

THE ANGLICAN

Incorporating The Church Standard

No. 391

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

FRIDAY FEBRUARY 5 1960

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

Price: NINE PENCE

THE BISHOP OF BENDIGO NEW C.E.M.S. LEADER

EVANGELISM IN THREE STAGES PLANNED BY CONFERENCE

The Bishop of Bendigo, the Right Reverend R. E. Richards, was elected national president of the Church of England Men's Society at the conference held at S. Anne's College, Adelaide, from January 22 to 25.

The retiring president, the Bishop of Armidale, the Right Reverend J. S. Moyes, who did not stand for re-election, handed him his badge of office and installed him as national president.

Bishop R. C. Kerle was elected as clerical vice-president in place of Bishop D. B. Blackwood. Brother Harry Brown was re-elected lay vice-president.

Fifty-five delegates, representing nearly every diocese in the country, attended this triennial conference.

The theme of the conference was "Where do we go from here?", following on the stimulating visit of the Bishop of Coventry last year.

A Sydney delegate suggested that lay evangelism was the answer. After some discussion, a three-stage plan for this was adopted.

The first stage is to be education, including a study of the Bible, the Prayer Book, Church history and doctrine.

The second stage will be visitation, and the third, consultation and worship.

At the conclusion of these stages, a mission, similar to last year's, may be conducted.

The conference broke into groups and considered the implications of each stage.

A committee, with Bishop Kerle as convener, was appointed to work out the plan.

Much discussion was given to migration, in particular to bringing to this country members of the C.E.M.S. from England.

Full advantage was to be taken of the offer of the Bishop of Coventry in selecting suitable families as migrants.

The following resolution was also passed: "This conference views with grave concern the serious housing shortage in Australia for Australians, old and new, and, therefore, makes a strong, urgent call on both Federal and State Governments to provide greater finance for home building through:

- (1) An increase of at least twenty-five per cent. in the annual allocation under the Federal-State Housing Agreement by the Loan Council.
- (2) Action by all State Governments to provide:

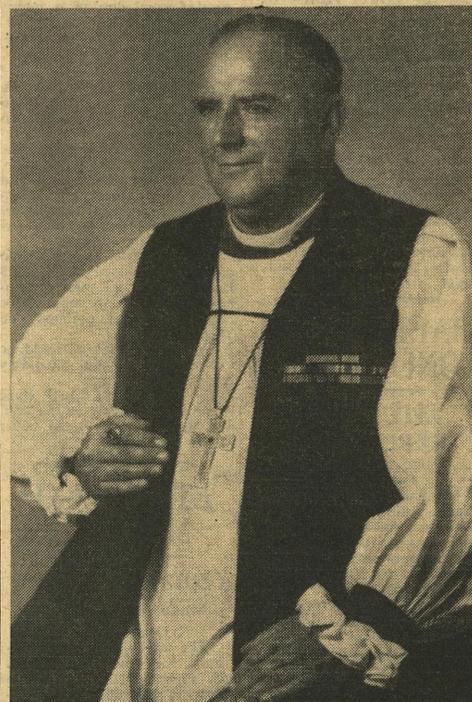
(a) Special additional funds for housing from general loan funds.

(b) Guarantees to State banks for low deposit home purchase.

(c) Provision of greater finance for co-operative building societies."

They also asked that the Central Bank give approval for the release of a higher percentage of bank funds for housing investment.

It was also unanimously decided that the principals of theological colleges be asked to have the value of the C.E.M.S. brought before the students in their final year of study.



A new photograph of the Right Reverend Donald Redding, who has been appointed Bishop Coadjutor of Melbourne.

MELBOURNE COADJUTOR

BISHOP D. L. REDDING

The Right Reverend D. L. Redding, who is to become Bishop Coadjutor of Melbourne, has exercised his ministry in many parts of Australia.

Trained at S. Barnabas' College, Adelaide, he gained his Licentiate in Theology in 1921, and was made a deacon in that same year.

Ordained to the priesthood in 1922, he spent the first four years of his ministry, until 1925, as Curate of the Parish of Christ Church, Mount Gambier, in the Diocese of Adelaide.

From there he moved to the Parish of Robe, 1925 to 1926, and then to Waikerie, 1926 to 1927.

In 1927, he became Curate of the Parish of S. Paul's, Port Adelaide, in 1928 the Priest-in-Charge at Henley Beach, in 1929 the Rector of Maitland, of Burra in 1933, and of Clare in 1939.

From 1939 to 1946, he served as chaplain in the A.I.F. and was awarded the M.B.E. in 1944.

After the war, he was Rector and Archdeacon of Mount Gambier until 1949, and in 1948 was made Honorary Canon of S. Peter's Cathedral, Adelaide.

In 1949, Bishop Redding moved from the Diocese of Adelaide to become Vicar of S. Andrew's, Brighton, in the Diocese of Melbourne.

Bishop Redding was consecrated in 1951, and as Bishop of Bunbury served the Church in Western Australia till his resignation in 1957.

Since 1957, he has been Rector of S. Mary's Church, Camberwell, in the Diocese of Melbourne.

Bishop Redding will succeed the present Bishop Coadjutor, the Right Reverend J. D. McKie, who is to become Assistant Bishop to the Bishop of Coventry.

Y.A.F. PROVINCIAL CONFERENCE

FROM A CORRESPONDENT
Melbourne, February 2

The fourteenth annual Provincial Conference of the Young Anglican Fellowship in the Province of Victoria was held from January 30 to February 1 at Mentone Grammar School.

The theme of the conference, attended by four hundred young people, was "I, on my part, desire to serve."

The Archbishop of Melbourne, the Most Reverend F. Woods, was present at the Fellowship Tea on Sunday evening, when Dr Deborah Buller-Murphy was the speaker. As well as study and discussion groups, tours were arranged to allow members, especially those from country areas, to see various parts of Melbourne.

Four modern churches, docks, hospitals, cargo and passenger ships, a television station and the airport were inspected.

On Sunday, January 31, the annual Fellowship Service was held in S. Paul's Cathedral, at which the chairman of the Y.A.F. Provincial Council, the Reverend P. S. Prentice, gave the address.

The conference concluded on February 1 with a dance and the closing service in the Royale Ballroom.

ANCIENT THRONE USED IN NORWICH CEREMONY

ANGLICAN NEWS SERVICE

London, February 2

The enthronement of the new Bishop of Norwich on January 28 brought into use a throne that had not been used for at least four hundred years.

The Right Reverend W. L. S. Fleming in an impressive ceremony was duly seated in the ancient throne of Herbert de Losinga, the first bishop of the Diocese of Norwich and the founder of its cathedral church.

The enthronement was attended by Princess Margaret, a friend of the new bishop, and Her Majesty the Queen sent the carnations for the cathedral's decoration.

In the apse immediately behind and above the high altar, the historic throne with its glistening white stone steps, which were added when it was restored for use, was the focus of attention.

The actual seat of the throne, which dates from Saxon times is upholstered in richly embroidered scarlet.

From the topmost step of the throne, after the new bishop's

mandate of appointment had been read and he had taken the oath of allegiance and made his declaration to preserve the rights and privileges of the cathedral, the Archdeacon of Canterbury, the Venerable Alexander Sargent, did duly "induct, install, and enthrone" the new bishop.

Bishop Fleming began his brief address by assuring the vast congregation that an enthronement service is a humbling and moving occasion for the bishop concerned.

He said that he was all the more grateful for the presence and prayers of so many people.

At the conclusion of the service, the bishop gave his blessing from the ancient throne.

THE CHURCH AND THE NAVY

FROM OUR OWN CORRESPONDENT
Melbourne, February 1

At the last Bishops' Meeting, it was decided that the senior Anglican chaplain in the Australian Navy should have the dignity and title of an archdeacon.

Acting on this decision, the Archbishop of Melbourne has appointed Chaplain H. E. Fawell an archdeacon. He should be in future addressed as such.

At the same meeting the bishops requested that the chapels set apart for use for Anglican and Protestant worship should not bear the title only of "Protestant."

It was suggested that such chapels should be called "Anglican and Protestant Chapels."

To Anglican people the reason for this is obvious, and the hope is expressed that the use of this term may become general.



Mr F. J. H. Brady, the Hey Sharp prizewinner in the Licentiate in Theology examinations, the results of which were published in our columns last week. Mr Brady was a student at Moore College, Sydney.

RESETTLEMENT IN BRITAIN

ECUMENICAL PRESS SERVICE
Geneva, February 1

The British Council for Aid to Refugees will resettle two hundred handicapped refugees during World Refugee Year.

Already, twenty-four such people and their dependants, most of whom have spent several years in camps because they could not migrate under regular criteria, have been placed in their new homes.

The British Council is underwriting all medical expenses for the group, which includes eleven sufferers from tuberculosis.

THE CHURCH IS NOT KEEPING PACE WITH NORTH-WEST OPPORTUNITIES

A firm conviction that North-West Australia is the responsibility of the whole Church and should be regarded as a missionary area, is the opinion of the Reverend D. M. Douglass.

Mr Douglass, sponsored by the Bush Church Aid Society, has been at Port Hedland, Diocese of North-West Australia, for three years.

He is at present on leave in Sydney but will shortly leave to spend another year in his parish.

Although the North-West is rapidly developing, there is no Anglican clergyman between him and Darwin, a distance of 1,000 miles.

Other Churches, the Roman Catholic, the Methodist and the Presbyterian, regard the North-West as a missionary area, and so are able to keep up with the growing population.

Hostels are being built for Aborigines and white children at Derby and Roebourne.

Mr Douglass thinks that it is essential for a clergyman to be able to minister regularly in these towns.

He spends a fortnight every month away from Port Hed-

land visiting Marble Bar, Wittenoom and Roebourne.

He also stresses the danger of unorthodox sects when the

ministrations of the Church are not available.

Mr Douglass, with the Reverend C. W. Rich, went to the Diocese of North-West Australia three years ago through the efforts of the Bush Church Aid Society.

At the same time the Brotherhood of the Good Shepherd, Dubbo, sent men to the Northern Territory.

Mr Douglass says the work itself is wonderfully satisfying except that there is so much that must, at present, be left undone.

He finds it is possible to get much closer to people than it is in a suburban parish and that his arrival is always welcomed!

He thinks young priests considering the North-West would find the work really worthwhile from both their own point of view and for the extension of the Kingdom of God in this country.



The Reverend D. M. Douglass

CONVOCAATION SPEAKS ON ANTI-SEMITISM

BRITISH FEELING EXAMINED

ANGLICAN NEWS SERVICE

London, February 1

Bishops and members of the Lower House of the Convocation of Canterbury, meeting in full synod on January 19, tabled a resolution deploring the recent outbreaks of anti-Semitic feeling.

The resolution called all men of goodwill to resist by every means in their power all forms of racial bitterness and hatred.

The Bishop of Lichfield, the Right Reverend A. S. Reeve, who tabled the resolution, said that much of what had occurred in Britain might be attributed to sheer hooliganism.

Nevertheless, he thought it necessary that the members of the Jewish community should know that churchmen were prepared actively to resist all such outbreaks.

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, expressed sympathy with the German authorities "because they are not faced with the simple problem of combating anti-Semitism, they are also faced at the same time with the problem of restoring the self-respect of a nation that has suffered humiliating defeat in war."

Dr Fisher drew attention to the danger that British people confuse their attitude towards

anti-Semitism and their attitude towards Germany.

"We must appreciate, acknowledge, and admire the efforts being made by Dr Adenauer to stifle and destroy this evil thing," the archbishop said.

The convocation determined that everything possible should be done to foster friendly relationships between Christians and Jews, and to regard this activity, as an act of witness to belief in the love of God.

BAPTISM AND CONFIRMATION

LITURGICAL EXPERIMENT

ANGLICAN NEWS SERVICE

London, February 1

The Convocation of Canterbury, sitting in full synod, discussed on January 20 and 21 the new forms of service for baptism and confirmation proposed by the Liturgical Commission.

Convocation approved the motion, introduced by the Bishop of Bristol, the Right Reverend O. S. Tomkins, asking that diocesan bishops should be invited to arrange for the experimental use of the services, in specially selected parishes, when canonical provision was made for such experiments.

For the present, the Archbishop of Canterbury was asked to appoint a joint committee of both Houses of Convocation, to consult with a similar committee from York, to consider the recommendations.

Commenting on the decision, the Archbishop of Canterbury said: "There is a great deal of work which ought to be done from this moment onwards without waiting for the time when this canon (Canon XIII—Of Lawful Authority) comes into operation—study and private experiment—and it would be a very great advantage to the convocation to have in existence a joint committee from now onwards."

