150,000 square miles.

He is Brother Francis, of the Brotherhood of the Good Shepherd, who is stationed at Tennant Creek, in the Northern Territory.

Although a Victorian by birth, Brother Francis spent twenty-one years of his young life in South

Africa, mostly in Johannesburg. After varied occupations, Brother Francis entered the ministry through the Brotherhood training school at Morpeth Theological College.

He worked at Bourke, Gilgandra and Brewarrina before being moved to Tennant Creek.

He only acquired his Auster three months ago. Previously, he visited his flock in a Volkswagen Kombi's, which was his home for a month at a time as he traversed his vast parish.

He calls "home" two small rooms behind the altar in the church, which also has to serve as the vestry.

This week Brother Francis is taking part in the Brotherhood's annual campaign in Sydney.

THE DEAD SEA SCROLLS

S. MARK'S REVIEW, August, 1958.

THE main feature of the current number of *S. Mark's Review* is "a summary and appraisal" of the Dead Sea Scrolls by the Reverend G. D. Griffiths, assistant librarian of S. Mark's Collegiate Library, Canberra. Much has been written about the scrolls and much more is likely to follow, and we are indebted to Mr Griffiths for setting forth so clearly the present position.

A report of two recent sermons is made. One preached in Oxford by the editor of the *Review*, emphasises the place of Christianity in society. It is the type of "topical sermon" at which Bishop Burgmann excels.

The other, by the Reverend D. B. Hobson, was delivered at a World Student Christian Federation service in Canberra.

—C.M.G.

UNREVISED NEW EDITION OF BIBLICAL SELECTIONS

THE HEART OF THE BIBLE. Jeannie B. Thomson Davies. George Allen and Unwin. Pp. 504. English price 15s.

THIS is a re-issue in one volume of a work first published in two volumes in 1933. The author has made a careful selection of various passages from the Authorised Version which she considers to be "the heart of the Bible," and has arranged them in the order in which it is generally believed they were written.

Its large size yet modest price is accounted for by the fact that the publication was subsidised by the Halley Stewart Trust.

Selections, of course, will never please everybody, and while the author has done a mighty piece of work in selecting and arranging, one wonders what guided her in some places; why, for example, did she omit from Amos his famous proclamation of Israel's responsibility as the chosen nation (Ch. 3, v. 2), and why from Isaiah the great ninth verse of Chapter seven, which is the keystone of his teaching, urging Israel to have absolute trust in God?

In the New Testament, she seems to be on firmer ground, although a knowledge of the Dead Sea Scrolls would have helped her to be a bit more definite in her introduction to the Epistle of James.

These isolated criticisms are not meant to minimise the usefulness of the book.

It should be extremely valuable to anyone trying to see the Bible in an historical perspective, and its outstanding feature is the simply written introduction to the various sections and the narrative which connects them.

The work incorporates the generally accepted results of modern scholarship, but as this new edition has not been revised at all, the archaeological discoveries since 1933 and the new Biblical Theology movement do not affect it. For all this, it is a book eminently worth having.

—G.D.G.

BOOK REVIEWS

A PHILOSOPHER'S VIEWS ON THE HIGHER RELIGIONS

CHRISTIANITY AMONG THE RELIGIONS OF THE WORLD. Arnold Toynbee. Oxford University Press. Pp. 116. 14s. 3d.

HERE in a small compass and convenient form can be found the epitome of the thought on this subject by the world's greatest living philosopher of history.

Here, also, one can see something of the cosmic sweep of his mind and of his vast knowledge, which sometimes shows itself in gobbets of odd bits of information as, for example, where we learn that the house-painting trade in Chicago has become a preserve of the Nestorian Christians, and, in consequence, the principal source of the Nestorian Church's revenue (page 63).

THREE EXILIC PROPHETS

THE EXILIC AGE. Charles Francis Whitley. Longmans. Pp. 160. 29s.

PROFESSOR WHITLEY clearly regards the Age of Exile as the watershed of Jewish history. His thesis is that the sixth century B.C. was an age of decline and development. The ancient civilisations of Egypt and Babylonia had run their courses. The Indo-European civilisation was beginning to make significant intellectual advances. In this period of flux the Jews were driven into exile in Babylon.

Whitley tries to relate the historical and intellectual ferment of the period to the writings of the three great exilic prophets. For in this time of Jewish decline three great prophets emerged. They were Deutero-Isaiah, Jeremiah and Ezekiel.

Their work is seen in relation to the beginnings of Ionian philosophy, the new force of Buddha, and the forces of arms and ideas from Hellenic and Roman sources seeping towards the cockpit of the ancient world, namely Israel.

Professor Whitley has the scholarship and the historical perspective to relate this mass of divergent material, and mould it to his thesis. His style is a trifle turgid and rich, but perhaps that is inevitable in this type of book, where rich historical sources clamour for expression.

It is a book with immediate appeal to the student of Biblical history, comparative religion and ancient civilisations.

—R.D.F.

Toynbee sees the unification of the world by modern Western civilisation as raising three main problems for all the living higher religions:—

1. The annihilation of distance which means that the effect of Original Sin in one part of the world immediately affects the rest of the human race.

2. The reassertion of the worship of collective human power.

3. The effects of the emancipation movement — emancipation from State control, emancipation of some states from unwelcome foreign domination, and emancipation of individual human souls which shows itself in several forms.

At the same time, a great deal still has to be done in the way of emancipating, since three-quarters of the human race is still depressed, and a higher level of spiritual life is not ultimately compatible with gross social injustice.

To deal with the universal

problems of human nature, the writer wants Western Christians to meet the followers of the other higher religions by purging Christianity of its Western accessories and also of the traditional Christian belief that Christianity is unique.

Toynbee cannot see mankind converted to a "syncretistic" religion which he thinks would be artificial, and, if history is any guide, would be created only partly for religious reasons, and mainly for utilitarian purposes. He does, however, foresee the possibility of Islam and Buddhism becoming part of the Christian society's background, and Christianity becoming part of the Muslim, Hindu and Buddhist backgrounds.

He concludes the book with the words of Symmachus: "It is impossible that so great a mystery should be approached by one road only."

This book is well worth thoughtful reading. Because of its size, a lot has been written which needs substantiation and development. One can envy the students of the three American institutions, to whom the substance of the book was delivered in lecture form, their opportunity of discussing and questioning it with the author.

—G.D.G.

REMEDIES SUGGESTED FOR THE CHURCH'S IMPOTENCE

ONE ARMY STRONG? Peter Kirk. The Faith Press. Pp. 173. 25s.

THE question mark is important. It is precisely because the Church of England is not "One Army Strong" that Peter Kirk, a son of the late Bishop of Oxford, has written this book. It is a serious attempt, by one of her loyal sons, to find the reasons for the Church's impotence and to suggest some remedies.

Interesting as his proposals are, none of them seems to go to the root of the matter.

He examines the question of the Establishment, thinks that its disadvantages outweigh its advantages, admits that if it came

to a showdown he would vote for Disestablishment; yet shrinks from advocating it, on the ground that "it would undoubtedly be a set-back for Christianity as a whole, if one of the few nominally Christian countries in the world formally ceased to be even nominally Christian."

An outside observer may be pardoned for thinking that the real situation would not be changed and that the Church's position would be made more clear if the "fiction" that England is a Christian country were ended.

The Establishment is the crux of the whole matter and one suspects that it is maintained because of its advantages to the State. It identifies the Church with the Government of the day and sets it in a position of privilege which, on other grounds, it has no justification for holding.

The author nowhere mentions endowments; yet these would seem to account for the failure of the people to support the Church financially, which he does mention. This problem might be solved if the endowments could be diverted to the preservation of ancient church buildings and the maintenance of the ministry be made the responsibility

CONDUCT OF MISSIONS

MISSION AND MESSAGE. P. A. Micklen. Industrial Christian Fellowship. London. Pp. 16. English price 9d.

THE theme of this little pamphlet by a former Rector of S. James', King Street, Sydney, is that, to be effective, any missionary must take note of the national background to which his mission is addressed, and shape his message to his congregation.

In England, he says, the background is the communal life of man, a society which has retained little conscious hold of the Christian tradition and which is governed by the Welfare State, and an age which is dominated by the machine. For this background the message must be "Christ is our peace."

This peace, which is literally the grafting of the soul into God through Christ, comes at the end of a process, and is too refined a message to be the theme of a public mission.

The challenge of repentance was the theme of Jesus' first mission, and, despite the modern situation, repentance is still man's basic need. To put the peace before repentance is to put the cart before the horse.

Your reviewer would have liked to have seen the present pamphlet as the first chapter of a practical handbook on the conduct of modern missions. For such there is a great need.

—C.L.O.

of the present generation of churchpeople.

His criticisms of the present Archbishop of Canterbury seem fair and reasonable. He concludes that Dr Fisher's "one outstanding failure has been a failure to capture the public imagination for the Church." He suffers from the disability "of somehow not being able to get on the same wave-length as the ordinary people."

Australians, if they know England at all, will smile at the author's picture of the incumbent who "has to spend his entire Sunday rushing from church to church, often driving over bad roads in appalling weather conditions" and at "the vast distances which have to be served" in Wales!

—A.W.H.

[Our review copy is from Church Stores, Sydney.]

INSUBSTANTIAL PAMPHLET

LIVINGSTONE'S AFRICA—YESTERDAY AND TO-DAY. The Beckley Lecture by James Griffiths. The Epworth Press. Pp. 96. English price 7s. 6d.