SEGREGATION AND HOUSING

ECUMENICAL PRESS SERVICE

Geneva, February 1

Christians in the United States of America will be urged to "make adequate housing available to all persons without regard to race, religion, or national origin."

This appeal will be made on Race Relations Sunday, February 14, in the message from the National Council of Churches.

In particular, Christians will be asked to express their love towards their fellow-men by selling or renting property regardless of the race and colour of the other party.

The message, which is entitled "... love ... in deed and in truth," says that in such ways the racial barriers causing estrangement and conflict within society may be broken down.

MATERIAL AID FOR ALGERIANS

ECUMENICAL PRESS SERVICE

Geneva, February 1

Algerian refugees have received gifts of food and clothing from churches in France, Canada, Switzerland, and the United States of America.

In the first six weeks of the appeal to help these refugees, gifts valued at twenty-two thousand dollars were received.

Since that time, many other gifts have been made, mainly of milk, sugar, wheat, and vitamins.

EXPERIMENT PROPOSED

INTERIM TABLE OF PSALMS

ANGLICAN NEWS SERVICE

London, February 1

The proposal of the Liturgical Commission of a table of psalms for experimental use met with no opposition from the Convocation of Canterbury, on January 20.

The revised table may be used from the first Sunday in Advent, 1961, at the discretion of the minister.

The Dean of Lincoln, the Very Reverend D. C. Dunlop, said that the table had been drawn up to meet an interim need, as a practical and immediate contribution to orderliness and dignity in worship.

For those who use the table of psalms included in the 1928 Prayer Book, the present proposals would mean considerable reduction in the psalmody on Sunday.

Thirty-one psalms would be excluded from the Sunday repertory.

Those included would come round more quickly in the year, and would thus become better known and loved.

ETHICS AND MEDICINE

CHRISTIAN VIEW

ANGLICAN NEWS SERVICE

London, February 1

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, believes that the practice of artificial insemination by donor — generally known as A.I.D. — should be prohibited by law, and that this would best satisfy the public conscience and serve the general well-being.

In the statement he gave to the Departmental Committee on Artificial Insemination, Dr Fisher said that A.I.D. violates the God-given integrity of the persons concerned in their relation to God, to society, and to one another.

"Such a practice would seriously weaken that sense of security in marriage and parenthood which is the necessary cement of trustful social relations," the archbishop said.

Regulation of the practice, in his opinion and in that of the committee of the Church of England considering the matter, would only be a refusal to face the main question.

Complete prohibition is advocated for the practice which they regard as "immoral and socially undesirable."

GRANTS TO SONS OF THE CLERGY

ANGLICAN NEWS SERVICE

London, February 1

The Corporation of the Sons of the Clergy assisted 2,184 people during 1959, paying out as grants and pensions the sum of £55,000.

Beneficiaries came from every diocese of the Church of England in England, and from the Church in Wales.

The 306th anniversary of this corporation will be celebrated in St. Paul's Cathedral on May 17, when the Bishop of Ely, the Right Reverend N. Baring Hudson, will be the preacher.

PRINCESS TO JOIN PILGRIMAGE

ANGLICAN NEWS SERVICE

London, February 1

Princess Margaret plans to join a pilgrimage to Holy Island, Northumberland, on June 11.

Three thousand young people from the Diocese of Durham will be in the group.

The Durham diocesan youth chaplain, the Reverend M. Simmons, is in charge of the arrangements for the pilgrimage.

WELENSKY ON FEDERATION

"UNPOPULARITY STIMULATED"

ANGLICAN NEWS SERVICE

London, January 25

Sir Roy Welensky, Prime Minister of the Rhodesian Federation, said in Salisbury on January 17 that the unpopularity of the Federation among Africans was being "deliberately stimulated."

He was replying to criticism by the Bishop of Nyasaland, the Right Reverend Frank Thorne.

The bishop said in a letter to the *Nyasaland Times* on January 4 that he had heard with dismay of Sir Roy's intention to abolish the African affairs board.

Sir Roy Welensky said that the board was an ineffective safeguard of African interests, and only divided the people's loyalties.

Opposition to federation was still widespread, because African leaders wanted to fulfil their personal ambitions to be Prime Ministers and Ministers of black States.

These leaders, as well as followers of the left in Britain, realised that it was currently popular for governing Powers to shed colonial responsibility as quickly as possible.

The bishop ignored the declared purpose of African nationalism and the issue of whether political emancipation would ultimately benefit the people.

Sir Roy Welensky said that it would not.

DRAMA DIRECTOR FOR COVENTRY CATHEDRAL

ANGLICAN NEWS SERVICE

London, February 1

Mr Martyn Colborn, assistant adviser to the Committee for Religious Drama in the Province of York, is to be director of drama on the staff of Coventry Cathedral.

He will take up this new, full-time post in the middle of 1961.

Mr Colborn, who is twenty-nine, studied at the Royal Academy of Dramatic Art from 1950 to 1952.

Until 1956 he was an acting member of the New Pilgrim Players, formed by Miss Pamela Keils, under whom he now works in the Diocese of Sheffield, Manchester and Durham.

SWEDISH WOMEN TO BE ORDAINED

ANGLICAN NEWS SERVICE

London, February 1

The first three ordinations of Swedish women will take place in spring this year.

After a meeting of all bishops of the Swedish (Lutheran) Church, it was announced on January 21 that the Bishop of Stockholm had accepted the applications of two women for ordination, and the Bishop of Harnosand the application of one.

In 1958, the Swedish Church Assembly granted the right of women to be ordained.

Throughout Sweden there has been strong resistance on theological grounds to this policy.

This "confessional front" has advised clergymen not to assist at ordinations of women.

The laity are being urged not to attend divine service when a woman is officiating.

The Primate of Sweden, Archbishop G. Hultgren, is in favour of the reform, though he told the Press that he was well aware that testing times were ahead.

BRITISH RESPONSE TO BOWL APPEAL

ECUMENICAL PRESS SERVICE

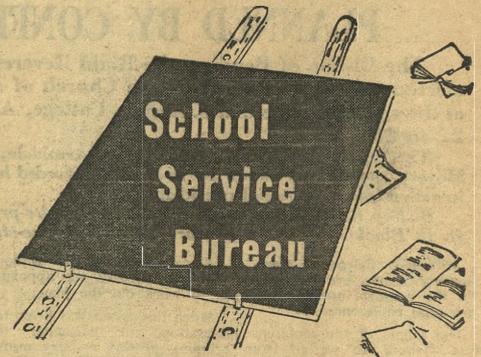
Geneva, February 1

The British Council of Churches has announced that the final result of its Christmas appeal to aid refugees would be about a quarter of a million pounds.

By January 15, £205,000 had been received, and contributions were still coming in at the rate of £4,000 a day.



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FAMOUS REFUGEE WORKER TO VISIT THIS COUNTRY

When he speaks to the Citizenship Convention in Canberra on February 9 about the flight of refugees, Mr Odd Nansen may recall his own bitter experiences of life in a camp.

He spent more than three years behind the wire during the war, in German concentration camps of the same type which still house political refugees in Europe.

Mr Nansen is a son of the man who invented the "Nansen Passport" for the stateless people.

He will come to Australia from Norway, as guest of the Federal Government, to stimulate support for World Refugee Year. Probably, he will visit all States after the Canberra Convention ends.

As chairman of the Norwegian World Refugee Committee, Mr Nansen continues the work he commenced 23 years ago, when he established the Nansen Aid Committee in his native land.

He was 35 years old (in 1936), recently established as an architect in Oslo after three years' study in the U.S.A., when he took up the work of his father who had died in 1930.

Europe then had refugees who had been robbed of their homes and countries by the First World War. By constant pressure, Mr Nansen induced his Government to provide a migration quota to absorb some of these stateless people.

In 1939, when Hitler seized Czechoslovakia, Nansen quickly rescued hundreds of Czechs from

those who have contracted T.B. while waiting for help and the maimed and old who were regarded as useless and unwanted.

With justifiable triumph, he told an audience at Vienna: "To-day, over ninety-five per cent. are self-supporting, healthy people, or else members of self-supporting groups. They are a benefit to themselves and the country that has adopted them."

NOTE OF HOPE

This note of hope is likely to be heard again from him in Australia for the purpose of World Refugee Year is to set people on their own feet, outside camps and refugee settlements.

Australians who have met Mr Odd Nansen describe him as a man of great vigour and striking personality. In this, he resembles his father, Fridtjof Nansen.

After an early life of adventure as an explorer, athlete, scientist and historian, Fridtjof Nansen was the first organiser of international effort to help refugees.

He rescued more than 500,000 prisoners of war from Russia, after the First World War when he was more than 60 years old. When the League of Nations

authorised him to commence this enormous task, he took three companions to Russia. Two died of typhus, one became seriously ill, so Nansen worked alone.

In four different journeys to Russia he saw the full horror of famine, and shocked the world with the photographs he showed when pleading for help in Europe and America.

Most refugees could not travel across frontiers because they had never owned passports. To rescue them from starvation, Nansen invented his own passport which was accepted by more than 50 governments.

This man, a simple citizen of a small country, was the great humanitarian of the century. Four years before he died at the age of 69, he refused the offer to become Prime Minister of Norway.

With such parental background, it is not surprising that Mr Odd Nansen should neglect his own profession to stimulate Australia's interest in World Refugee Year.

World Refugee Year Committees have been formed in every Australian State to raise Australia's contribution of £500,000 this year.

YOUNG CAMPERS DEVELOP JAPANESE DAIRY FARM

THE sun was hot on their backs as the campers stooped low to cut the grass with their short-handled scythes. It was morning in Japan, and the ecumenical work campers were moving in a long line across the pasture reaping the rich stand of red clover growing on the hill. Under the broad-brimmed hats of straw they talked and laughed as the scythes swished back and forth. Others followed behind with hay forks raking and stacking the cut clover.

In this moving line were youth from Hong Kong, Malaya, Okinawa, the U.S.A. and Japan. All were participating in a camp that provided farm hands for the Tohoku Agricultural Project, a pilot farm under the direction of Japan Church World Service.

Tohoku is the north-eastern part of Honshu, the main island of the Japanese group. This mountainous section is the poorest part of Japan. The majority of the farmers are rice growers, and their crops in the narrow valleys are frequently destroyed by frost before harvest. Repeatedly, Japan Church World Service has had to come to their aid with the distribution of SOS commodities.

Japan Church World Service began this pilot farm four years ago near the village of Okunakayama as a means of providing the long-term relief to the area, which would change and stabilise the farm economy.

apprentices stay at the farm, later to return to their villages with gifts of livestock.

The first International Ecumenical Work Camp held at the centre in 1958 built a pole barn style cow-shed, which can shelter 40 head of cows. The work camp last summer cut 6 acres of clover hay, cleared 5 more acres of land, dug the foundations for 2 silos, and built 300 metres of roadway.

The co-leader of the camp and director of T.A.P. is Mr Soshichiro Sasaki, who was a suicide pilot during World War II. Receiving lung injuries during a training flight, he later contracted T.B. and was seriously ill for two years. During this time he read the Bible and a pamphlet on Christianity.

When he recovered he became a Christian. Wanting to serve the Church, and having agricultural training, he at first went alone to the Tohoku area to help the farmers. As project director, he now has the opportunity and the means to serve the rural people as part of a Christian community.

FACT & FANCY

Two Anglican boys who did extremely well in their recent examinations are Richard Pickburn of Young, N.S.W., and Mark Diesendorf of Eastwood, Sydney.

Richard, whose father is the assistant priest at St. John's, Young, Diocese of Canberra and Goulburn, graduated with honours from the Wagga Wagga Teachers' College, and received the Blakemore Memorial Medal for the most outstanding student of the outgoing session.

Mark, who is a member of the Youth Fellowship at St. Philip's, Eastwood, Diocese of Sydney, although ill at the time of the Leaving Certificate examinations, passed with two second-class honours, three As and one B.

And an outstanding school record: S. Peter's Girls' School, Murrumbidgee, is one of the smaller Anglican schools of the Melbourne diocese. During the past eleven years when it has taken pupils to the Intermediate standard it has had a record of 100 per cent. passes in the Intermediate examination.

A Great See: The Bishop-elect of Gibraltar, Preliminary S. A. H. Eley, will be going to a very large diocese, (not in the Polynesia or Arctic class, though), which stretches from the Cape Verde Islands to the Caspian Sea and includes the spiritual supervision of English congregations in most of Southern Europe. At present also the Diocese of North Africa has been placed under the temporary jurisdiction of the Bishop of Gibraltar.

The finances of such a far-flung see present special problems but the Bishop-elect has had a long experience of Church finance as, successfully, assistant secretary, appeals secretary, and secretary of the London Diocesan Fund; and as a member of the Church Assembly Financial Commission. He has also had experience of overseas Church affairs as Senior Chaplain to the Archbishop of Canterbury from 1946 to 1948, in which year he acted as Assistant Secretary to the Lambeth Conference.

To take collections during the singing of hymns "violates the law of decency," the Bishop of Newcastle, the Right Reverend Hugh Ashdown, said last month. He asked: "How can people think of God while fumbling in their pockets and wondering if it should be half a crown or two bob?"

SYNODS DEBATE STATE POWERS

ANGLICAN NEWS SERVICE

The synod of the Evangelical Church of Berlin-Brandenburg, which was called for the last week of January, and the all-German synod which meets this month, will consider the authority of the State in Church affairs.

The present crisis is the result of statements and actions by Bishop Dibelius, which have brought renewed communist attacks on the bishop's position in East Germany.

As a consequence of his statements on obedience to higher authorities, Bishop Dibelius has not been permitted to visit his East German congregations for several years, and now he is threatened with the prospect of being forbidden to preach in East Berlin.

After the bishop's statement that a Christian was not bound to obey a totalitarian state, the East German Church conference—in Dr Dibelius' absence—de-

clared that it was a Christian's duty to acknowledge the authority of an existing government.

Dr Dibelius later qualified his previous statement by declaring that a Christian was free of his allegiance only if the government made wrongful demands on him.

PROVOCATION

Communists regard the bishop's recent meeting with Dr Adenauer, and his sermon at Coventry, as fresh provocation, and the East German Christian Democratic Union has called on the synod to restrict the bishop's freedom of speech.

The synod is to consider whether political statements by Church dignitaries should in future be made only after consultation with the Church leaders.

Opinion among Church

leaders is divided on this matter, and a solution will be sought to the question lest the differences of opinion endanger the unity of the Church.

Another issue to be considered by the synods is the stand the Church is taking in regard to the pastoral care of the Bundeswehr, especially if the latter is equipped with nuclear weapons.

Since the last all-German synod held in 1958, the communist Press has been demanding a basic change in the agreement between the Church and the Bonn Government.

Some preliminary resolutions may be passed by the Berlin-Brandenburg synod on this matter, since its members are those who have to live with the communist State.

RELIGIOUS BROADCASTING IN BRITAIN

THE aims of the British Broadcasting Corporation, as stated in their publicity booklet, are two-fold; firstly, to support and strengthen the faith of those who are fully committed to the life and worship of the Churches; and, secondly, to reach those who are on the fringe of the Churches or outside them.

Although the great opportunities which broadcasting presents are now generally recognised, its necessary limitations may not be so apparent.

Broadcasting can present the challenge of Christianity; but it cannot by itself fully involve any individual in that challenge.

Within these limitations, religious broadcasting in Britain has developed since 1922 to its present range and artistic level.

Broadcasting must necessarily be selective in its work of reflecting public worship.

Services of the main traditions of worship, with due regard for significant minorities, must be selected with an eye to what is good and representative of its kind.

Designing programmes to

reach those on the fringe of the Church is a responsibility that the B.B.C. has accepted, and through its Central Religious Advisory Committee it experiments with different ways of presenting Christianity to the serious enquirer.

Two major changes in religious broadcasting have been made since the war.

The B.B.C. Year Book records that what was, till 1939, largely a Sunday activity has become a week-day activity, twenty of the twenty-three broadcasts in the Home Programme now being presented during the week.

Further, it notes "the growth of variety in the forms of religious broadcasting; it is significant that in every case the new form is not a part of the normal activity of the Churches. Increasingly, religious broadcasting seems to do what the Churches cannot do. And in this way the work of religious broadcasting, because of its medium, adds to the impact of religion on society, and more and more becomes the ally, and not the rival, of the Churches."



Mr Odd Nansen

danger and took them to Norway.

Some of these people found the Gestapo searching for them again when Hitler invaded Norway in April, 1940. Again, Nansen was too quick for the Gestapo. He hurried the refugees across the border into neutral Sweden. Many were Jews, who had escaped certain death in the gas chambers.

For nearly two years Nansen Aid functioned under German occupation before the Gestapo seized Nansen. He was called a "Royal Hostage," a token prisoner for King Haakon of Norway who had escaped.

Then commenced more than three years of concentration camps, the last of which was the notorious Sachsenhausen, from which Nansen was boldly recovered by Count Folke Bernadotte in May, 1945.

The story of these years was

SIR ISAAC PITMAN'S MEMORIAL

ANGLICAN NEWS SERVICE
London, February 1

A memorial tablet to Sir Isaac Pitman, the inventor of Pitman's shorthand, was unveiled in Bath Abbey on January 24.

The Archdeacon of Bath, the Venerable E. A. Cook, dedicated the memorial and preached the sermon.

Archdeacon Cook said there was an unwritten rule which allowed no further tablets to be placed in the Abbey, where there are over six hundred.

However, an exception has been made in the case of Sir Isaac Pitman, because of his fame for his invention.

GERMAN BISHOP TO RETIRE

ANGLICAN NEWS SERVICE
Berlin, February 1

Bishop Otto Dibelius announced last Monday that he would retire as Bishop of Berlin-Brandenburg in the summer of 1961.

He was speaking at the opening of the Berlin-Brandenburg synod.

Referring to the problem of allegiance to "higher powers," Bishop Dibelius said that during the Hitler period, when he learned of euthanasia crimes and the gassing of the Jews, he realised the State could not be considered a God-given power.

Even so he had not denied factual obedience to the State, and had sent his two sons to a war which he considered a criminal one, and lost them both.

After 1945, he said, he realised that the East German regime was no higher power in the sense of the Bible.

A Christian was bound to obey such a State, but not in the sense that he recognised it as God-given "higher powers."

He abstained from any concrete criticism of the East German Government as well as of his opponents.

The members of the synod—with the exception of seven—rose from their seats afterwards to pay homage to Bishop Dibelius.

THE ANGLICAN

FRIDAY FEBRUARY 5 1960

WE NEED MORE CHURCH HOSTELS

While in some ways Australia has been an explorer in education—one thinks immediately of our correspondence schools and our broadcast kindergarten programmes—in other ways there are still some alarming deficiencies to be overcome because our education authorities, including the Churches, have not considered enough our peculiar difficulties. Even a cursory glance at the contemporary scene will show that this is true. One of the major factors limiting educational opportunities for Australian children is the scatter and seclusion of our outback settlements. Although some fine work is being done to help isolated families to educate their children at the primary school level, for instance by the Bush Church Aid Society's radio school, increasing numbers of children are being sent away from home to attend secondary schools in country towns and in cities.

Now, for reasons that are fruitless to discuss here, it is impossible to accommodate all our Anglican children from the outback in church schools or even to expand this work to any great degree. A gallant attempt is being made to this end by the Brotherhood of S. Barnabas in North Queensland, which has yet to prove its worth before it is copied elsewhere. For the moment, the Church must face the fact that these children are being educated at State schools, and that we have a duty to care for these children while they are away from home and to see that they are brought up in the life of the Church.

Some work has already been done, especially by the country dioceses, providing hostels where children can live in a family atmosphere, under the care of responsible Christian folk, and sharing in daily worship. The Church Army is staffing hostels run by Brisbane and Newcastle dioceses, and the Bush Church Aid Society runs three hostels in New South Wales and South Australia. These hostels strike a mean between home and cloister, between the comparative freedom and individual attention accorded a child at home and the discipline and communal isolation of a boarding-school. Some people may think that the hostel is only the second-best to a school, and that we should not be content until we have established more Church schools, but they should still be glad of the work that is already being done by the hostels. Necessarily away from home for almost two-thirds of each year during the formative stage of their lives, children can still live and grow, strengthened in faith and grace, with the guidance of church people, in Christian surroundings.

Now we hear that the Church Army is about to open a second hostel for apprentices in Newcastle. Not only will this help to bridge the gap between the Church and the industrial world, which is one of the chief concerns of the Anglican Church to-day, but also it should be a sure help to young men, many of them leaving home for the first time, coming to live in the strange world of the city, at a most difficult stage of their lives. These apprentices' hostels are paralleled by a few hostels in our towns and cities for young men and women beginning careers in business or studying at college or university. The Church is now faced with a choice in our newer universities: is she to found Anglican colleges, as other denominations are keen to found Roman Catholic colleges, Presbyterian colleges, and Salvation Army colleges, or is she to use hostels instead?

Certain facts are plain enough: schools and colleges are often impracticable, hard to staff, costly to found and to run. The high fees give them class associations that tend to be un-Christian and soul-destroying. Hostels can charge reasonable rates for decent accommodation for all classes of people, so that they are usually successful and well-patronised. The small group of young people living together can give a family atmosphere, and the warden or matron can give wise guidance and counselling. In this way the Church can be of immense help to young people who have been transplanted from home to school, from country to town or from school to further study or a business career.

Unfortunately we must record to the shame of some of the metropolitan dioceses that they have fallen behind the country dioceses in providing for the need of the youth of the Church. How often do we hear of children drifting away from the Church, from the Sunday school and from the Fellowship, at the age of ten or eleven, or when they have left school and left home! The Church hostel is a means that we should use more wisely and more diligently to help young people both in the country towns and the cities, to further their vocations and to guide them in their Christian life.



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

Government House Not Empty Long

The change in Governors-General in the past week was made so smoothly as almost to seem stage-managed. It must have been the shortest in-eregnum on record—a matter of only a few hours.

Sir William Slim, delayed a day beyond schedule in the West, left Australian waters on Sunday evening. His successor, Lord Dunsross, arriving by ship in New Zealand from England on Monday morning, was flown across the Tasman to reach Canberra on the afternoon of the same day. He took the oath of office next day.

By a happy coincidence Lord Dunsross arrived on the day that was being celebrated as Australia Day, although not on the actual anniversary—far, as he will find, it is an agreeable Australian custom to observe such occasions on the ensuing Monday to extend the week-end respite from work.

Sir William Slim, an Anglican, gave Church life in Australia, and particularly in Canberra, much encouragement by his example. Lord Dunsross. I gather, is a Presbyterian. But one of his sons is an Anglican clergyman. His family history indicates that the cause of Church union will not lack sympathy at Yarralumla.

Anglicans and Alcoholism

Miss W. Terry, of Hawthorne, Brisbane, writes to me to urge greater Anglican interest in temperance work.

I think she rather misunderstood my own comments on this subject in this column on January 22, because she opens her letter by saying:—"You tackle such a variety of subjects, which I generally enjoy, but on one subject, in common with the majority of Anglicans, you always fall down."

My comment was under a heading, "we don't always like our critics," and cited as one example the shocked surprise with which Dr. A. C. Ivy, an American visitor, had noted the sight of women drinking in the streets of Sydney. Dr. Ivy, as Miss Terry says, is a professor of Physiology at the University of Illinois—not a clergyman, as I wrongly described him. My point was that it would be better to take heed of critics when they draw attention to less admirable aspects of our way of life instead of becoming angry with them. So I suggest to Miss Terry that my attitude was one of sympathy with the critic. Certainly I believe that alcoholism is one of Australia's most serious problems.

Miss Terry writes at considerable length. Here are some extracts: "Our communion suffers from mental aberration on this whole subject of alcohol education. . . . Dr. E. O'Sullivan, of our Brisbane General Hospital alcoholic annex says women alcoholics are far harder to help. . . ."

"Supposing some misguided person puts forward the idea of a C. of E. Temperance Society in the diocese, which will both give youth alcohol education and do rehabilitation work, would the bishop assist him and would the laity spring to his aid? Alternatively, would our home missions departments be prepared to open rehabilitation centres? . . . How I pray for the day when Anglicans will be prepared to link hands in the work of the temperance movement (and Alcoholics Anonymous and rehabilitation centres,

CHURCH CALENDAR

February 7: The Fifth Sunday after the Epiphany.

Government-owned, are all part of this glamorous useful piece of Christian social service for sobriety in the world) and really got to work."

I don't know whether Miss Terry has any particular diocese in mind when she implies that Anglicans as a body are not much interested in temperance work. I feel that many are—and still more in trying to ensure that the grave and growing problem of alcoholism is effectively tackled. She makes some practical suggestions to that end, particularly the establishment of rehabilitation centres, which seem to me thoroughly deserving of Church investigation.

Would A Part-time Priesthood Help?

Although the Church in Australia frequently complains of a shortage of clergy, I do not recall that the idea of a part-time priesthood has been seriously advocated here.