THE title of this little book is a misnomer—there never was a Livingstone's Africa; and the complexity of the African situation to-day is due to political causes, and is the opposite of anything of a missionary nature which may have stemmed from Livingstone's adventure. The author sees what he hopes for, and looks through a glass darkly.

Foreign missions changed the black man and the society which contained him, but they have not integrated him into the modern African civilisation; and now, in the place of brotherhood, comes apartheid, an explosive and unchristian policy of separation.

The only ultimate hope for Africa lies in its missionary leaven; but even a scholarly missionary approach such as Schweitzer's in the Belgian Congo cannot stem the rising tide of black resentment.

The difference between the Africa of 1857 and the Africa of 1957 is profound, and cannot be assessed adequately in a pamphlet. It would have been better if this lecture had remained a local lecture and nothing more.

—C.L.O.

RECORD REVIEW

PIANO SUITE BY DEBUSSY

DEBUSSY: Suite Bergamasque. Friedrich Gulda. Piano. Decca Medium Play L.W. 5278. 27s. 6d.

I DON'T think anybody plays this work like Gieseking, and there must be plenty of people like me who are impatient that his version on 78 has not been released on long-play.

Gulda takes very seriously the eighteenth century inspiration of this suite, but does not illuminate it with touches of romantic colour that Debussy intended. The playing is, of course, assured, but a little too unsentimental for my tastes in this work. I think this is especially noticeable in *Clair de Lune*.

However, if you want this work in a reasonable format, this is really your best buy.

The recently released Firkunsky recording on Vox gives us this work on one side of a twelve-inch L.P., which is not generous. The recording is good.

—P.F.N.

Religions—Primitives. Shinto, the Monistic Religions—the Unknown One, Taoism, Confucianism, Hinduism, Buddhism, the Monotheistic Religions—the Known God, Hebrew Religion, Zoroastrianism, Islam, Christianity and Religion as Decision.

One of the effective features of his book is the inclusion of a map and a chronological table, quite simply presented, but so often forgotten in such books, and essential to a worthwhile appreciation of the subject.

This book certainly deserves to be put on the prescribed reading lists of the preliminary years in theological colleges: it is clearly written and forcefully presented.

Two things only struck your reviewer as being a little odd—the first perhaps due to his conservatism, in that the use of the spelling "sovranty" for sovereignty surprised him, and the second the appeal addressed to the "lapsed" reader that he should get back to the Church of his community, for all religion is a good thing, as this book shows, and, therefore, your religion must be a good thing, too.

But neither of these points is in any way central to the consideration of the book, and no part of the author's presentation really depends on the acceptance of the reasoning in the second case cited—which is why its inclusion disturbed.

—M.M.T.

ACUTE VIEWS ON THE IMPACT THAT RELIGION MAKES ON ITS ADHERENTS

RELIGIONS. D. W. Gundry. Macmillan. Pp. 189. 26s. 6d.

THE Reverend D. W. Gundry, who is Dean of the Faculty of Theology and Warden of Reichel Hall, in the University College of North Wales, has written this deeply interesting book because of his conviction that as a global outlook has arisen in many spheres of human activity,

so it is just a matter of time before the global—as opposed to ecumenical—outlook captures more and more attention in religion.

Whether or not this is true, it is certainly true that this is an absorbing book; the theologian will find it most interesting to read the judgement of a "comparative theologian" on the activities of the more dogmatic theologian's efforts to make theology relevant to the present situation of Christendom, with its ecumenical movement striving to make good the "fissiparous tendency" of Protestantism, and the Roman-Papal tendency to define and confine the faith against any inroads of any form of liberalisation.

These views of the author are singularly acute; it is valuable, indeed, to have one whose study is mainly the impact that religions have made on their various adherents, and who is thus practised in judging movements and reformations, to give a preliminary, even though some may say subjective, assessment of the movements of thought and policy within Christendom.

But equally fascinating is his assessment of the non-Christian religions which still are of relevance within the twentieth century. Mr Gundry's chapter heads will serve to enlighten his approach.

They are: the Origins of Religion, the Religious Quest of the Ancient World, the Undeveloped

WHERE YOU ARE TOO OLD AT SIX

By MONICA MOYES

Beside the market square in Kettering, Northamptonshire, stands the Parish Church dedicated to S. Peter and S. Paul. It holds a central position in the town and is still the centre of its life.

Thursday afternoon is a very important time in the Church's programme, for it is Tiny Tots' afternoon, and, at 2.30 p.m., small children up to the age of 5 years gather with their mothers in the main body of the church for their own special service.

There are children in prams, some too young to understand, but still too young to stay at home, others just able to walk, others more interested in running, but all eager to hear what their rector has to say.

This service started as an experiment in one of the chapels—to-day the centre of the church is packed with small, eager faces and unperturbed mothers. For who can stop a small baby from voicing his opinion in a rather piercing cry or prevent a two-year-old from greeting his friend across the aisle.

The mothers have learnt that

this happy atmosphere is not to be frowned upon, and they enjoy the service as much as their children.

There are, of course, occasions when a child of eighteen months or so decides to investigate the interesting candles in the sanctuary, and then the mother has to collect him very smartly and return him to his position in the body of the church.

SINGING

The rector is, indeed, a remarkable man. He is never flustered and just raises his voice if necessary, patiently guiding his young flock through the two minutes of prayer and praise.

The service begins with a hymn—perhaps "Praise Him," or "Praise Him," or "Praise Him," chosen from the service book.

The rector, with a few chancel steps, anyone would like there and so lead the

In a remarkably short time, twenty or thirty are standing round him singing for all they are worth.

The tiny ones perhaps stand out in the aisle or remain in their places, but they all sing.

On one occasion they had the story of the "Lost Coin." Action is always part of the service, and, as the rector told this story, he searched everywhere for the coin—under the prayer desk, down the aisle and on the steps.

He then lit a candle, that he could do it more thoroughly.

This, too, proved fruitless, so he swept the chancel with a very ordinary broom. Success at last!

The children, who were watching his every movement and taking in every word he said, were obviously delighted when the lost coin joined the others in the bag.

This is not wasted effort, for on the following Sunday, when this story was read as the Gospel for the day, one three-year-old looked up at her Auntie with a beaming smile, as much as to say, "That's the story we heard last Thursday."

MOVEMENT

The Bishop of Peterborough attended "Tiny Tots" on one occasion. This was evidently a most interesting event, for one small boy of two never left his side during the whole service.

The parish church has adopted the duplex system of weekly envelopes, and the Tiny Tots have their own envelopes, and an interesting red letterbox in which to put them.

During the singing of the third hymn, "Hear the Pennies Dropping," a small child acts as postman, and another, who stands on the chancel steps, holds a very large collection plate ready to receive the envelopes and any other pennies the children wish to give.

There is plenty of coming and going, but it is the movement which keeps the children interested, and they are ready to kneel down quietly at the end of the service to say the Lord's Prayer and listen while the rector gives the blessing.

When first attending a Tiny Tots' service, such as they have in Kettering, it does appear to be a noisy twenty minutes, but soon you find yourself joining in the service with added enthusiasm, for these small children, who look forward to their service each Thursday afternoon with eager expectation, put their whole heart into their prayers and praises.

The Youth Page

TALKS WITH TEENAGERS

UNIVERSAL TRIUMPH

Of all the clauses in the Apostles Creed, possibly the most puzzling to the young Christians is that which says, "He descended into hell."

Yet this is the clause which speaks of the universal triumph of Christ—the astounding victory which He won over death—and assures us that there is no place in all the universe where we are beyond His love and care.

It was not until the middle of the seventh century (650 A.D.) that this clause won general acceptance, and was added to the Creed, although it had been included in the Creed of Aquileia in 381.

And, still, this is the clause which, in the Creed, is the most difficult to understand.

POINDED

of the Church in the last times, however, was incorporated into the Creed. We find this doctrine proclaimed.

For example, Justin Martyr, who lived about the middle of the second century, saying, "Those who hold that when men die their souls are at once taken to Heaven are not to be accounted Christians," and Irenaeus, who died a little later (about A.D. 180), declared, "Souls depart at death to a place appointed by God, and there they abide until the resurrection."

In the next century, Origen, a Bishop of North Africa (A.D. 230), said, "We of the Church assert that our Lord's Soul, strip of His body, held converse in Hades with other souls, that He might there convert those capable of instruction."

Of course, the Scriptural basis of this teaching is 1 Peter 3:18-20, and 1 Peter 4:6.

These are not easy passages to understand, and many have tried to find some other explanation of them than the straight-forward meaning which the Church has always given to them.

But, keeping in mind what had already been said, we can see that here Peter declares that between His death and resurrection our Blessed Lord went to the place of departed spirits and preached the Gospel there.

During His life on earth, He was subject to the limitations of a human body, but Peter says that "being put to death in the flesh" He was raised to life in the Spirit, and that in the Spirit "He went and preached unto the spirits in prison."

REality

Far from being an outworn and unnecessary doctrine, this clause of the Creed proclaims a great and valuable truth.

It declares that Jesus really and truly died—that His crucifixion was no mystery of a God seeming to die, but that whatever death means for us, it meant for Him.

It declares, also, the reality of life after death, and this is something which has been widely challenged in this modern world.

For Jesus, death was not the end, nor was His work limited to this world only; His message of grace, His Gospel of salvation, has been proclaimed in every part of His universe, even in the world of the departed spirits.

As Justin Martyr said centuries ago, "The Lord, the Holy God of Israel, remembered His dead, those sleeping in the earth, and came down to tell them the good news of salvation."