Probably the problem is more acute in England, where today there are reported to be 1,500 fewer clergy on the active list than in 1948 to serve a population about a million and a half greater.

A symposium on this question, edited by an Anglican

layman, Mr Robin Dennison, is commended by the London *Economist* in its issue of January 23.

This journal, which takes a lively, helpful interest in Church of England affairs, sums up:—"The courageous course would seem to be to try the experiment and see how it works. This was the way in which religious orders for men and women re-establish themselves in the Anglican Church. In doctrinal matters the Church of England has always allowed for different approaches, an attitude which could well be extended to pastoral affairs."

This subject would seem to be worth a discussion by General Synod this year. Clergy shortage is pretty common to most Australian dioceses. Whether this new sort of ministry would create more problems than it would solve is one point for consideration. But it could be especially valuable in the outback in making more frequent administration of the sacraments possible.

Matins: Declining in Popularity?

Early morning Holy Communion services seem to be much better attended in many Australian parishes than matins.

Of course, there may be no deep spiritual reason for this in many cases. The early service could be preferred because attendance at it (and at it alone) leaves more of Sunday available for other activities. And, although the standard Anglican sermon of about 20 minutes is at least a third shorter than the standard Presbyterian one of 30 minutes (I hope my arithmetic is right), still some Anglicans seem to like the even shorter talk used at 8 a.m. services. So that could be another reason for the apparent decline in attendance at matins.

In holiday attendance at country churches I have generally found early morning Holy Communion services unusually well attended, so this preference would seem not to be peculiar to the cities.

However, this may be a matter of opinion. A woman writer in an English journal, the *Spectator*, asserted a few weeks ago that "nine churches out of ten have since the war made the Eucharist the central service of their Sunday, pushing to one side the intrusive matins."

Several correspondents challenged this as "a sweeping statement." One said:—"It is possibly half-true in the London area but certainly wildly wide of the mark in the country as a whole."

—THE MAN IN THE STREET

CLERGY NEWS

BROWN, The Reverend N. V., to be Assistant Curate of the Church of the Annunciation, Camp Hill, Diocese of Brisbane.
CRAIGIE, The Reverend J. R., formerly Assistant Curate of S. Stephen's, Coorparoo, Diocese of Brisbane, to be Assistant Curate of Holy Trinity, Fortitude Valley, in the same diocese.
DOWN, The Reverend S. H., formerly Rector of S. Paul's, Cleveland, Diocese of Brisbane, to be Vicar of S. John's, Hendra, in the same diocese.
DUNGLISON, The Reverend E. F., formerly Assistant Curate of S. Paul's, Ipswich, Diocese of Brisbane, to be a member of the Bush Brotherhood of S. Paul. He is to be in charge of the Mitchell district of the Brotherhood.
GRIFFITH, The Reverend M. E. De B., Vicar of Lower Macleay, Diocese of Grafton, retired from parish work on February 1 and now will be the resident chaplain at the Ellerslie Home, Melbourne.
LAYER, The Reverend D. E., to be Assistant Curate of S. Luke's, Ekibin, Diocese of Brisbane.

ONE MINUTE SERMON

SHADOW OVER THE GARDEN

GENESIS 3:9-end

THE scene has changed, a shadow of sadness, a shadow of death has come over the Garden. The world is no longer Paradise, it has become earth indeed. There are in it thorns and briars, its fruit will come only by toil and anguish. Man is out of harmony with God and the whole world pays the price.

How eagerly would man undo what he has done but cannot. "What I have written I have written." And a flaming sword forbids man's return, until some day the second Adam can win for man an entrance again to the Tree of Life.

But let us see the results of this Fall of man from his communion with God, both the results within man and those placed on him from without.

1. Man was no longer at one with nature; "they knew that they were naked." Things naturally innocent and pure become tainted by sin. The worst misery in life is that things, arts, pleasures which to pure minds mean nothing but enjoyment, are turned for a man into fuel of evil desire and passions and light the flames of hell in his soul.

2. Yet again sin means separation from God. They hid themselves for they were afraid. How true it is to-day that multitudes separate themselves from prayer and from worship—indeed from God—because their lives make them afraid. And yet God waits for His sons to come home.

3. The third result is selfishness, separation from each other. Each denies the guilt that is his own, her own; Adam blames Eve, Eve blames Satan. Here is the central principle of sin, selfishness; "self is the only prison that can ever bind the soul." Selfishness, fear, and falsehood, and cowardice. What a host of ugly beasts rear their heads in the day we deny God and "go alone."

And from without there are results imposed on man.

(1) Work has become for so many men a curse of which they would be rid, whereas accepted as our contribution to our common life and as an offering to God it can still be a rich blessing.

(2) Death which would have been but a transition from one room to another in the Father's House has become a fact to be feared. Man's lack of faith imports into it a sting and dread and its separation seems to so many to be final.

(3) The penalty on the woman of pain and suffering seems strangely harsh compared with that on the serpent. But in her unselfish suffering she finds life. On the other hand the worst punishment is to be degraded and have no power to rise, for a man to go upon the dust and never to be set upon his feet as a saved soul.

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.

THEOLOGY OF THE LAITY RESPONSIBILITY DENIED

TO THE EDITOR OF THE ANGLICAN

Sir—One cannot add much to what has been so excellently expressed in your Leading Article on "Piety" and in the letter of your correspondent, the Reverend H. W. Baker, except to say that such views are shared.

This type of thing is found in the home and classroom as well as the Church. It is appalling. However the young suffer and the old have the means of changing it so there the matter sticks.

Some organisations are attempting to deal with the problem but from these fields the Church is lamentably absent; except through the minor, and of necessity, sectarian efforts of the Y.A.F.

May one add here that where the young are given responsibility they can accept and handle it—witness the Ministry of the Russian Orthodox Church in Russia—because they have an important qualification which those who are older lack—one can call it "agility of mind," or in simple English: "they can learn fast."

Our Lord dealt with the problem which your leader and correspondent raised—and very definitely. One has only to read verses 13 to 17 of the 10th chapter of S. Mark's gospel to appreciate this. Meditate on them, "disciples."

This of course is part of a much wider problem inside the Church and throughout society in general. I will confine my remarks to commenting on it as found within the Church. A previous Leading Article in your paper dealt with the problem of "Works of Charity" (or the lack of them) carried out by the Church as a means of providing the laity with something to do to hold them in the Church.

What provoked that was really the problem of exclusion. It is found not only among our "adolescents" but right through the Church. I wonder why we have so many nominal Anglicans? Might not the answer be found in this attitude of (I quote from the Reverend H. W. Baker's letter) "take what we offer, or you're no good?" And the answer: "All right, shut us out. We only want to be members of the Church and serve Our Lord like you—so now you can go jump in the lake."

Take for example the situation of young men in the Church. For them there is only one vocation which the Church recognises—that of the "Sacred Ministry." Any other is "beyond the pale"—a misfit—its followers little better than heretics.

We lack a real Theology of the Laity. It is agreed that the laity's function is "to witness." But this is as far as it goes. "To witness"—meaningless nonsense. There is no real organised and integrated conception of what the laity are to do or how they are to do it. Nor is there a widespread realisation of the necessity, together with the means of training the laity—obviously not of course, for first we must know how they are to fit into "the Body of Christ" and what they are to do.

The efforts of lion-hearted Directors of Promotion have so clearly demonstrated that when laymen are given a job to do in the Church then they respond nobly. Coupled with this is the growth of knowledge about

Christianity on the part of the laity which is being fostered by organisations such as the G.B.R.E.

Unfortunately the practice of reading treatises such as Father L. S. Thornton's "The Common Life in the Body of Christ" or "The Shape of the Liturgy" by Dom Gregory Dix on the part of lay people is not yet taken seriously by the clergy. How many clergymen have read them, by the way?

Through all these avenues the army of the Church Militant is gathering; but what is it to do; how is it to do it; have any plans and orders about what is to be done been drawn out; and what arrangements have been made about maintaining it? We all know our Church well enough to realise the answers to these.

Bad for morale, of course. More should be learnt about "morale" in the Church. "Morale" must be the essential concern of leaders—in army, in Church, in any organisation. May I suggest a reading of Field Marshal Sir William Slim's book "Defeat into Victory" or if too busy to read it all—a magnificent experience—then Page 150 (on morale) and Page 158 (on discipline) in the "Four Square" edition or their equivalent in the large.

There must always be in the Church an attempt—a vocation in fact—to think deeply and constructively. We are too content to be satisfied with superficial and stop-gap solutions with the result that we produce "too little, too late" in answer to a problem for which the solution should have been planned twenty or more years before. (Three good examples of this are: lack of finance, the clergy shortage and the teaching of Anglican doctrine and beliefs in State schools.)

And when we think: we should not be afraid of the conclusions which we arrive at; nor afraid to act on them; there must be courage, Faith. What was good enough for S. Paul in his times is not good enough for us now—the "substance" applicable, yes, but not the "accidents."

What was it that Our Lord said to His disciples? "Be ye therefore wise as serpents and harmless as doves." Isaiah pronounced the judgement of history in writing: "Where there is no vision, the people perish." We missed out on the Industrial Revolution and the Methodists. Are we going to miss out on the scientific age of the twentieth century too?

Yours faithfully,
WORRIED CHURCHMAN.

A TRIBUTE TO BISHOP MOYES

TO THE EDITOR OF THE ANGLICAN

Sir—The Bishop of Armidale, the Right Reverend J. S. Moyes, relinquished the office of National President of the Church of England Men's Society in Australia on January 22, after 12 years of unremitting determined effort to spur the men of the Church "to do greater things than these."

Geography daunted him as little as did a broken leg set in plaster to continue travelling in a crowded car in bush-fire weather to a conference of C.E.M.S. in Western Victoria some years ago.

He was a hard task-master yet he retained the same officers throughout his 12 years as National President. He rarely praised them yet won their personal affection and that kind of loyalty that remained firm when they were sure he was wrong in assessment of the limits of C.E.M.S., without much treasury or means of communication and little brilliance of manpower.

He might console himself after Paul that he was not disobedient to the heavenly vision he had of the Church of England Men's Society as an Australian expression of men's dedication to Christ and His Church, even though few would consider such a vision heavenly outside parish or diocesan boundaries.

What has been achieved during this last 12 years in the

minds of many churchmen from Perth to Cairns and from Darwin to Hobart "by the journeyings often" of Bishop Moyes is a consideration of an Australian outlook for the Church.

Many members of C.E.M.S. are also members of General Synod and they will have an influence next September when our Church with a new constitution is viewed. What else has been achieved time will show but there is a promise of green shoots where this devoted men's bishop has sown the seed in such an earnest prayerful manner.

Yours truly,
"F.H.G."
Melbourne.

THE PARSON'S FREEHOLD

TO THE EDITOR OF THE ANGLICAN

Sir,—In reply to your correspondent, Mr Peagamovitch, I am as ignorant of Communist law as he appears to be of English. A writ of praemunire is used to curb people who get too big for their boots—like a certain Archbishop of Canterbury who, having deprived a clerk of his benefice without trial, was ordered by Pope Alexander III (a) to restore the benefice forthwith, and (b) submit the case "to the court of our delegate the lord the bishop of Exeter" (Decr. Greg. IX, c.7.x.2.13).

But if anyone thinks that this correspondence is a pedant's playground I can produce precis of confidential letters that are reaching me, which tell a different story.

J. B. Priestley last week described the typical Sydney journalist as "a hack taking orders from bullies and oafs." I am sure that this in fact applies to very few Sydney journalists—and very few Australian clergy; but it should not apply to any.

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

THE A.B.C. WAS WRONG

TO THE EDITOR OF THE ANGLICAN

Sir,—I fail to see the reasoning of your correspondent, E. L. Anderson.

The Church of England is either the English branch of the Church Catholic and Apostolic or it is not. If it is (and all history proves it to be so beyond the shadow of any doubt), any attempt to detract from its authenticity must be refuted from whatever quarter it comes.

If an announcer makes a mistake in his broadcast, why should he not be expected to admit and rectify it? And what have the protests of Roman Catholics (or anyone else) to do with it? The truth is the truth. If a false statement is made, it should be corrected. We must either permit the lie to stand or we must speak the truth boldly and openly. There can be no "hole and corner" about it.

I would remind your correspondent that the Church is not ours, but God's. We cannot allow our communion in His Church to be set aside as a schismatic sect because of the opinions of others.

Your correspondent says children should be told "quietly" by parents and teachers that a mistake has been made. I do not think many will agree with him. To give but two examples:

Two priests learning that a teacher belonging to the Roman communion was teaching the Roman version of history to children in a State school went to the headmaster and told him if correct history were not taught, they would take the matter to higher authority until it was. The headmaster wisely had the teaching altered.