When we say in the Creed, "He descended into hell," we declare our belief that there is no place in all the universe where Jesus is not supreme; we cannot ever get beyond His gracious love and care.

LANDFALL

All of us love adventure, even though most of us may have to enjoy it at second-hand, so to speak, through the medium of books and pictures.

Among the most thrilling pages of our history books are those which tell of the discovery of distant lands, often by inadequately equipped explorers, who, like Abraham, went out "not knowing whither they went."

The discovery of Canada four centuries previously by the St. Malo fisherman, Jacques Cartier, is depicted on a stamp issued by Canada in 1934.

It shows the intrepid explorer, with members of his crew, standing by the river, looking at the hills as he sailed down the river.

When he landed in the harbour of Gaspé, Cartier took possession of the land in the name of France and Christ.

Landfall is always important. Having braved the perils of the deep, having sailed through storm and calm, the traveller, as he sights the land to which he is voyaging, feels not only a sense of relief that the journey is almost over, but also a tingling excitement at the prospect of new experiences awaiting him.

DISCOVERY

Often our life is pictured as a voyage of discovery.

Like many a voyager of old, we, too, set out not knowing quite where the tides and currents, the winds and storms, will bring us.

But at the end of the voyage there is the landfall, when, having crossed the sea of this earthly life, we come in sight of the distant shore.

If we have journeyed with Christ as our Pilot, what a thrill it will be to gain sight of "the land that is fairer than day!"

"Oh, think! To step on shore, And that shore Heaven! To take hold of a Hand, And that God's Hand! To breathe a new air, And find it celestial air! To feel invigorated, And know it immortality! Oh, think! To pass from the storm and the tempest To one unbroken calm! To wake up And find it Glory!"

—H.E.S.D.

THE HARVEST

We shape ourselves the joy or fear Of which the coming life is made, And fill our future atmosphere With sunshine or with shade. The tissue of the life to be We weave in colours all our own, And in the field of destiny We reap what we have sown.

NO FUNDS

If you draw a cheque on a bank without first making a deposit, it will be returned marked "No funds."

It is the same with life. You cannot take more out of it than you put in.

LIFE IN THEE

O GOD, THE LIVING GOD, Who hast put Thine own eternity in our hearts, and hast made us to hunger and thirst after Thee; Satisfy, we pray Thee, the instincts which Thou hast implanted in us, that we may find Thee in life, and life in Thee: Through Jesus Christ our Lord. Amen.

(Author Unknown)

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THE SMALL WOMAN

By ALAN BURGESS

The story so far . . .

As Gladys Aylward lay in a mission hospital at Sian she recalled her experiences during the Japanese invasion of China.

In 1938 the Japanese sacked Yangcheng, the city where she had worked for many years and had earned the name Ai-weh-deh, the virtuous one.

When Gladys was working at Tschchow she fell in love with Linnan, a member of Chiang Kai-shek's Intelligence Service, and helped the Chinese Nationalists by reporting movements of Japanese troops to him.

On receiving word that the Chinese were going to evacuate Tschchow and that the Japanese had placed a price on her head, she was at a loss what to do. Opening her Bible at random she read: "Flee ye into the mountains."

Now read on . . .

IF she wanted a sign, was this not it? *Flee ye, flee ye!* Yes, she knew now that she must leave at first light. She went to her little box in the corner and began to pull out all her papers and letters. They must be burnt before she left. The sun was up when she went down into the compound, carrying her Bible and the small leaflet. One of the Chinese elders, a good Christian she had known for many years, was already taking a stroll in the sunlight. On impulse she held out the small square of paper to him. He took it, looked at it reflectively for a few moments, then lifted his eyes to her. His expression was grave.

"You should be out!" he said. "You should be away from here!"

"I'm going now," she replied. "I'm on my way to ask the gate-man to get my mule ready."

As she crossed the wide compound to the front gate, she could feel the warmth of the sun on her back. Mao, the gate-man, was peering through the small spy-hole in the door when she reached him.

"Mao," she said, "I'm leaving at once. Will you get my mule ready, please?"

"You must look outside the door," he said. "It would be dangerous to leave now."

GLADYS stepped past him. She put her eye to the small hole and saw a party of Japanese soldiers marching through the city gate.

She turned and began to walk across the compound, and as she walked a sense of panic—like the noise of a train approaching and increasing speed—began to roar inside her. Her feet moved more quickly, she broke into a trot, then abruptly she was running as fast as she could. The back gate was her objective, the back gate through which they carried out the dead.

She ran for the back door. It was open, and she ran through. Outside lay the Strangers' Burying Ground, an open stretch of ground dotted with the humps of burial-mounds. Beyond was the shallow grass-grown moat which encircled the city, and away to the right stretched a large field of green wheat, not fully grown, but tall enough to hide her. She also knew immediately that she had made one bad error of judgement. Although the front gate was closer to the city entrance, the route of escape from the back gate was overlooked by anyone advancing along the road for a much longer distance. Along the road, behind the detachment of soldiers she had seen proceeding into the city, were other companies marching at regulated intervals. She had

raced right into their vision. The nearest body of troops was no more than a hundred yards away. But she could not stop herself now; she was committed to flight, and this knowledge only increased her speed.

As she raced through the graveyard, she heard the soldiers shouting behind her; then she was conscious of the crack of rifles, the bee-whine of bullets as bullets glanced off the rocks around her. There was a pain in her chest, sweat in her eyes, but the edge of the moat was only a few yards away. Almost on the brink, a fist punched her in the back. Instead of running, she was suddenly flat on her face, with the dust and grit in her mouth. She felt no pain. She knew a bullet had hit her somewhere. "I'm dying," she thought. "So this is dying?" Then she became aware of a burning sensation across her shoulder-blades, and realised that she was not dying at all, but soon might be, for bullets were still kicking up fountains of dust, and ricocheting from rocks all around her. She reached up and tore open the cloth fastenings down the front of her heavily padded coat. Her Bible had fallen with her; she could feel it pressing into her stomach beneath her. She wriggled out of her coat; then, using the Bible as a sledge, she wormed her way forward, pushing with her toes and tearing at the earth with her hands. Panting, she reached the shallow moat and tumbled into it. Doubled up, she scuttled along the moat until she could see the corn growing above her head. Carefully parting it, she burrowed among the pliable stalks, edging backwards so that she could lift up the slender stems and leave no tell-tale route of crushed wheat behind her.

IN the middle of the field she felt fairly safe. It was quite peaceful. She closed her eyes. She was surprised when she woke several hours later to find the sun high in the sky, and realised that she had fallen asleep. She felt much better. She was frightened no longer. When darkness fell, she knew the Japanese would lock themselves inside the city. Therefore, she had to wait until the sun set before she could make a break for the mountains. She tunneled through the corn to the farther edge of the field. As soon as the shadows were deep enough to give her shelter she slipped out of the wheat. Not a soul moved in any direction as she hurried across the undulating fields towards the mountains.

It took her two days to reach the Inn of Eight Happinesses, and when she arrived she knew what she was going to do. She must go! She must leave this part of Shansi altogether. She would take the children—all of them—across the mountains to Sian and find refuge there.

The children were overjoyed to see her. They crowded around in the courtyard, laughing and chattering. The two Mission workers who had looked after them told her that they begged grain from the Mandarin and all were well and fed. Gladys gathered them around her, a sea of brown, smiling, almond-eyed, dirty children, who knew her as their real, true and God-given mother.

"AI-WEH-DEH!" they clamoured. "Ah-weh-deh" has come to look after us.

"To-night," she said, "I want you all to go to bed early. To-morrow we're going for a long walk across the mountains. A long, long walk!"

There was a burst of spontaneous cheering. A long walk to anywhere was an adventure.

They disappeared into every hole and corner of the building and, as Gladys looked up sadly at the broken roof and the sag-

ging balcony, she reflected that it was, indeed, almost all holes and corners. She sighed to herself and walked to the gate. Every house in the little street which led to the inn was badly damaged. As she walked through the East Gate and along the main street she felt a sense of overwhelming sadness for the derelict city. Now there was only one guard at the door of the Mandarin's small chamber. He recognised Gladys, grinned at her, pushed open the Mandarin's door and yelled: "It is she!"

"Ai-weh-deh," he said gently, "it is good to see you!"

"It is good to see you also," she replied.

SHE looked at him carefully. He was older. Scholarship had not mined those deep lines round his eyes and mouth. Like her, like all the Chinese people in southern Shansi, he had lived the past few years in an agony of doubt and fear. When the enemy came he had fled the city. When they left his city, he returned to its ruins. His life was in perpetual danger. But he smiled at her and was anxious to help her. He listened gravely to her decision to try to reach Sian across the mountains with the children.

"I have heard that the Japanese armies have reached the Yellow River. You will have to cross their territory. It will be very dangerous."

"We shall stay away from all the known trails," she said. "We shall follow paths that the Japanese will never find."

"With a 'bei' of children?"

In Chinese numerology a "bei" was a hundred.

"With a 'bei' of children," she said firmly. "I dare not leave one behind."

"That is true," he said sadly. He paused for a second. "You have money, food for the journey?"

"Neither,"

He smiled, then chuckled aloud. "You have a faculty for facing the formidable, Ai-weh-deh, with a certitude and calm which I have envied ever since you came to Yangcheng."

"I've said it to you many times: 'God will provide.' Now you believe that, too?"

"On this occasion, at least, let the Mandarin of Yangcheng act as His agent. I can provide you with two *dhan* of millet, and two men to carry them for the first part of your journey. It will take you several weeks to reach Sian by the route you will have to travel—you understand that?"