In a country city the Anglican Church notices in a local newspaper were headed "Church of England," with underneath "The Holy Catholic Church." Some months ago, the latter sentence was omitted for two successive weeks.

A letter was written to the Editor pointing out the omission and asking that it be rec-

PD LIKE TO KNOW . . .

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

What is the Liberal Catholic Church, and what are its teachings?

The Liberal Catholic Church is a modern sect which endeavours to combine the esoteric ideas of Theosophy with both Catholic worship and a liberal interpretation of the Scriptures. While maintaining the stately ritual and the sacramental beliefs of the Church of Rome, it has given to its members complete freedom in interpreting both the Scriptures and the Creeds.

Dutch, and certain Old Catholic bishops consecrated a certain Arnold Mathew in 1908 for spiritual oversight over some English Old Catholics who just did not exist. Two years later he withdrew from the Old Catholics who have never recognised anyone consecrated or ordained by him.

Our own Lambeth Conference again in 1958 re-iterated its resolutions that any ministers desirous of joining our Church from this sect, must be ordained conditionally, even though they are in other respects duly qualified.

Belief in reincarnation is fun-

dered. Although the newspaper was controlled by members of the Church of Rome, an apology was immediately sent deploring the over zealousness of some member of the staff and giving the assurance that the words would not again be left out.

Those "violent protestations" (if your correspondent cares to call them so), achieved results. In the first case by assuring that the children be taught correct history and in the second it made certain that the Church of England is acknowledged (however tacitly) as part of the Holy Catholic Church of God by all the readers of that newspaper.

What the Church of England needs today is a few more "violent protests" (though surely, protests can be worded courteously) and far less "quiet" talking.

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

ASSISTANCE FROM LAY READERS

TO THE EDITOR OF THE ANGLICAN

Sir,—I read in a Sunday bulletin of a local church, that a rector, unable to get the assistance of an ordained minister, at the service of Holy Communion, on Christmas Day, was faced with the prospect of giving Communion alone to 800 communicants. How he managed, I don't know.

Such circumstances must surely be very embarrassing to both rectors and communicants.

This sets one thinking why rectors do not make use of the services of lay readers on such occasions.

I am quite aware that the archbishop's authority is necessary for this purpose, and I don't think that His Grace would hesitate to consider favourably the granting of a special licence for Readers nominated by rectors for such services as administering the cup at Holy Communion.

There is no irregularity in this. In England use is increasingly made of Readers, with permission of the diocesan bishop, in administering the cup at services of Holy Communion on great festivals, or in churches where large numbers of communicants are frequently present. Readers are often permitted to read the Epistle. If this is done in England, it surely can be done here.

Rectors know that there are

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

damental to this Church. Every soul has the spark of God's fire within it, but prior to eternal re-union with God, it must be purified. It is only by constant re-incarnations that this purification can come. That which is essentially selfish and "primitive" is purged away and replaced by wisdom and spiritual fitness.

The soul does not progress unaided, however. Those on a higher spiritual plane come to the rescue. Among these are "The Just Men made Perfect," one of whom is Our Lord Himself.

The Liberal Catholic Church teaches that, as there is no hell, there is no need for salvation. "These are childish misconceptions of a bygone age. There is nothing to be saved from, except our ignorance and error."

I have abbreviated this answer considerably as it is only

a good number of licensed Readers scattered all over Sydney, and who are members of the Diocesan Readers' Association. They are always prepared to render assistance, when called upon through the secretary of their association.

As attendance on great festivals is generally large, and the assistance of ordained ministers is not always available, I think it is worthwhile that this subject be given due consideration, when necessary arises.

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

LOWER HOUSE HEAD-DRESS

ANGLICAN NEWS SERVICE

London, February 1

The lower House of the Convocation of Canterbury on January 21 considered the form of head-dress appropriate for its members when they were in Convocation robes on outdoor occasions.

On the proposal of the Reverend H. Cooper, London, it was agreed that the Cranmer cap was the form most suited to the purpose.

GRATITUDE TO JEWS URGED

ANGLICAN NEWS SERVICE

London, February 1

Canon H. Hodkin, preaching in Manchester Cathedral on January 24, urged responsible citizens to take a stronger and more positive attitude towards the Jews.

He suggested there were two forms that anti-Semitism might take—open and violent, as in recent incidents, or hidden and refined.

Christians should not only refrain from making unkind remarks about Jewish people, he said, "we ought to show them gratitude and admiration."

Canon Hodkin urged local church councils to speak out against the exclusion of Jews from clubs and societies.

JAPANESE JOURNAL FOR STUDENTS

ECUMENICAL PRESS SERVICE

Geneva, February 1

The Y.W.C.A. and the Y.M.C.A. are publishing jointly a theological journal for Japanese university students.

The first issue is devoted to the international teaching project, "Life and Mission of the Church," which is being sponsored by the World Student Christian Federation.

twenty months since I replied to a similar question.

To any Anglican, however, this Church is suspect because of its diminution of the essential glory of Our Lord. He is the Saviour, the One Who, by His blood, has secured for us our eternal redemption. To read the Christmas Gospel and Epistle, after reading the official manual of the Liberal Catholic Church is to breathe the fresh mountain air after the overheated air of a tropic room.

Should we pray when we do not feel like it?

The reason we pray is surely, not because we feel like it, but because we ought to pray. For far too many of us, feelings are the basis of the spiritual life. We abstain from saying our prayers, from going to church, from reading our Bible because we do not feel like it. In such a way, we relinquish our grasp on eternal things, and spiritual progress becomes tardy.

Sometimes, however, prayer is difficult. The words just do not come. Our heart grows cold. The heavens seem closed to us. Do not despair. This dryness of soul has been known even to the masters of the art of prayer.

What then? There is a saying, "Strike while the iron is hot"; another might well be, "Strike till the iron is hot." Even when aridity overcomes you, quietly and patiently wait upon God. Pour out your sense of dryness of soul. You may not see, nor feel, any good, but God does. In His own good time, relief will come, and with it, a realisation that you have not been wasting your time.

There is a delightful little book of prayers by Phil Fisher called "Prayers out of Church," which has just been published. This is how Fisher prays when he finds a tardiness of spirit and a lethargy of heart overcoming him:

"Dear Lord, I don't understand why, but I'm just flat today. I occupy myself with the daily round, the common task, but there's no inspiration.

"I've tried to think of things which at other times have given me great joy, but my faith somehow won't light up. Even the Scriptures seem stale and, to be honest, Lord, I don't feel like praying.

"But I tell myself that You are here, standing by just the same—and that You understand. Bear with my dullness, and help me to keep going and to be faithful to what I have surely known, until this mood passes, and the heavens open again."

Perhaps expressed rather differently than we would, but a good answer to my correspondent's question.

GREEK HOME FOR REFUGEES

ECUMENICAL PRESS SERVICE

Geneva, February 1

Forty alien and handicapped refugees have found a permanent home in Kalamata, southern Greece, through the World Council of Churches.

All forty occupants of the home—Albanians, Bulgarians and Yugoslavs, who have come to Greece since the end of the Second World War—have been rejected for re-settlement in other countries.

Work will be provided for these refugees either through Church-related programmes or in agricultural projects in the area.

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

Numerous national relief agencies all over the world have provided funds for the building and maintenance of the home.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a churchman who is one of the oldest practising musicians in Brisbane.

He is Mr Percy Brier who has lived and taught there, except for one year, since his return in 1906 from four years' study at the Trinity College of Music, London.

He was one of the founders of the Musical Association of Queensland in 1921 of which he has been president many times; he also founded the Queensland section of the Guild of Australian Composers in 1940 and has been since 1923 an examiner for the Australian Music Examinations Board.

But strangely it is not as a musician that he has served the Church except for one year in 1926 when he was acting organist and choirmaster at St. James' Church, King Street, Sydney, but rather as an assistant (lay reader) to the Rector of S. Andrew's, Indooroopilly, Diocese of Brisbane.

On two occasions he felt a call to Holy Orders, but as it was not possible to obey the call, he served as Rector's Warden at S. Andrew's for twenty-five years under the Reverend Roy St George and only relinquished the position in 1958; also he was appointed a parochial lay reader in 1936 and still retains that position.

Aged 75, he has been a widower since 1943 but lives with his sister in the parish. His only son, Eric, a civil engineer by profession, lives with his wife and family of three sons in another part of the parish, called Fig Tree Pocket.

VALUABLE BUT LIMITED

MAN, GOD AND PRAYER. Hubert Northcott, C.R., S.P.C.K. Seraph Book. Pp. 212. English price 6s.

IN the book before us, Hubert Northcott, Priest of the Community of the Resurrection, stationed at Sekhukhuniland in South Africa, gives us in print some of the fruits of his meditations.

It is not easy to discern the "plan" of the book. Some of it is in the nature of simple apologetic, and the other on the devotional side of the Christian life.

The latter half of the book is more rewarding than the former. Fr Northcott mentions the various types of prayer, giving examples from the saints of the ages. A valuable chapter shows how one can use the Bible for mental prayer. We are then briefly introduced to the mystic.

The Christian life cannot be all prayer, and chapter 6 deals

U.S. STAMP FOR REFUGEE YEAR

The United States of America will issue a commemorative postage stamp on April 7 to mark American participation in the World Refugee Year.

with practical living. Topics such as the devil and temptation, the body and the mind of man, are dealt with in a refreshing manner.

Unfortunately, the writer seems to be a sectarian Anglican; that is, one who dwells on a limb, mistaking it for the whole body. He writes, always charitably, as though there were no other point of view but his own throughout the Anglican communion.

On page 54 we are told that "holy water, that is, water mingled with a little salt and specially blessed by the priest, is used to drive away evil spirits and to bring a blessing. A communicant moving into a new house will ask to have it blessed, and holy water forms part of the ceremony."

There are some things most Anglicans just don't do, and Fr Northcott wants us to do the lot! The more's the pity because in saying these things the author limits his book to the few who share his outlook.

—C.M.G.

BOOK REVIEWS

A VERSATILE ISSUE

THE EXPOSITORY TIMES. November, 1959.

WHAT is the meaning of perfect (*teleios*) in the New Testament, as for example in S. Matthew 5:48? Dr Du Plessis, a South African scholar has written a book thereon. He is critical of John Wesley's "moral" emphasis, but is sympathetic to the Septuagint usage where it refers to a person in a right relationship with God and hence is consistently obedient to God's will.

Another long review is of a Quaker author's work "The Castle and the Field" by Harold Loukes. The Field is the world, the Castle is the world of the Church. One interesting thought in an interesting book is that "if it is possible to see religion as nothing more than the projection of infantile dependence, it is possible to see atheism as nothing more than the projection of infantile hate."

An essay on W. H. Auden (the Anglican poet) by Professor Martin will repay re-reading. It is full of thought. In his Litany of S. Matthew's Day, Auden has with witty perception some fascinating petitions and thanksgivings, such as: "I thank thee Lord that I am an interesting sinner and not as this Pharisee."

Professor Cullmann continues and concludes his articles on the Fourth Gospel. Mr G. D. Yarnold has written "The Spiritual Crisis of the Scientific Age" maintaining that the relation of science and religion is not one of conflict but of crisis—a testing of the spiritual being by the vast increase of knowledge and skills.

Professor Geddes MacGregor believing that conversations between Anglicans and Presbyterians are to continue and take up deep theological issues has written a most thoughtful book "Corpus Christi." The value of the book is increased by a large bibliography and by appendices setting forth the teaching of Augustine and the main Protestant confessional documents of the Church.

The sermons "In the Study" contain a number of "up to the moment" illustrations, while a review of Dr Buttrick's "Sermons preached in a University Church" made me long to possess a copy.

—J.S.A.

A USEFUL BOOKLET

THE PARISH EUCHARIST. Anglican Truth Society. Pp. 24: 4s.

A booklet prepared for use in parishes of the Protestant Episcopal Church in the U.S.A. has been published for adults in our own congregations.

"The Parish Eucharist" explains the meaning of the parts of the Holy Communion service, pointing out at different points implications in practical affairs of what is said and done.

Sound material is marred by the unmanageable shape of the booklet, and for some, no doubt, by the impressionistic sketchings.

As "Every Member Canvass" material, it could prove quite useful.

THE FIRST I.V.F. ANNUAL LECTURE

JUSTIFICATION BY FAITH. D. B. Knox. Church Book Room Press. Pp. 23. English price 1s. 6d.

THE Inter-Varsity Fellowship has won for itself the right to speak with some authority as the mouthpiece of conservative Evangelicalism. Its theological position should be consolidated by the establishment of an Annual Lecture, the first of which, delivered last year in the Great Hall at the University of Sydney by the Principal of Moore College, has now been printed.

Justification By Faith, which was the mainspring of the Reformation and is still the cardinal doctrine of Protestantism, was the logical choice as a subject for this first lecture.

Dr Knox's method was simply to expound the teaching of Scripture on this vital doctrine. Throughout his 23 closely printed pages he quotes from no other book than the Bible. Plunging straight into the midst of his subject he wastes no time on any historical survey of the doctrine and is not concerned with what others have said about it.

Indeed he seems to show little awareness that the subject is a controversial one. Systematically and with great thoroughness he musters the evidence of the New Testament, with some backward glances at the Old Testament, and solely on this basis he draws his conclusions, obviously quite convinced that no others are possible.

As far as the present reviewer is concerned these conclusions, as far as they go, seem to be for the most part reasonable and orthodox. The dichotomy between "faith and works," for instance, is resolved in a few common-sense sentences in which due weight is given to the Epistle of S. James as well as to the Pauline point of view.

Unfortunately, less common-sense is to be found in a reference to the Doctrine of the Infallibility of Scripture, which is introduced and affirmed in one short paragraph, part of which states: "God must tell us of Himself. The belief that God's infallible Word is accessible to us is an *a priori* necessity if the religion of the Bible, complete trust, is to be a possibility."

It may be recalled that it is by exactly similar *a priori* arguments that Roman Catholics defend the Doctrine of the In-

fallibility of the Church, and there are many Christians who feel that this is a most dangerous form of reasoning.

If either Scripture or the Church is to be regarded as infallible we must have evidence to show that it is so, and we must define our terms to show exactly what it is that we are trying to prove. To say simply that "it must be so" is unworthy of a scholar of the calibre of Dr Knox, and of an organisation like the I.V.F. which aspires to intellectual leadership within the Church.

The main argument of this lecture is not, however, dependent upon its view of Scripture, and in most respects it can be recommended as a sound and sober analysis of a vital article of the Christian Faith.

—J.H.B.

TORONTO'S BISHOPS

ECUMENICAL PRESS SERVICE

Geneva, February 1

The recent consecration of the Right Reverend H. R. Hunt as Suffragan Bishop of Toronto means that this diocese now has three active bishops.

Before his consecration, Bishop Hunt was General Secretary of the Canadian Church's General Synod.

A STORY FOR CHILDREN WITH A MISSIONARY INTEREST

ALL THE PROUD TRIBESMEN. Kylie Tennant. Macmillan. 14s. 6d.

KERRI, a twelve-year-old native boy living on a volcanic island just north of Australia, here tells the story of an exciting period in his life.

Trained by his missionary teacher to be a future leader of his people, he thoroughly enjoys his peaceful existence which, however, comes to a dramatic end with the volcano's eruption.

A perilous flight by sea leads him and his fellow islanders, exhausted and depressed, to the island of Malu where more troubles beset them.

These events provide the testing ground for the lad and show his struggle to keep faith with his teacher, Miss Buchanan.

A terrifying climb down a sheer cliff-face comes as the climax; from then on the author concentrates on tidying up her story to the satisfaction of young readers.

The story, well illustrated with black and white drawings, has a straight-forward narrative which should appeal not only to children of the ten to fifteen age group but also to adults.

There is, also, entering naturally into the story, a mass of information concerning the habits and folklore of the native people and the difference in their way of life since the coming of the missionary teachers.

—G.M.

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THE DOG AND THE CHICKENS

BY DOROTHY CARRINGTON

"You must come! You must come! We have no books from which to learn. You are the only one to teach us. Oh please come, we Lisu people need you."

How pleased the Reverend A. G. Nichols, away there in South-west China, must have been to hear that plea. Here was a small party of Lisu men, who until recently had been demon worshippers, come down to Sapushan in the province of Yunnan asking for a Christian teacher.

"How did you hear about me?" he asked them, and he was told that they had seen some Miao aborigines at worship, keeping the Sabbath, and listening to God's Word being read to them.

"We want to be like them," said the man who seemed to be the leader of the party. "We cannot read, but we will remember the words if you will teach us. Our children are quick to learn and soon they will be able to sing your holy songs."

Then he added in a further burst of enthusiasm, "We can meet together in my maize field. Oh, you must come!"

S.A. doubt this leader was thinking of his wife and son, who, he knew, would be waiting anxiously for news. Indeed, the very next day, when he was on his way home to them, they were thinking how long the time seemed since his departure.

What a fidget his son, Lah-Loo, was! He had been to the door of his small house a dozen times in one hour and his mother was becoming rather angry.

A MISSIONARY

"Sit down, and be patient, Lah-Loo," she said, "I have told you it is a very long way to Sapushan and your father and his friends cannot journey there and back in a few hours."

"Will they bring the missionary back with them?" asked the Lisu boy.

"No, of course not. They have gone to see him and to beg him to come one day."

That statement seemed to quieten Lah-Loo for a while, but soon, being like all boys, he had another question to ask.

"What shall we do if those people from the province of Yunnan were not speaking the truth? Supposing there isn't a missionary?"

"They speak truly. One of your father's friends saw them at worship. The missionary was reading the wonderful book."

"A book!" exclaimed the boy, and his eyes opened wide

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The Youth Page

TALKS WITH TEENAGERS

THE INEVITABLE END

Those who live in towns and cities often miss the quiet drama of the open countryside — the activities of bird and beast, the ordered progress of the seasons, the mysteries of seed-time and harvest, the glory of the sunrise and the calm of eventide.

All these were like an open book to Jesus, revealing to Him the will of His Heavenly Father, and making plain His messages in innumerable ways.

We cannot help but notice this as we read the New Testament; and the Gospel for the Fifth Sunday after the Epiphany (Matthew 13:24-30) is typical of a number of passages which show our Blessed Lord's acute and accurate observations, and the way in which the every-day things of life spoke to Him of the plans and purposes of God.

The story-teller is sure of a welcome anywhere in the world, but this is especially so in a community where books are scarce and readers are few.

Story-telling is an invaluable means of teaching. A story makes the truth clear and plain, holding the attention of the hearer, and compelling him to think for himself until he grasps the meaning of the tale, and, if it is well told and accurately pointed, it will stick in the mind and recall the message again and again.

PARABLE

One thing that is often forgotten as we read the parables of Jesus is that they were meant to be heard, not read; they made an immediate impression on the minds of the hearers, making plain, in a sudden flash of illumination, a truth which had not previously been grasped.

How well Jesus knew the problems of the Palestinian farmer!

All his toil and care might go for nothing, and his harvest be ruined, through the spitefulness of an enemy.

The bearded darnel, which is called "tares" in the parable, was so much like the wheat that in its early stages of growth it was practically impossible to distinguish them until the seed had formed.

W. M. Thompson, in *The Land and the Book*, says, "Where the grain has headed out, the tares have done the same, there a child cannot mistake them for wheat or barley; but when both are less developed, the closest scrutiny will often fail to detect them."

By the time the different plants can be distinguished, however, their roots will have become so intertwined that, as the farmer in the parable says, they must be left together until the harvest, lest, in gathering up the tares, the wheat is also uprooted and destroyed.

The need for separating the wheat and the tares becomes apparent when we learn that the grain of the tares is slightly poisonous, causing nausea and dizziness, so that even the winnowed grain must be carefully checked by the women to separate the tares from the wheat before the flour is ground.

So well-known was the evil action of sowing tares among the wheat, that under Roman law it was regarded as a crime for which punishment was provided.

As Jesus told it, the parable was a scene out of every-day life, a happening perfectly familiar to His audience, but He told it in such a way as to bring home a lesson which they had never before seen in it.

HOSTILITY

When we look at this scene through the eyes of Jesus it is easy to see the dramatic struggle between good and evil—to recognise the hostility of the Evil One as he seeks to sow in the lives of men and women the thoughts and desires, the impulses and the influences which

are contrary to good and truth and righteousness.

But how many of us would have recognised this if it had not been made plain to us in such a striking fashion?

The first message of the parable is that we must forever be on our guard against the sower of evil seed.

Here, too, is a warning against hasty judgements.

The first impulse of the servants of the farmer was to go out and pull up the tares growing in his field, not realising that in so doing they would spoil the whole crop.

How often we, too, would separate one and another from membership in the Fellowship;

How often we question why this one or that should claim to be a Christian, and with hasty and often ill-formed judgements label people and classify them as "good" or "bad", forgetting that only God, Who sees the whole of a man's life, can make the right assessment of his character.

There is a warning here which we do well to heed.

The drama of the harvest-field has its counterpart in human life, and only the final Judgement Day will reveal which are tares, destined for destruction, and which are good grain reserved for the Master's use.

JUDGEMENT

But this parable also tells us of the inevitability of Judgement; it assures us that God's Judgement is certain though it be long delayed.

Dr. Barclay reminds us that "a man in the end will be judged, not by any single act or stage in his life, but by his whole life. Judgement cannot come until the end."

The farmer in the parable gave each plant sufficient time to reveal its true character; "Let both grow together until the harvest," he said, knowing that at last the poisonous darnel would easily be distinguished from the good grain.

He was in no hurry to pass judgement, but judgement came in the end; the good and the bad were separated; judgement was inevitable and final.

You can apply the parable as you will, but two things stand out clearly and plainly—the first is that judgement will come; the second is that God alone has the right to pass judgement.

But God is patient, and human nature is different from that of plants.

Darnel will always be darnel, and wheat can never be other than wheat, but human nature can be changed; by the grace of God the bad man may yet become good, the evil influences in a man's life can be overcome, and a life which started out badly can end well.

Though judgement is inevitable, the result of it lies with ourselves, but God waits patiently to gather us to Himself.

GOD WASHED THE EARTH

I watched God wash the earth last night,
He made the roses look so bright.

I looked at them;
They looked at me,
Yes, they did,
They looked at me,
Those three.

I watched God wash the earth last night.
—June Carol Finlay (aged 7½ years).

THE SEED

I have been led to think much of Our Lord's parable of the seed—the seed which in itself is so insignificant a thing, which can fall by the wayside and be lost in the dust or choked by a weed, but which—given the right circumstances—can have such enormous multiplying power.

In our part of India it is quite common to see by the wayside an old building into which by chance a seed has been dropped.

At the time it fell it could have been blown away by a puff of wind. But it has fallen into the right place, germinated, put down roots and grown; and now the roots have forced the great granite blocks apart, penetrated and split open cracks in the stones themselves and finally reduced the building to ruin.

The Word of the Gospel has that double quality.

It can seem to be just a puff of wind, just talk; but in certain circumstances it can germinate and put down roots that go right into the interior life of whole communities, breaking open old structures of thought and practice and bringing forth living fruit.

That is what I have seen happening in dozens of villages of South India, where the Gospel spreads from village to village because men cannot keep it to themselves.

—Bishop Leslie Newbigin

CORRUPTED

I wanted to use the word "service," but realise that this is one of the most corrupted words in modern usage.

Originally, "service" was meant to indicate the act of worshipping God and, secondly, to render an act of charity to one's neighbour.

But today in the business world "service" means something like providing an unnecessary kindness in order to charge more!

—Dr Masao Takenaka

NEVER TO RETURN

Remember, three things come not back!

The arrow sent upon its track—
It will not swerve, it will not stay
Its speed, it flies to wound or slay;

The spoken word, so soon forgot
By thee, but it has perished not;

In other hearts 'tis living still,
And doing work for good or ill;

And the lost opportunity
That cometh back no more to thee—
In vain thou weep'st, in vain doest years,
Those three will never more return.

—From the Arabic.

SOMETHING MISSING

There is much food for thought in the comment *Time* magazine made in a lengthy review of a certain author and his latest book:

"M... is by no means contemptuous of money and he is mightily pleased that he has made the financial grade. But he knows something is missing. He wishes that there were something more at the finish than an annuity and a new station waggon."

THE GREAT ACCOUNT

O LORD JESUS CHRIST, before Whose Judgement seat we must all appear and give account of the things done in the body; grant, we beseech Thee, that, when the books are opened in that day, the faces of Thy servants may not be ashamed; through Thy merits, O Blessed Saviour, Who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

(From the...
Altus of S. Columba)

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WITHIN THE VICARAGE WALLS

SAINTS OF THE MONTH: FEBRUARY

with the VIXEN

PARISH magazines are interesting things. Some are real works of art, whilst others are merely a news sheet with most of the space taken up with advertisements, which is all the busy parson has time to write, apart from his many other duties.