"I know. I'm leaving at dawn to-morrow morning."

"May God help you," he said. "May the good fortune you deserve be yours."

THEY bowed low to each other; they were old friends saying farewell.

She went back to the inn. The children were stacked in rows on the *kangs* once used by the muleteers. From the broken balcony she looked up at the star-filled sky and the familiar mountains. She knew in her heart that she was leaving Yangcheng, if not for ever, then for a very long time. Her mind swept back to that day she had first arrived, cheerfully ignorant of all that lay before her. So much work and toil, and yet so much happiness, had been compressed into those full and useful years.

At sun-up the young children were up and shouting, running round the courtyard, throwing their bundles of bedding at each other, playing "Tag" and generally behaving in the normal way of young children all over the world. The two coolies from the Mandarin, carrying their shoulder-poles, a basket of millet suspended at either end, arrived at the front gate. Gladys said good-bye to the two Mission

workers, to several other friends collected there; and, after one last look round the broken inn, they were on their way, the children scampering ahead, dodging back through the gates of the city, shouting loudly that they could walk for ever and ever.

They followed the main trail southwards for several miles.

They stopped by a stream to boil millet in the iron pot which Gladys carried; she heaped the steaming grain into the basins as each child came up in turn for its helping. Soon she had four small ones hanging on to her coat, protesting that they were tired, and could they all go back to Yangcheng now? Gladys took it in turns with the older boys to carry them. She felt a little tired herself.

It was getting dark when they came to a mountain village she knew, and where she thought they might find shelter for the night. Not, she thought, that any householders would be particularly anxious to house a hundred noisy, dirty children. Help came from an unexpected quarter. An old Buddhist priest, in his bright saffron robes, stood on the steps of his temple as the Pied Piper of Yangcheng and her brood straggled past.

"Where are you going?" he called to Gladys.

"We are refugees on the way to Sian," she said.

"But what are you going to do with all these children, woman?" He sounded most disapproving.

"I'm looking for a place for us to sleep to-night."

"Then you can stay in the temple," he said abruptly. "All my brother priests are away. There is plenty of room. Tell them to come in. It will be warmer than the mountain-side."

THE children needed no prompting. This was something like an adventure! They crowded round the iron pot when Gladys had finished cooking the millet, and when they had eaten, they curled up on their bedding and went fast asleep.

They were far from any village when the next night caught them, and they huddled together in the shelter of a semi-circle of rocks out of the wind. In the night there was a heavy mist and the children crept under their wet quilts, and next day they steamed and dried out when the sun rose. That afternoon they met a man on a mule travelling in the same direction as themselves. If they would come to his village, he said, he would be glad to find them shelter for the night. She accepted his offer gratefully. In his courtyard the children spread themselves out and scooped cooked millet out of their bowls until their bellies were full, then drank cupful after cupful of hot twig tea. They still thought it was all a wonderful adventure.

"How many days will it take us to reach the Yellow River, Ai-weh-deh?" asked Sualan diffidently.

"We're going right through the mountains. About twelve, I'd say."

"And we shan't see a single Japanese soldier the whole way?" asked Ninepence.

"I hope not," she answered.

The next two nights were spent in the open. Two of the older boys, Teh and Liang, had had obtained a pot of white-wash from a village along the way, and they went on ahead daubing a splash of white on to the rocks to mark the trail across the mountains. Sometimes they would write a text across a rock: "This is the way. Walk ye in it!" or "Fear ye not, little flock!" This was new country to Gladys, but she knew they were heading south by the direction of the sun. They were thirsty practically all the time, for the sun was hot and wells were only to be found in the villages.

(To be continued)

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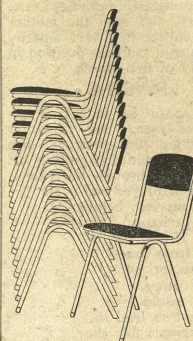
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UNMARRIED CLERGY WORK IN URBAN PARISHES

THE sonorous, anonymous prose of the preface to *Crockford's Clerical Directory* is one of the surest vanes to the way the wind is blowing through the Church of England. This year's preface tucked away a brief and not over explicit reference which provoked curiosity.

It stated that there was in existence a "society or company of the clergy" who live and work together in order to give their full-time devotion to urban areas of England, some of which, the preface observed, have increasingly the character of a mission field. They cannot, it added, be adequately tackled by any one man, "however excellent his wife."

The reference is to the Company of Mission Priests, an association of unmarried clergy for parish work and communal living. It was founded by the then Superior of the Cowley Fathers at Westminster in 1940. It was then felt that after the war the Church would be short of both men and money. In its simplest and most material aspect the company was a device by which parishes could be served by three priests for the stipend of two. But it was also intended from the beginning to fulfil a vocation to the unmarried life for priests who did not wish to take monastic vows.

THE war held back the work in several ways, and post-war problems were not quite those which were expected. But now the company is well established. It has an annual chapter meeting, its council, and the Archbishop of York as its episcopal visitor and staunch supporter. There are no more than some three dozen members, but they run houses in at least four North Country industrial cities, as well as one in Nyasaland.

Each of these houses is independent; essentially it is a clergy house, and its work is the work of a parish. But it is not an ordinary clergy house. Each member makes an undertaking—not a vow—that he will remain unmarried at least for a term of ten years and will give six months' warning before "entering into matrimonial commitments." Members of the house live in

common, sharing all their expenses, and receive £1 a week as pocket money. They pray regularly together, and they share parish work. This means that the parish can have more priests than would be possible if a stipend had to support a wife and children and prepare for their future security.

Your Correspondent visited one of the parishes run by the company of Mission Priests. It was in what had been one of the worst depressed areas of the thirties; a big Victorian church towered over drab rows of houses and looked through the rain over shipyards and collieries. A married incumbent, with a single curate if he were lucky, would have the utmost difficulty in serving more than the faithful minority among his 10,000 parishioners.

The company have made it possible for this parish to have four—soon to be five—clergy.

This article, which originally appeared in "The Times," is republished here by kind permission of that newspaper and of Australian Associated Press.

who are just in the middle of the second round of personal visits to every house in the parish that they have made in five years. And the atmosphere of quiet dynamism of a team of devoted men working together is something indeed that few married men could match, "however excellent their wives."

This guarded phrase in *Crockford* is the key to one of the most important aspects of the company's work. Without at all wishing to criticise the marriage of clergy in itself, they do feel that it is time the present trend was counteracted whereby the overwhelming majority of the clergy are married. This is a delicate question, and one on which the company is not bigoted; but they feel it important to bear witness to the principle of the 39 Articles which recommends priests to marry, not as a rule, but "as they shall deem the same to serve better to godliness."

The house I visited—not austere but energetic—is a most effective unit for parish work. It and its fellows are admirable for training young clergy. The communal life has a value which is especially great for the young priest who would otherwise be stranded in strange, even hostile, "digs." The company's great problem at the moment is a shortage of senior members—recruitment among the young is no problem. Time should remedy this and see a remarkable extension of the company and its ideas.

SERVICES TO MARK 11th ANNIVERSARY

Holy Communion in accordance with the Liturgy of the Church of South India will be celebrated at noon in the Church of S. Mary, Woolnoth, London, on September 26, to mark the eleventh anniversary of the C.S.I.

THE COLOUR PROBLEM AND THE CHURCH

By NEVILLE LANGFORD-SMITH

This is the second of a series of four articles by the Archdeacon of Nairobi on the colour question in Africa. The third article will appear next week.

THE second policy, I have noted, is that of assimilation.

By this, I mean a belief in the fundamental equality of man and of human rights that accepts as normal and right complete social integration without regard to race or colour. This necessarily means universal franchise and a common roll; it also means complete social freedom and intermarriage.

A qualifying factor is, however, generally recognised by informed opinion: nowhere in human society is the child admitted to full rights of citizenship until he comes of age, and it has generally been found necessary to impose certain standards before adult status is recognised.

In Britain and Australia, there is the legal requirement of 21 years of age; in some African societies it was customary to require of a man proof of ability to build a house; in others, full adult status came only after marriage and fatherhood; and so on.

Behind all such arbitrary requirements lies clear recognition of the need of a measure of experience, knowledge and discretion, and this both for the sake of society as a whole, and for the sake of the individual initiate.

Now, there is an obvious parallel here with the state of those who, emerging from simple societies into all the complexities of modern technical culture, are as children in their lack of knowledge and experience of these ways of life. It is surely as unfair to expect such a man to exercise responsible judgement in matters of which he has no experience, as it is to expect an immature and untrained child to have responsible control of a motor-car.

There is, therefore, a strong case, and I believe, a Christian one, for a period of trusteeship; and this is generally accepted British policy with dependent peoples.

The danger lies in any attempt to prolong "trusteeship" unnecessarily, in such a way as to imply permanent subjection.

HAVING said that, there still remains the question of the rightness, from the Christian point of view, of complete assimilation into one society of peoples of different ethnic origins: or, to put it more graphically, is the multi-coloured state to become all khaki-coloured?

This policy has been followed to a lesser or greater extent in French and Portuguese dependencies in Africa, and in the former Netherlands East Indies. There are many who think it is right; there are also those who think it is inevitable.

What, then, is to be our attitude to this? We must, I think, respect those who, from altruistic motives, advocate this policy, even perhaps to the extent of contracting mixed marriages. But if our Christian criterion is the command to love God, and in that love to love our neighbour as ourselves, this surely requires of us that we desire for each other the highest possible fulfilment of the purpose of God.