I personally feel a comprehensive parish magazine is a must, if parishioners are to be united as a family.

I do realise the tremendous amount of work involved; nevertheless it is a pet dream of mine to find a magazine which is thoroughly comprehensive. Naturally many people would need to have a finger in the pie to make it really worthwhile.

If you have a paper of which you are reasonably proud, I would be so pleased to receive a copy, C/o THE ANGLICAN, for perusal please.

Michael has a great interest in the Cross. He called Father and me into his bedroom one night recently, and asked if we would let him go to the Technical School.

He wanted to learn to work in brass so that he could make a Cross of brass with the figure of Jesus upon it. Sitting up in bed, he eagerly demonstrated his vision of Our Lord with arms outstretched and head drooping upon His chest.

To my knowledge he has not even seen a Crucifix, but his desire to make something is so very serious as not to be ignored.

We explained briefly the technical processes involved in working with brass and assured him that it is quite possible that he could learn to do such work as a career in due time.

Michael is still talking of it and spends quite a considerable time doodling with odd bits of wire, wood, etc shaping crosses.

Last night he arrived home from church with a match, a bobby pin, and a rubber band made into a cross with the band attached to hang it up by.

This is, I feel, not a passing fad, for in sorting out some of my "hoards" recently, I came across a solid piece of wood upon which were nailed three little crosses with pencilled figures of Jesus and the two thieves upon each. Michael had presented it to me three years ago for Easter, and I have kept it among my treasures.

Michael is a strange child. His powers of concentration are extremely poor, and we have always had great difficulty in discovering where his interests lie. Nothing seems to hold his attention for long, and he is utterly bored with all that goes with school.

In his nine short years, I have yet to find what makes him "tick," although the other children are almost open books and I have a fairly accurate idea how they will react to any given situation.

I was visiting some friends in one of our past parishes the other day. It is always such a joy to see them again and to catch up on all our personal news.

I was also an unwilling listener to things pertaining to the present vicar and his wife, which I felt was most unjust. Unfortunately, it seems, people feel impelled to pass on all the unfavourable items (as they see it) to others.

I am quite well aware that all sorts of things have been said of me in the past, and will probably continue to be said in the future. It is just as well that we tend with experience, to develop an immunity to adverse criticism.

I really would love to hear people speaking more enthusias-

tically about their fellow Christians though, wouldn't you?

Recently I visited some Church tea rooms with Mother. As we walked in, I noticed a clergy friend sitting with another. We naturally had a word with him as we proceeded to our table.

I had noticed a lady sitting a few tables away, but all eyes were upon her as she barked across the room to our friend. "Hm, and when are you going to see ME?" Poor friend turned to her in confusion with abject apologies for not having noticed her beforehand, and promptly got up and joined her.

Their conversation became most animated and prolonged. Friend's tea was fast getting cold as snatches of conversation wafted across the entire room.

It followed the same sad pattern I've mentioned before. "And my dear—do YOU know, he NEVER even bothers to come NEAR the Communicants Guild." At this stage I caught friend's eye and we exchanged a discreet wink.

Wouldn't it be a wonderful thing if every person determined to say nothing but complimentary things about others? We all have SOME virtues. What a lot of ugliness would be avoided altogether. Maybe everybody would truly love everyone else, and we could really say in all sincerity, "Thy Will be done."

At least, we could really set about doing it then! I particularly like the Collect for Purity at the commencement of the Communion Service; let us not become so blasé that it leaves us untouched as we hear it week by week.

MISSIONARY CHALLENGE IN LAND OF CONTRASTS

The Japanese way of life, one of material and religious contrasts, creates new problems for missionary work.

The General Secretary of the Church Missionary Society, Canon Max Warren, considered some of these problems in the February issue of the "C.M.S. News-Letter."

Canon Warren toured Japan in 1959, and took particular note of the religious traditions and institutions of the Japanese people.

He found that since the war there had been no *over-all* numerical progress in the Christian Churches, though the continual movement of population might disguise this fact.

However, in the last 15 years there has been a "vacuum of loyalty" which could be the great opportunity for the Church.

Canon Warren recalls that "the Japanese know how to die for something in which they believe," but the spiritual vacuum in Japan's life, caused by the decree of 1945 which abolished the "divinity" of the Emperor, is now being filled by new religions which stress life in abundance.

NEW RELIGIONS

In the same way, the progress of the Christian Churches in Japan will depend on how adequately they relate the Christian faith to life.

Many of the new religions of Japan have taken their ideals, either directly or indirectly, from Christianity, and many of them have a growing body of adherents.

By comparison, many Christian congregations are little big-

ger than a group of households, due in part to the distance between clergy and laity.

To take advantage of present opportunities for evangelism, Canon Warren says: "The relation of clergy to laity has got to experience a revolution comparable to that which is shaking the age-old feudal structure of the rest of Japanese society."

"Only in this way will evangelism get really 'out of hand'

FEBRUARY 2

The Purification of the Blessed Virgin Mary:

This feast commemorates the presentation of Our Lord in the Jewish Temple in Jerusalem. This incident is recorded in S. Luke 2: 21-39. Simeon took Our Lord in his arms and spoke the words now known as the "Nunc Dimittis," in the order of Evening Prayer.

The feast is also known as "Candlemas," after the custom still used in some churches, of holding lighted candles during portions of the liturgy. The candles are used as a symbol of Christ as "the light to lighten the Gentiles."

FEBRUARY 3

S. Blasius, Bishop and Martyr: According to legend, S. Blasius was Bishop of Sebaste in Armenia, and was martyred in the early fourth century.

He is said to have restored to life a young boy who had choked on a fish bone. His cult was very popular in Germany, where his intercessions were sought for those who were sick.

FEBRUARY 3

S. Anskar, Bishop:

Anskar was known as "The Apostle of the North." He was born in 801 in Picardy, and became a monk at Corbie, near Amiens. He went to Westphalia and then to Denmark. He built a school there, but was forced to leave by the heathens.

He then journeyed to Sweden, where he established the Christian Church. He was made Bishop of Hamburg, and later Bishop of Bremen, and devoted his life to missionary work in northern Europe. He did much to fight against the slave trade.

but after his death, the heathen cults proved too strong, and the area relapsed into paganism.

FEBRUARY 5

S. Agatha, Virgin and Martyr:

S. Agatha was a virgin martyred in Sicily. She was held in great honour from the fifth century onwards, and two early churches were dedicated to her in Rome.

She is the patron saint of Catania, where she died, and for some unknown reason, is also regarded as the patron of bell-ringers.

FEBRUARY 14

S. Valentine, Bishop and Martyr:

This commemoration refers to two men called Valentine. One was a Roman priest, martyred under Claudius, and the other

was Bishop of Terni, who was martyred in Rome.

This day is traditionally associated with courtship. This survival of the pagan festival of Lupercalia at Rome, has nothing to do with either saint of the name.

FEBRUARY 24

S. Mathias, Apostle and Martyr:

Mathias was chosen after the Ascension of Our Lord, to fill the place in the twelve left by the death of Judas. This seems to suggest that he must have been a well known and trusted follower of Jesus, if not from the beginning of His ministry, at least for some considerable time.

He is not mentioned again in Scripture, but tradition associates him with missionary work in Ethiopia.

U.N. INVESTIGATION OF RELIGIOUS BIAS

ECUMENICAL PRESS SERVICE

Geneva, February 1

An investigation of religious discrimination throughout the world has been made by the United Nations Organisation during the past two years.

A report of the study, published just before the recent outbreak of anti-Semitism, records "a widespread trend" towards equal treatment of religions and their followers.

The report attributes this trend to a change in the attitude of churches, governments, and the public.

Some basic rules which are suggested to guide governments in their efforts to eradicate discrimination of "thought, conscience, and religion" were published with the report.

The list includes such principles as:

Freedom to adhere or not to adhere to a religion, and freedom to comply with practices prescribed or authorised by the individual's religion or beliefs.

Freedom of worship, either alone or with others in public or private, and freedom of pilgrims to journey to sacred places as acts of devotion, whether inside or outside their country.

Freedom to disseminate a religion or belief, provided it does not impair the rights of others.

No one should be compelled to take an oath contrary to the prescriptions of his religion or belief.

The report also states that religions and their followers should not be favoured or discriminated against in the granting of subsidies or tax exemptions.

An Indian member of the Subcommittee on Prevention of Discrimination and Protection of Minorities, Mr Arcot Krishnaswami compiled the report.

He has also prepared separate analyses of religious discrimination in 86 countries.

CHAIR OF THEOLOGY

ANGLICAN NEWS SERVICE

London, January 25

The University of Birmingham will found a second chair in the department of theology.

The Edward Cadbury Charitable Trust will provide £3,000 a year for seven years.

The present chair of theology, founded in 1939, by the late Dr Edward Cadbury, bears his name.

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NEW HOSTEL FOR APPRENTICES TO BE OPENED IN NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, February 1

A second Church Army war memorial hostel will be opened early this year at Mayfield.

It will be named Burgmann House.

The new hostel will accommodate twenty-four apprentices and students, who will come from the country to Newcastle.

This new venture will follow the same pattern and standard

as that set by Alban House, at present operating successfully at Maryville, and accommodating sixteen young men.

The opening of Burgmann House is a further move in bringing the Church closer to those working in Newcastle industries.

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GREAT ANGLICAN THEOLOGIANS . . . 4

RICHARD HOOKER: MASTER MIND OF RECONSTRUCTION

By THE REVEREND EDWARD HUNT

TO some the English Reformation appears as a revolution; but if so it was a revolution of thought, not of Church foundations.

In an age of violent controversy, however, the continuity of the Church of England was not always recognised and it needed the theological genius of a master mind to check and turn the tide of revolution and to rescue religious controversy from the gutter.

According to Maclean this was well and truly accomplished by Hooker, whose famous "Ecclesiastical Polity" invested Anglican theology with a solemn dignity, richness and grandeur. Indeed Maclean terms him the master mind of the age of reconstruction.

Richard Hooker led a comparatively uneventful life, being described by one biographer as a poor obscure English priest.

Born at Heavitree, Exeter, 1533, he was educated at Exeter Grammar School and Corpus Christi, Oxford, where he procured a clerk's place, thanks to kindly Bishop Jewel, who also gave him good counsel and a walking staff, "a horse which had carried him many a mile."

Even at 18, Hooker was noted for learning, prudence and piety, and later fully deserved his appointment as tutor and fellow of Corpus.

In 1584, he vacated his fellowship on his marriage, and was given the rectory of Drayton-Beachamp, Bucks, and made Master of the Temple, 1585, having found another patron in Dr Cole, president of Corpus.

At Drayton, Hooker's grave modesty and sweet serenity endeared him to all. It is on record that his old pupils "found him tending sheep and reading Horace, until he was called indoors to rock the cradle."

Walton gives an exquisite picture of his saintly life, "all the while enriching his capacious soul with precious theological learning," adding "nor was this excellent man stranger to music and poetry."

Hooker went unwillingly to the Temple, for here he found the only quiet period of his scholar's life, becoming involved in controversy with Calvinist John Travers. So vehement was Travers that it was said "the forenoon sermon spake Canterbury and the afternoon Geneva."

Yet from the noise and oppositions of the pamphlet war, waged relentlessly by the fanatical Travers (yet a good man, to quote the tolerant Hooker) emerged that masterpiece of theological prose, "Ecclesiastical Polity."

For realising that the English Church needed justification of its system in face of Calvinistic attacks, he asked Archbishop Whitgift for a quiet spot, where he could devote himself to the theological defence of his Church.

DOCTRINAL WORK

In 1591, therefore, Hooker went to Boscombe, near Salisbury, and in 1595, Queen Elizabeth presented him to Bishopsbourne, near Canterbury.

In both places he continued his great doctrinal work, which was not quite completed for the press at his death on All Souls Day, 1600.

"Meditating on the angels" E.P. was designed to fill eight books, of which five only were published in the author's lifetime, from 1594 to 1597. The other three volumes were in manuscript; however, and the charge that Mrs Hooker allowed the manuscript to be revised and garbled by puritan hands has been disproved by Professor Sisson.

E.P. in totality therefore stands as the authentic work of this master mind of Anglican theology.

Hooker met an anarchic Puritanism, not with its own abusive violence, but with a broad theory of the order of the world, and a large elucidation of the nature of law, "whose seat is the bosom of God, and her voice the harmony of the world."

Behind Pope or Council or even the Sacred Scriptures themselves, stands the Eternal Reason. Hooker therefore sought theological wisdom from all sources, maintaining that a belief is not necessarily false because it is Roman.