Thus, we must recognise the sovereignty of the individual as a person, and of that personality, of that sovereignty which we seek to preserve inviolate, "race" and "colour" are assuredly a part. You cannot level out these things without damage and loss.

An African friend of mine tells the story of a morning when, standing on the steps of S. Paul's Cathedral, in London, after the service, a little English girl pointed at him, fascinated, and exclaimed: "Look, Mummy, this man is black!"

"Hush, dear," said the embarrassed mother.

But the insistence of childhood could not be denied. "Mummy, will it wash off?"

My friend smiled at the small

questioner, and said: "It won't wash off, my dear; it is my colour; and it is very precious to me, for God gave it to me."

There is much food for thought in that profound answer. Do we really accept in ourselves and in others, God's distinctive attributes and gifts, and are we thankful for them?

Why should colour be a thing of shame? Moreover, colour is but one of the many distinctive qualities of the human personality; there are others, deeper and of greater import, of the mind and spirit.

If we desire the fulfilment of God's purpose, then, I believe, we must recognise, honour and strive to preserve these, to the glory of God, and the enrichment of life and experience.

Assimilation, then, at least in the more obvious meaning of the term, is not necessarily the Christian answer. Indeed, when stripped of expediency and humanistic idealism, it is seen to be not Christian at all.

HERE I venture to digress, in order to enlarge a little on a question that is in the background of almost all thinking on this subject of race and colour—intermarriage.

I would like, first, to make two observations.

The first is that marriage is a contract; much—indeed, most—of what is called intermarriage is not that at all, it is simply promiscuity. The million and a quarter "Cape Coloured" in South Africa have not come from intermarriage, but from promiscuous exploitation of African womanhood by early settlers. How much, we may wonder, in passing—does the fear that is there to-day derive from a deep sense of failure and guilt because of this heritage?

The second observation is this: that, in my experience of 26 years in East Africa, I have never been approached by any Christian couple of mixed ethnic origin desiring marriage, and the same is, I think, true of most, if not all, of my colleagues.

In East Africa there is no law against such marriages; the question simply does not arise, and the few cases that I know of concern Africans who have gone overseas, or there are other abnormal circumstances. It may be, of course, that, with increased social contact, this situation will change; but I doubt it.

THERE is, I suppose, no basic Christian argument against mixed marriages, though there may perhaps be biological reasons against the mixture of certain groups; and, if so, the Christian must take these into account. But I believe that, generally speaking, neither side wants them, and that alone is a weighty argument.

I have already indicated what I consider to be the basic Christian attitude—that we seek the highest development of each personality.

In horticulture, every gardener knows that the full richness and glory of his flowers will only come as he preserves the integrity and the distinctive quality of each strain. I believe that God is a wonderful gardener, and that He glories in a riot of colour in His garden, and that we, His creatures, should praise and bless Him for it.

We have then dismissed separation and assimilation, and we still seek an answer. I believe it lies in the policy which I have called "partnership."

We have already seen the danger that "trusteeship" might be prolonged into permanent subjection, and we must recognise that a similar danger lies in the concept of partnership: the African, for instance, might be given grudging acceptance as a partner, but relegated to a permanently

subordinate position. It is, however, something, at least, to recognise him as a partner at all—as is the avowed policy of the British Government in Capricorn Africa.

As things stand to-day, the partner is very junior, indeed, in Southern Rhodesia; he has considerably fuller recognition in Kenya, but is junior still.

The declared policy of the Government is, however, that, as he emerges from his apprenticeship, he shall become a full partner, though the practical implications of this have still to be hammered out.

THIS is, of course, contested both by the white settler, who is fearful of his rights and seeks to retain his privileged seniority, and by the African nationalist who, with Ghana in view, seeks a similarly dominant position for himself. It is much too early to foresee how the situation will develop, but this is, at least, a notable advance on other policies, and a courageous attempt to find a constructive answer.

The Christian, no doubt, will need to exercise a constant vigilance, and to point out that all these things come under the sovereignty and the judgement of God. He will need to see that tension is not unduly prolonged without protest, and that full adult rights are conceded at the appropriate time.

That is no easy task, for we face here a basic tension of the human family; it is, however, something with which he is not unfamiliar, for the Church in Africa has followed this same way of partnership.

The tensions will surely be resolved if only there is, on both sides, recognition of the fact of family relationship under the Fatherhood of God. For family means belonging, and belonging makes a satisfying and creative answer possible, for it demonstrates that we are members one of another, and must bear each other's burdens.

If you were to ask me to give one word that indicates the practical meaning of partnership, I think I would say "respect." If we really have that, and, if it is mutual, then there is hope. And I believe that respect is included in the meaning of the commandment to love one another.

No one will be so fanciful as to think that all, or even a majority of the peoples concerned, will become Christian, or will accept the Christian way. But I believe that in this question of such urgent importance for mankind to-day the Church is called to hold up the light that shows the way.

If there are enough committed men and women who are prepared to accept the New Testament as their text-book in these matters—they need not be many if they are truly committed—then the situation is not without hope.

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WORLD CONVENTION ON CHRISTIAN EDUCATION IN JAPAN

By THE REVEREND N. C. BATHGATE

THE meeting of the World Institute on Christian Education was held this year from July 19 to August 1 in Nishinomiya, Japan, where some 300 delegates from 60 countries discussed Christian education in a world of rapid and bewildering change.

Often it was asked why Japan was chosen for the World Institute and the convention that followed in Tokyo. It was chosen so that delegates could share in the celebrations of the centenary of Protestant Christianity in Japan, which is being observed during 1958-59. Also because Japan is a country which is an interesting mixture of the cultures and customs of East and West, and, therefore, a natural place for a world meeting.

But a deeper reason stems from the vast revolutionary changes which have taken place in the world in the period following World War II. Half the people on this earth live under a completely different constitution from the one they knew in 1945, and most of these people live in Asia. More than 600 million in China alone have come under Communist rule, and as many more in India, Pakistan, Burma, Ceylon, Malaya, Indonesia and the Philippines have passed from foreign rule into complete freedom and independence.

These are people with a different outlook, and the work of Christian education must be planned anew to meet these changes in them and in their situations.

Dr. Michio Kozaki, president of the National Council of Christian Churches, and concurrently director of the institute, opened the thirteen-day session.

"Now in this institute we are to seek help and guidance from God and to learn more effective ways of being used by God in Christian education, so that boys and girls, men and women, may find an abiding and permanent experience of the love of God as revealed in Jesus Christ, who is the Way, the Truth and the Life," he said.

Dr. Paul H. Vieth, Professor of Christian Education in Yale University, and dean of the institute, responded on behalf of the foreign delegates, and stated that the Christian training of children and youth had always been a matter of urgency to Christian leaders.

THE institute, in its plenary sessions, heard addresses from Dr. Christian Balta, of Ghana, on the subject, "Christian Education Faces a World of Rapid and Bewildering Social Change."

Dr. Enrique C. Sobrepnena, of the Philippines, spoke of "Christian Discipleship—a Call to Mature Manhood"; Dr. Marshall Denny, of the U.S.A., talked on Christian education in the light of new interest in the Bible. Following these sessions, the institute went into its various commissions.

The major themes of the Youth Commission were:

1. The implication of rapid and bewildering social change for an effective programme of Christian education of youth.

2. The Bible made relevant to youth.

3. Theology and youth.

4. Organisation and programmes of Christian education for youth.

5. Leadership and curriculum.

The commission felt that today young people, who account for more than half the population in many countries, wanted to escape from the pressure of "authority" of parents, schools, laws and the State.

Christianity should become a driving force in awakening youth to the liberty of the Christian Gospel. They pledged that they would strive to present Christianity in a more dynamic and convincing way, that youth may grasp the meaning of life through Christianity.

Since youth problems are so closely inter-related, the delegates felt that the best way of solving them was through an interchange of information.

A FEW days after the Institute closed in Nishinomiya, the 14th World Convention on Christian Education opened, with an inspiring ceremony in the Tokyo Sports Arena, in the presence of 5,000 delegates from almost 70 countries.

The Japanese Prime Minister, Nobusuke Kishi, delivered a short address in English and Japanese. He said, "Japan is not a Christian country in that those professing Christianity constitute a rather small minority of its vast population. But the fact is beyond dispute that Japanese Christians—humble followers as well as outstanding leaders of the faith—have made signal contributions to the social progress and spiritual uplift of the nation."

C.E.B.S. HAS PLANS TO DOUBLE ITS MEMBERSHIP

FROM A CORRESPONDENT

Newcastle, September 19
The Church of England Boys' Society held a dinner in honour of the national chairman of the society, the Reverend N. G. Molloy, in the Shortland Room, Newcastle, on September 16.

The Dean of Newcastle, the Very Reverend W. A. Hardie, presided.

About 150 people were present, including the Bishop of Newcastle, the Right Reverend F. de Witt Battay, and Mrs. Battay; the Lady Mayoress, Mrs. D. G. McDougal; the warden of S. John's, Morpeth, the Right Reverend C. E. Storrs, and Mrs. Storrs; and many clergy and parochial representatives.

Mr. Molloy spoke of the work done by the society among boys, and of the incentive it gave to its members to enter Holy Orders and to offer themselves as missionaries.

He said it was one way of influencing boys when they left Sunday school.

COLOUR PREJUDICE SHOCKS CHURCHES

ANGLICAN NEWS SERVICE

London, September 22
The executive committee of the British Council of Churches, after a meeting on September 18, said that the Churches could not consent to limitation of immigration on the ground of colour.

They were "shocked by the evidence of colour prejudice," which was one of the causes of the recent racial riots in Great Britain.

They called on Christians to work for the "eradication of attitudes based on fear, self-interest, suspicion or ignorance."

wielding a powerful moral influence out of all proportions to their numbers, through their exemplary conduct, their piety, their spirit of service and helpfulness."

After his address, representative delegates marched up to the platform in costumes of their respective countries in a colourful pageant, symbolising their oneness in Christ.

Next day the delegates began working on their commissions at Aoyama Gakuin University. The delegates had a busy schedule as they shared information, plans and materials on every aspect of Christian education.

One of the highlights of the convention was an address by Bishop Otto Dibelius, of Germany, on "Totalitarian Youth Training—a Challenge to the Church."

He warned against the growing threat of totalitarianism—"the very desires of men can now be influenced by the State. The direction of man's will, his opinions and his attitudes are now subject to the State. It is the essence of the totalitarian State to concentrate in its hands all the physical and spiritual powers of the State and Church," he said.

A Youth Service of Witness, held at the arena, included a dramatic presentation, "The Uncertainties of Life and the Certainties of Faith."

The convention came to an end with a great closing ceremony. Messages of farewell were exchanged and the delegates prepared for their homeward journey, taking with them inspiration and happy memories. So came the parting or, as the Japanese would say, "Sayonara"—"if it must be so."



The opening ceremony of the fourteenth World Convention on Christian Education in the Tokyo Sports Arena.

STANDARDS OF LITERATURE

BOARD OF REVIEW ISSUES REPORT

FROM A CORRESPONDENT

Brisbane, September 12
The Literature Board of Review in Queensland has published its fourth annual report of operations under "The Objectionable Literature Act of 1954."

The report covers the period from July 1, 1957, to June 30, 1958.

The active work of the board is not confined to meetings. Members spend much time reading publications for report and discussion at meetings.

The report says that distributors of the literature with which they are concerned have been, on the whole, co-operative, and that Mr. Peter Jones, of the staff of the Department of Justice, has earned the thanks of the board for his efficient and ready co-operation in performing secretarial duties and keeping records.

The total number of publications prohibited since the Act came into force is eighty. The board has continued to restrict its activities to publications which may be called "mass media."

It recognises that the type of publication to be dealt with is that in which prohibition is in the interests of the community generally.

Its function is to safeguard the general moral standards of the community in so far as they may be adversely affected by publications distributed in Queensland.

NEW ARCHDEACON OF MAIDSTONE

ANGLICAN NEWS SERVICE

London, September 18
The Vicar of St. Mary Magdalene, Addiscombe, in the Diocese of Canterbury, Canon Gordon Strutt, has been appointed Archdeacon of Maidstone and Canon Residentiary of Canterbury Cathedral.

He will succeed the Venerable Julian Bickersteth, who will retire on October 1.

Archdeacon Bickersteth has for many years been a valuable link between the Church of England and the Church in Australia, where he has held important scholastic appointments and with which he has always kept in touch.

COWELL'S PLANS FOR JUBILEE

FROM A CORRESPONDENT

Adelaide, September 20
St. Hugh's Church, Cowell, will celebrate the golden jubilee of the setting of the foundation stone on October 10.

Guest preachers will be the organising missionary for the Bush Church Aid Society, Canon T. E. Jones, M.B.E., and the Rector of Edwardstown, the Reverend D. A. R. Pugh.

The foundation stone was set by the late Mr. J. Cleave on October 10, 1908.

Renovations to be completed for the jubilee include a new roof, a sanctuary carpet and a new cyclone wire fence. The church is also to be painted inside and out.

Three-hundred people are expected at the anniversary dinner which will be held in the Cowell Institute after the morning service.

PLANS FOR RETURN OF ARCHBISHOP

FROM OUR OWN CORRESPONDENT

Perth, September 23

The Archbishop of Perth, the Most Reverend R. W. H. Moline, and Mrs. Moline are due to arrive in Fremantle in the *Orion* on October 27.

On the day following his arrival, he will give a report on the Lambeth Conference to a meeting of clergy in the Burt Hall.

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DIOCESAN NEWS

ADELAIDE

ECUMENICAL TEA

Deaconess Frances Hand will speak at an ecumenical tea arranged by the South Australian Christian Youth Council on September 28, at the Young Women's Christian Association, Pennington Terrace, North Adelaide.

Miss Hand has been visiting refugee-camps in Europe, and will speak on inter-Church aid and service to refugees.

MT. BARKER EXHIBITION

An exhibition in connection with the dedication festival of Christ Church, Mount Barker, will open on October 5.

It will be designed to express "Our Heritage: The Catholic Church."

DAY OF INSPIRATION

The Church Missionary Society will observe Monday, October 13, as a Day of Inspiration at St. Thomas' Church, Balhannah.

The speaker will be the Federal Secretary of C.M.S., the Venerable R. J. Hewitt.

BENDIGO

WELCOME TO BISHOP

The Bishop of Bendigo, the Right Reverend R. E. Richards, will be welcomed at All Saints' Cathedral, after Evensong on September 28.

NEW CHURCH

The Deacon of Guardians of Holy Trinity Church, Bendigo, has formed a special committee to deal with the building of a new church and hall.

The building committee hopes that a start will be made early next year.

BRISBANE

SUCCESSFUL FETE

The parishioners of St. Thomas' Church, Toowoong, Brisbane, held a successful fete in the church grounds on September 20.

Proceeds went to the St. John's Home for Aged Men, Toowoong, and St. Francis' Theological College.

The organising secretary of the Home Mission Fund in Brisbane, the Venerable R. B. Massey, opened the fete.

BRANCHES OF C.E.M.S.

Two new branches of the Church of England Men's Society were formed in Queensland last month—one in the new settlement, Ingha, and the other at Booval. Inquiries towards establishing branches have been received from St. John's, South Townsville, and from St. Paul's, Roma.

GIPPSLAND

VISITOR FROM A.B.M.

The Federal Youth Secretary of the Australian Board of Missions, Miss Dorothy Hills, is visiting Gippsland from September 23 to October 9.

The towns listed on her itinerary include Drouin, Lang-Lang, Won-

thaggi, Foster, Leongatha, Trafalgar, Korumburra, Moe, Yallourn, Traralgon, Morwell, Yarram, Maffra, Sale and Warragul.

DEANERY SERVICE

The Rural Dean of Warragul, the Reverend R. J. Stockdale, will celebrate at a service of Holy Communion in St. Paul's, Warragul, on September 7.

All parishes in the deanery were represented. At a luncheon after the service, the headmaster of Moe High School, Mr. L. Greenwood, addressed the gathering.

INDUCTION AT YARRAM

The Reverend R. E. Elliott was inducted to the Parish of Holy Trinity, Yarram, on September 5, by the Vicar General of Gippsland, the Venerable L. W. A. Benn.

Mr Elliott returned last month from England. He has been studying at St. Augustine's College, Canterbury.

MELBOURNE

ORDINATION SERVICE

The Archbishop of Melbourne conducted an ordination service at St. John's, East Melbourne, last Sunday.

This is the first ordination service to be held in St. John's and the first service taken by the archbishop since his return from Lambeth.

The Reverend Donald Menzies was ordained priest and will work at the University of Melbourne, and Mr Brian Kyme was made deacon and will become assistant curate at St. John's.

NEWCASTLE

BISHOP AT SWANSEA

The foundation-stone of the new Church of St. Peter, Swansea, will be set by the Bishop of Newcastle, the Right Reverend Francis de Witt Batty, next Sunday.

This will be the bishop's last official duty in the diocese.

PERTH

SUCCESSFUL APPEAL

The Street Appeal held on behalf of the Parkerville Children's Homes on August 29 resulted in a gross income of £1,072, which the promoters consider an excellent result.

Many parishes and Church organisations worked to make the appeal a success.

The Parkerville Homes were founded in 1903 by the Sisters of the Church and no child is refused admission.

RETREAT FOR WOMEN

Father F. T. Evers, of the Society of the Sacred Mission, Crafers, South Australia, will conduct a retreat for women in Perth from October 31 to November 3.

Mrs L. M. Evensen, Church Office, Perth, will answer inquiries.

GIFTS FOR MISSIONS

The women's auxiliary of the Provincial Missionary Council in the Parish of St. Matthew, Rosalie and Shenton Park, raised £17 for missions by holding a jumble sale. A gift afternoon for the Forrester River Mission was also held, and a donation was made towards the request for an article of furniture in the House of the Epiphany, the training college for workers in the mission field.

ST. ARNAUD

HALL AT MERBEIN

The bishop, the Right Reverend A. E. Winter, will dedicate and

QUILPIE MISSION TO CHILDREN

FROM A CORRESPONDENT

Quilpie, Qld., September 18. A children's mission was held at Quilpie during the first week in September by the organising secretary of the Home and Foreign Missions in North Queensland, the Reverend H. R. Moxham.

The missioner visited the school before the mission started, having previously selected seventeen children to be "Commandos of Christ" to carry news of the mission to the people in the town.

A service of Holy Communion was held every morning before school, and a service of instruction each afternoon.

The final Communion service was attended by about half the children and their parents.

open the new memorial hall at St. John's, Merbein, on Sunday, October 5.

GOLDEN JUBILEE

The Church of St. Aidan, Wathchem, which was erected in 1908, is continuing its jubilee year with special services on October 5.

A new sanctuary lamp will be dedicated at the service of Holy Communion at 11 a.m. on that day.

SYDNEY

HOME MISSION CONGRESS

The 1958 Home Mission Congress will be opened by the Lord Mayor of Sydney, Alderman H. F. Jensen, at a meeting in the Trocadero, on October 30.

The society hopes that 1,000 supporters will be present to hear its plans for the coming year.

CHURCH UNION

The next meeting of the Australian Church Union will be held on October 14 at 8 p.m. in Christ Church Lower Hall, 505 Pitt Street.

The chaplain of H.M.A.S. Watson, the Reverend James Trainer,

will give a talk entitled "What Is Man?"

ANNUAL FETE

The annual fete of St. Barnabas' Fairfield, will be held in the church grounds next Saturday.

Mrs Gough Whitlam, wife of the Federal Member for Werriwa, will open the fete at 2 p.m.

CART-LIFT TO CAMP

A party of sixty young people from St. Thomas', North Sydney, attended a youth camp at Chalderton, Port Hacking, last weekend.

Not one of them had to go by train—a fleet of twenty cars was organised by the parish to transport the party on the Friday night.

TASMANIA

C.E.M.S. ANNUAL MEETING

The annual meeting and conference of the Church of England Men's Society in Tasmania will be held at St. Mark's, Deloraine, on October 18 and 19.

The bishop, the Right Reverend G. F. Cranswick, will preside.

Branches of the C.E.M.S. from all parts of Tasmania will be represented at the meeting.

THE BOND OF FELLOWSHIP IS STRONG IN THE C.E.M.S.

FROM A CORRESPONDENT

Brisbane, September 19

The annual provincial conference of the Church of England Men's Society was held at Pittsworth on the Darling Downs on September 13 and 14.

Sixty members, representing fourteen branches, were given hospitality in the homes of the Pittsworth members.

The Rector of Drayton, the Reverend R. G. Hayden, led the conference with a talk on "The Faith—Intensive and Extensive."

Other speakers were the Principal of St. Francis College, Canon I. F. Church, who spoke on the historical roots of the Church of England, and the head of the Slade School, Warwick, the Reverend Peter Mayhew, who discussed the reasons for the failure of Christian parents to bring up Christian children.

Serious discussion followed the speeches.

The Speaker of the Legislative Assembly, the Honourable A. Fletcher, gave encouragement to the society, saying that men of

the C.E.M.S. were known for their "square dealing and upright character."

The conference decided to hold a big rally in Toowoomba during the Bishop of Coventry's stay in Queensland.

The members inspected the new civic centre, ambulance centre and other buildings, all pointing to the progress of Pittsworth.

There were discussions about a suitable way to celebrate the jubilee of the Pittsworth branch in September next year.

B.H.M.S. REPORT IN ADELAIDE

FROM A CORRESPONDENT

Adelaide, September 19

The report of the Bishop's Home Mission Society, in the Diocese of Adelaide, for the last financial year was published earlier this month.

The general funds of the society amounted to £82,000, which with loans and overdrafts was raised to £125,000.

Progress in building can be seen by the fact that £60,000 has been lent to various parishes, and £20,000 is committed to mission churches in various districts.

Though there was some anxiety about the coming year, on account of the need for more churches in expanding areas, the report on the Home Mission front is encouraging.

FLORAL FESTIVAL IN QUEENSLAND

FROM A CORRESPONDENT

Maryborough, Qld., Sept. 20. The Women's Guild of St. Paul's Church, Maryborough, organised a floral festival at the church hall on September 5 and 6.

On display were flowers from West and South Australia and from Victoria and New South Wales, as well as North Queensland orchids. Local cultivated and wild flowers added to the floral display.

The usual stalls were augmented by a wishing well and rockeries, while the display was enhanced by a large number of entries of floral pictures and trays, bowls, driftwood and floral novelties.

The stage was transformed into a forest scene with waterfall and lily pond. Walking around a forest track, one encountered an owl, bear, birds and reptiles. Pony rides for the children proved attractive, while lunches and light refreshments were popular.

THE CHURCH IN EDUCATION

CLERGY TO MAKE LARGE SURVEY

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, has sent a circular to the clergy of the diocese asking for their assistance in making a survey of Church of England opinion on higher education.

The rapid expansion in higher education, as shown in the 1957 Wyndham Report and the 1957 Murray Report, makes it clear that radical changes are needed in our educational system.

As church people, we must never forget our responsibilities in the public system of education.

Public education is not under religious control, but it was never intended to be non-religious in content.

The fact that the Church has lost ground in higher education is seen by the absence of any discussion on the religious function of the universities in the Murray Report.

It is proposed, therefore, to conduct a survey to establish a representative Church of England opinion, which will sound opinion on a variety of topics bearing on Church schools, religious instruction in State schools, and the place of religion in universities.

S.S.M. REPORT

RACIAL BARRIERS CONDEMNED

FROM A CORRESPONDENT

Adelaide, September 23. The Society of the Sacred Mission September news-sheet has some pertinent remarks on the race-riots in England, which have been causing distress to us all.

It gives the real reason as going deeper than hooliganism, and says the crucial question is, "How far is it accepted as true that the Church of God knows no national or racial barriers?"

A new illustrated booklet has been produced about the society.

The Society of the Sacred Mission now numbers two hundred members attached to the English, South African and Australian province of the society.

The company consists of those who continue in their own lives, but want to be joined with the society in the common offering of their lives to the glory of God.

Men and women; old and young; clergy and laymen; each member is offering his own part of the life of the Church and of the world to God by having a rule of life, and living by it.

Members of the Fellowship of the Sacred Mission promise to remember the society in their prayers, and to make an annual gift of their own choosing to the work of the society.

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NEDLANDS BEGINS A YEAR'S MISSION

PRAYER AND WORK NEEDED FOR SUCCESSFUL RESULT

FROM OUR OWN CORRESPONDENT

Perth, September 19

A mission to the parish of Nedlands, a suburb of Perth, began last Sunday when the chief missionary, the warden of the John Wollaston Theological College, the Reverend C. A. Pierce, preached at Evensong.

The Rector of S. Margaret's, Nedlands, the Reverend John Best, is planning the mission.

He points out that the mission does not begin and end when the chief missionary conducts special services during the fortnight commencing September 13, 1959.

The coming of the chief missionary, the Reverend C. A. Pierce, will mark the climax of the mission, which, in reality, begins immediately.

Put briefly, a mission is a concerted and prayerful drive on the part of faithful worshippers of the parish under the skilled direction of a "missioner" to bring the careless and indifferent members of the parish face to face with Jesus Christ, so that He may call them, too, into full allegiance to Himself and to active membership in His Church.

The main missionaries are the faithful of the parish who will pray and work for the mission during its twelve preparatory months. The effectiveness of the final intensive fortnight will depend on the faithfulness and diligence during this year-long period of preparation.

The mission began on September 14, when the chief missionary preached at Evensong, and, after the service, met in the parish hall all who cared to remain to

discuss the first steps towards the mission and to organise the first prayer groups.

"Last, but by no means least," says Mr Best, "it is our mission, the effectiveness of which will depend entirely upon the degree of co-operation which each active worshipper in the parish is prepared to give in the way of prayer and effort and personal dedication.

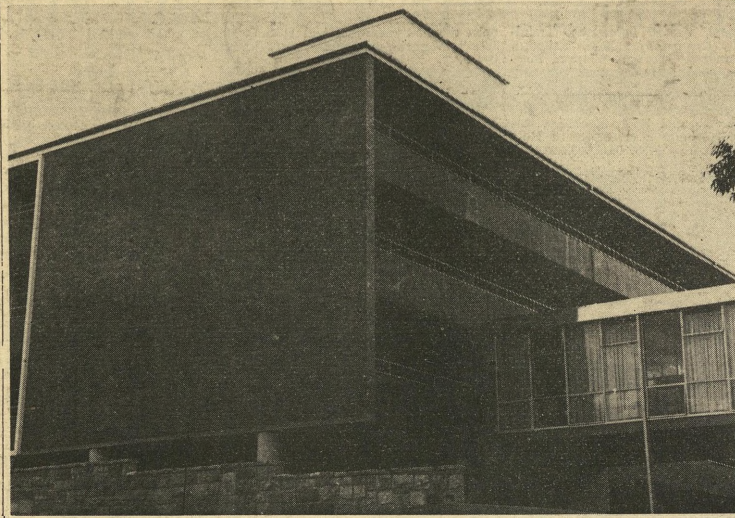
"We shall not all do the same work, but there will be work for all who will do it."

MAJOR EXTENSIONS OPENED AT "NERINGAH"

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, dedicated major additions and extensions at "Neringah," the North Shore Branch of the Home of Peace at Wahroonga, last Saturday afternoon.

The Minister for Health, the Honourable W. F. Sheahan, then officially opened the buildings.

"Neringah" has undergone rapid development since the property was bought from the Australian Red Cross Society in 1954. Extensive additions and alterations completed in February, 1956, increased the number of beds from 13 to 35. With the new extensions, which were



—Picture by our staff photographer.
An exterior view of the new wing at "Neringah," Wahroonga, the North Shore Branch of the Home of Peace at Petersham.

opened last Saturday, the hospital will accommodate 100 patients and the necessary staff.

In his address the Primate paid tribute to the work done by the Home of Peace during the last fifty years.

"Anyone who brings a relative or friend to the Home of Peace can be certain that the patient will receive expert nursing and care," he said.

"The Home also brings peace of mind and heart to those who are committed to its care."

Special mention was made of the work of the Matron, Sister F. I. Claydon, and the sub-matron, Sister Tier, in caring for the patients.

After Mr Sheahan opened the buildings they were thrown open to the crowd for inspection.

AIR FORCE WEEK SERVICE

FROM OUR OWN CORRESPONDENT
Brisbane, September 22

Air Force Week in Brisbane ended yesterday with a service of thanksgiving in S. John's Cathedral for victory and commemoration of those who gave their lives in the Battle of Britain.

At the conclusion of the sermon a wreath was laid on the Stone of Remembrance, set by Viscount Montgomery in 1947. A short silence was followed by the "Last Post" and the "Reveille."

Representatives of the Army and Navy, the Federal and State Governments, the City Council and the judiciary were present.

The preacher was the Rector of S. Phillip's, Thompson Estate, the Reverend J. G. Johnston, a former Air Force chaplain.

About fifty members of the Air Training Corps paraded at this service.

WELFARE MOVEMENT TO OPEN IN S.A.

FROM A CORRESPONDENT

Adelaide, September 19

The Central Council of the Father and Son Welfare Movement has decided to establish a branch in South Australia.

The director of the movement, Mr John Robson, visited South Australia last month.

During his visit the Minister of Education, the Hon. B. Pattison, the Attorney General, the Hon. C. D. Rowe, heads of Churches and leading doctors promised support to the development of the work.

FOLK MASS IN LONDON

GEOFFREY BEAUMONT WILL CONDUCT

FROM A CORRESPONDENT
London, September 21

The Kalgoolie Diocesan Association in England is holding its annual Solemn Eucharist at S. Stephen's, Gloucester Road, by kind permission of the vicar, the Reverend Willfred Jennings, on September 27.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, will preside, and a message of greeting from the Bishop of London will be delivered. The Bishop of Kalgoolie, the Right Reverend C. E. B. Muschamp, will preach the sermon, and the Reverend Douglas Davies, formerly of the Diocese of Kalgoolie and now an assistant priest in the Diocese of London, will be one of the Sacred Ministers.

The music will be that of the much-discussed 20th Century Folk Mass, which will be conducted by its composer, the Reverend Geoffrey Beaumont.

Those who are familiar with this new setting say that it is at times an echo of the Negro Spiritual, with a distinctive note in the penitential passages, and a "theme tune" of some grandeur.

Wherever it has been used in church for the actual Service of Holy Communion, it has proved successful. Many have been surprised at the reverence which it always evokes, and the effect it has upon the congregation.

Many of those who had "come to watch"—or listen—"remained to pray." It is joyful, pleasant to listen to, and easy to sing.

BILLY GRAHAM'S ITINERARY

Dates for the Billy Graham Crusades in Australia next year were announced last Friday.

Dr Billy Graham will be in Melbourne from February 8 to March 15.

He will then go to New Zealand until April 8, speaking in Auckland, Wellington and Christchurch.

The crusade in Sydney will begin on April 12 and continue till May 17.

He will speak in Brisbane on the last three days of May and in Adelaide from June 2 to 4.

Dr Graham will be in Perth on June 6 and 7.

CORRECTION

In her account of a study weekend at Brookfield, which appeared in our last edition, our Brisbane correspondent inadvertently stated that the Reverend A. A. Gillespie had used methods he had learned at Parish Life conferences, instead of at a Church and Group Life Laboratory.

ANNUAL MUSIC FESTIVAL

GREGORIAN SOCIETY IN VICTORIA

FROM A CORRESPONDENT

Melbourne, September 23
On Saturday, October 11, the Gregorian Society will hold its second annual Solemn Eucharist and Corporate Communion at S. Martin's Church, Hawksburn, Victoria.

The object of the society is to promote appreciation of Gregorian music, and furthers this through the singing of Gregorian music in public services.

Through the generous assistance of the vicar and vestry of S. Martin's Church, the annual Eucharist will be held there this year.

Luncheon will follow the Solemn Eucharist, and an illustrated talk on plainsong hymnody will be given.

Although the communion is for members of the society only, all who support the object and work of the society are welcome.

The society's chairman, the Rector of S. Cuthbert's Church, Brunswick East, the Reverend W. B. Hunter, will be pleased to provide information about the festival and membership of the society.

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BIRTHS

TAYLOR, September 19. To Valerie, wife of the Reverend Anthony, Vicar of Dimboola, Diocese of Ballarat. A son, Simon James. Deo Gratias.

EDUCATIONAL

SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS Redlands, 274 Military Rd., Cremorne ANNUAL SCHOLARSHIP

The Council of the School will award two Scholarships tenable in the Secondary School after an examination to be held on Saturday, October 18, 1958.

The Scholarships are open to Anglican girls. One Scholarship will be awarded to a pupil already in the School and the other Scholarship to a pupil entering the School at First Year.

The Scholarships cover full tuition fees and are tenable for the five years of the Secondary School Course if progress is satisfactory. Scholarship winners must proceed to First Year (Secondary School Course).

The Council reserves the right not to award a Scholarship or Scholarships in any one year should there be no candidate or candidates of sufficient merit. Candidates, who must be under 13 years of age on December 31, 1958, will be required to take papers in English, Mathematics, Dictation and Spelling at Sixth Class Primary standard.

Application forms and further information may be obtained from the Headmistress. All forms must be returned (completed) by 9 a.m. on October 10. I. A. Humphrey, B.A., Dip.Ed., Headmistress.

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

PARISH OF Willaura, Victoria, requires Vicar. Replies, inquiries to the Secretary, Central Council, Willaura.

OUTBACK HOSPITALS

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

Y.W.C.A. REQUIRES Assistant Matron for Hostel. An interesting position working with girls. Apply in writing to the Y.W.C.A. Hostel, Parkway Avenue, Newcastle, New South Wales.

CANBERRA GRAMMAR School requires two masters for 1959, to take charge of department. (1) A Science Master. House or flat available for married man. New Science block is being planned. (2) A Senior History and Geography Master, single man preferred. Full particulars on application to the Headmaster, Canon D. A. Garnsey, M.A., X2671 (Canberra Exchange).

DIOCESE OF RIVERINA. Matron wanted for 1959 for "Riverina House" Hostel for Girls (about 20 Primary and High School pupils) at Hay. Replies in first instance, stating experience, salary required, and copies of references, to the Diocesan Secretary, P.O. Box 10, Narrandera, New South Wales.

HOSPITAL CHAPLAIN, full-time, required. Further particulars: The Venerable C. Sambell, Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, Victoria.

POSITIONS WANTED

PRIEST, YOUNG, married, at present State School teaching, seeks position 1959 as teacher or chaplain-teacher, mainland church. References, qualifications, on application to Box No. 75, "The Anglican."

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CLARO GUEST HOUSE, Lavender Bay. Business Board. Permanent accommodation. Single and double. 7 minutes city by train or ferry. Mrs. Wren, XB 2356 (Visitors Exchange).

VISITORS to the North Coast of New South Wales are welcome at The Diocesan Centre, Grafton. Comfortable lodging and excellent board at a reasonable cost in a modern building. Full particulars from Mrs. H. MacMillan, Hostess.

ACCOMMODATION WTD.

SMALL FLAT or accommodation for member of Anglican Press night staff. Western Suburbs preferred. Required urgently. Reply Box No. 76, "The Anglican."

ELDERLY CLERGYMAN and wife wishing to retire seek self-contained flat or house with 1 or 2 bedrooms and livingroom. North Shore preferred. Rent about £3. Reply 32 Canon Road, Turramurra, New South Wales.

CHURCH NOTICE

CHAPEL TRINITY Grammar School, Summer Hill. Sunday, September 28, 7 p.m., Memorial Service the late the Reverend S. L. Doolittle, D.D., K. L. Sanders, Chaplain.

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CARILLON TOWER BUILT FOR MEMORIAL CHURCH

FROM OUR OWN CORRESPONDENT

Brisbane, September 22

The new church of S. Matthew, Holland Park, Brisbane, was dedicated yesterday afternoon by the Archbishop of Brisbane, the Most Reverend R. C. Halse.

The church has been rising steadily since its foundation stone was set thirteen months ago.

A high carillon tower, a landmark for many miles around, is connected to the church by a covered way.

From the main door there is a clear view of the stone altar with its silver ash reredos and free standing rosewood cross.

The woodwork throughout the church is of silver ash and rosewood.

The blue carpets blend pleasantly with the interior colour scheme, and the whole picture is one of dignity and peace.

There were more than 1,000 people at the service; the clergy included the Archdeacon

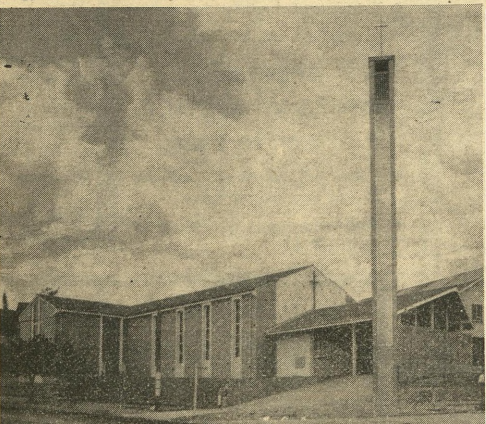
of Brisbane, the Venerable Frank Knight, and the organising secretary of the Home Mission fund, the Venerable R. B. Massey.

The church is a memorial to the fallen in two World Wars, and its erection was made possible by a successful Promotion Scheme adopted by the parish.

A Festal Evensong was sung in the new church in thanksgiving for the many blessings the parish had received and also in commemoration of the patron saint of the parish.

The Principal of S. Francis Theological College, Canon I. F. Church, preached.

Each morning and evening of this week special services are being held in the church.



The new church of S. Matthew, Holland Park, Brisbane, which was dedicated last Sunday on its Patronal Day.