Such Christian charity of expression led Pope Clement VIII to declare that E.P. "had in it such seeds of eternity that it would abide till the last fire shall consume all learning."

We can see therefore the great debt we owe to Hooker, for he provided a bridge of true Catholic teaching, across which

the scattered forces of Christianity may yet pass to attain ultimately the blessing of unity in the bonds of peace and the freedom of spirit. No man in one stupendous and inspired work could have done more.

No wonder Hallam describes it as "the first great original prose work in our language," while Patterson says that it provides an everlasting, convincing and reasoned vindication of the Anglican position.

A CLASSIC

The Concise Universal Biography applauds E.P. for its philosophy as well as its theology, and acknowledges it as a masterpiece of logical argument, and a classic in respect of the beauty of its English prose.

So the continuity of our theology retains its unbroken golden thread from the splendour of Bede to the cadences

of Cranmer and the noble prose of Hooker, the study of whose works still enriches and inspires the Anglicans of to-day.

Finally, a word may be spared for the character of Hooker. He devoted himself to prayer and meditation and the duties of his office.

Many turned aside to see one so famous, says a chronicler, and found only a saintly harmless man, in poor clothes and of mean stature, and yet more lowly in the thoughts of the soul.

He not only taught the Anglican faith at its highest, he lived it at its best.

We may conclude by saying with Maclean that Richard Hooker represents a conservative reaction from the excesses of the earlier Reformation, preparing the way for the fuller recovery attained by the school of Andrewes, Herbert and Land.

NEW COURSES IN SEMITIC STUDIES FOR MELBOURNE

By A CORRESPONDENT

The University of Melbourne has the only Department of Semitic Studies in an Australian university.

In this department not only Semitic languages such as Hebrew, Aramaic, Syriac are studied but Middle Eastern archaeology, thought and culture.

Whereas in the past in this department regional study was available only to Honours students, from the beginning of the new session, 1960, it will be available to students in the Pass Degree as well.

Two new majors are being provided by the Department of Semitic Studies.

The first of these courses, Biblical Literature and Antiquities, should be of interest to a wide variety of students as no knowledge of the original language is demanded of the student taking this course.

The Bible is still the world's best-seller; the scholarly literature about the Bible itself is a continually growing library. Biblical archaeology (itself part of this new course) has provided and is providing new light on the Bible and Biblical times.

The second new major provided by the Department of Semitic Studies is a three year course on Middle Eastern thought and culture.

It is not only thought that comes from the Middle East; much of the world's thought and cul-

ture to address church groups, and the steady extension of the Fellowship of the Society is reason for thankfulness.

ture in the East as well as in the West is derived from the ancient Middle East.

This course, too, can be studied without having to learn any Semitic language. The course comprises ancient Middle Eastern and Hebrew thought and culture down to the rise of Christianity and Normative Judaism.

LECTURESHIP

Islam and Muslim contributions to civilisation feature largely in the course. Golam as a way of life spread far from the Middle East, but its roots are still there; indeed, one might say all roads for the Muslim lead to and from Mecca, and Mecca is in Arabia.

No student can enrol for both the Biblical Literature and Antiquities course and the Middle Eastern thought and culture course.

PROGRESS ON GOSFORD CHURCH DELAYED

Gosford, February 1

A structural fault in the new Gosford parish church has delayed the completion of the building.

The rector, the Reverend N. A. Pollin, told his congregation the position before he left for his annual holiday.

The fault is in a column near the side altar.

The opening date of the new Christ Church, set down for February 20, may now have to be postponed.

Work on the church, which is of a circular design, was well advanced when the fault was discovered.

The font and cross above the altar were in place, and progress had been made on the main and the side altars.

CLERGY SEMINAR

The general secretary of the International Missionary Council, Bishop Lesslie Newbigin, will speak at a clergy seminar in Sydney next month.

It will be held at Wesley College, University of Sydney, from February 18 to 19. Preference will be given to full-time delegates, who may be in full residence if they wish.

Application should be made to the Reverend M. O. Fox, Balmain, by January 31.

Four new members of the Department of Semitic Studies will be taking part in these new courses.

The University of Melbourne is very indebted to Mr Walter Beasley and the Australian Institute of Archaeology for the magnanimous endowment of a new lectureship in Biblical Archaeology in the Department of Semitic Studies.

This lectureship is extremely timely coming as it does with the provision of these new courses.

The Department of Semitic Studies has for a good number of years received donations of valuable technical books and unique archaeological specimens from Mr Beasley; the endowment of this lectureship is further evidence of his zeal for the furtherance of knowledge and Biblical Archaeology in particular.

Mr Beasley is known to archaeologists throughout the world for his generous and really practical help.

CLERGY TEAMS FOR CITIES

ANGLICAN NEWS SERVICE

London, January 25

Anxiety about the Church's effectiveness in industrial areas is expressed in a letter to Birmingham clergy.

A new member of Convocation, the Reverend H. P. Burgess, sent the letter to other clergy in the Diocese of Birmingham.

He wrote of his sympathy for clergy working in urban areas where traditional methods were now out of date.

"I believe that many incumbents are bearing a burden at the present time which ought not to be placed on one man alone, but which should be shared by a group of clergy."

"I believe that in many urban areas a team of clergy would work more effectively in one large parish than in several smaller parishes."

By "team" he did not mean a group of clergy in a common clergy house, or an incumbent

with a large staff of assistant curates, but a group of clergy, some of them specialists, working under an experienced senior priest.

Mr Burgess said he realised that no one plan would be applicable in every situation.

"But I believe that the Church of England must face realistically the changing pattern of life in the parishes of large industrial cities."

"It should be accepted as a challenge of the Holy Spirit to the Church to find new ways of service on the part of both clergy and laity."

"I believe that the Church must be prepared to initiate and carry through experiment in co-operation between clergy and

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BOOK REVIEW

TWO ENCYCLOPEDIAS ARE WELL-RECOMMENDED

THE UNIVERSAL WORLD REFERENCE ENCYCLOPEDIA. Consolidated Book Publishers, Chicago, U.S.A. 15 volumes. £58 12 0.

THE GOLDEN BOOK ENCYCLOPEDIA. Bertha Morris Parker, Simon and Schuster, New York. 16 volumes. £18 0 0.

THE 1959 edition of the "Universal World Reference Encyclopedia" has been revised and brought up to date by an editorial panel of North American scholars. For concise and reliable information on a wide variety of topics, it can be profitably consulted, by both children and adults.

Published in fifteen volumes, extensively illustrated with many black and white and some coloured photographs, and using to good purpose small maps and diagrams, it is a mine of information on most topics for which one would use a general work of reference.

With topics arranged alphabetically, and with numerous cross-references, a topic can be easily and speedily located and further issues as easily investigated. This encyclopedia is American in its spelling, but its range is world-wide.

The history, institutions, biographies and form of government of the United States of America are featured at some length. World figures and the history of other nations are treated as only a little less deserving of detail.

Extensive sections of the encyclopedia are devoted to the history of the major wars of the world. In most cases, the authors attempt to assign causes and to place the wars in the wider picture of international relationships.

The First and Second World Wars, for instance, are considered in all the major fields of action; the editors give an embracing view of the conflicts, and include such significant details as will help the reader to reconstruct the wars to some degree and to appreciate their complexities.

On the major historical issues in the world, the encyclopedia is adequate and relatively unbiased. For instance, the treatment of the racial mixture in the Union of South Africa remains descriptive and the word "negro" as used in this connection carries purely anthropological connotations.

IN restricted space, a faithful account of the origins of communism is given, and an appraisal of later historical developments is attempted, within American categories of thought.

On such points as these, American popular prejudices do not obtrude themselves, and the work could not on this account appear distasteful to Australian readers.

The sections of the encyclopedia which deal with the arts contain much useful information. Within the space available, the editors have maintained an admirable sense of proportion.

Under drama, the history of the art is traced from its origins, both European and Oriental, through the medieval period and the beginnings of modern drama, down to the present day.

Major influences and developments are noted, and the contributions of leading figures are briefly assessed.

Even what becomes a catalogue of dramatists in the modern period can be of value to those who wish to place any particular writer among his fellows.

The sections dealing with architecture, painting, and carving give an untechnical account which still achieves adequate coverage. National literatures are viewed both in themselves and by comparison with developments in the rest of the world.

Music and musical instruments, as well as short biographies of composers and leading performers, provide

most of the information a listener would be seeking.

Both general factual information and details of recent research are given in the sections dealing with the physical sciences, biology, medicine, and psychology.

Explanations to satisfy an unprofessional enquirer are given. For example, the various fields of psychological research are explained in layman's language, and their relevance to everyday living, as with the psychology of advertising, briefly indicated.

Within the scope of the articles there is not space to indicate just how much variety of emphasis and lack of agreement there is among scholars, and for this reason the sections read much more dogmatically than is warranted. Such a limitation is, however, understandable, and the result is certainly not seriously misleading.

Agriculture, geography, and economics, manufactures, inventions, and entertainments, all have numerous sections devoted to them.

The encyclopedia gives information under individual headings as well as synoptic explanations of the general fields.

Here again the fullest information is given on topics of special American interest, though the coverage is by no means confined to such matters.

Religious articles avoid controversial statements. For example, the claims of the Roman Catholic Church for itself are stated without comment; a concise history of that Church is presented in purely descriptive terms; and historical events involving doctrinal differences are treated in a similarly objective fashion.

A stimulating section at the end of volume fifteen contains a "Universal Quiz"—with answers—which can be used to test general knowledge under 58 categories. Better fun than using the answers, though, is to hunt for the relevant article in the body of the encyclopedia.

The style of the articles is calculated to help rather than hinder the quick gleaming of facts. Biographies have a style with which one quickly becomes familiar, and thus is helped in speedy reference.

Logical order is the norm for all the longer articles, and sub-headings give quick indication of the relevant sections.

The authority of the encyclopedia is to be trusted, allowing for the limitations already noted. Specialists in the various fields have contributed, and the articles have been checked from a variety of sources.

CHILDREN seem to have an insatiable thirst for knowledge. Their questions "why" seem never to be exhausted. "The Golden Book Encyclopedia" has been written especially for children, and in it they will find answers to many of their questions, as well as much new information that they never dreamed existed.

Some people give children answers to their questions that stop them asking any further. They give a definition that ties up neatly in words the facts of the matter but does not really satisfy the questioner.

They have not wanted a definition but a description that will enable them to imagine, say, what an aardvark is like.

In this children's encyclopedia, the authors appreciate this need and give such information, liberally illustrated with coloured pictures, as is calculated to stimulate and not restrict their enquiring minds.

The range of topics with which the sixteen volumes of

this encyclopedia deal is really vast. Plants and animals, the earth and the heavens, people and places, discoveries and inventions, customs, deeds of heroism, and the great achievements of our civilisation, are all presented in a form designed for children's reading. These books make learning fun.

They could hardly be called reference books. In many cases, the information required for class projects and lecturettes cannot simply be turned up, though it may very well be present under another heading. These books are primarily designed for browsing, an occupation which most children love.

WHEN they are used in this way, the children will build up a wide store of general knowledge that will help them understand their world.

This encyclopedia is suitable for children as soon as they can read fluently. The articles are not weighted with difficult or technical words; in fact, there are occasions when more precision would have been an asset, as children are not averse to learning new words, providing an explanation is given.

The books give help in pronouncing foreign and difficult words, and provide explanations where they are necessary. Maps, charts, and diagrams, as well as clear explanatory pictures, give pictorial help to every article.

Descriptions of processes, especially in the field of manufacturing, are very clearly portrayed through whole series of pictures, and tables are frequently appended to articles to give in quick summary form the preceding narrative.

The excitement of discovery is surely the right of all children. By means of an attractive encyclopedia such as "The Golden Book Encyclopedia," fact-finding can be enjoyed at their own pace.

—A.H.

[These encyclopedias may be obtained from the National Literary Association, 298 New South Head Road, Double Bay, on a subscription basis. They may be purchased separately or the two works together for the price of the "Universal World Reference Encyclopedia." There is also a ten-year research service and a free year book.]

NEW APPOINTMENT IN BIBLE SOCIETY

ECUMENICAL PRESS SERVICE

Geneva, January 25

A presbyter of the Church of South India, the Reverend A. E. Inbanathan, has been appointed general secretary of the Bible Society of India and Ceylon from May, 1960.

He will succeed the late Mr P. Mahanty, who died last November.

Dr Inbanathan is a graduate of Bangalore and Serampore theological faculties and of Hartford Theological Seminary in the United States of America.

In 1959, he was the visiting William Paton Lecturer at Selly Oak, Birmingham.

STUDY OF THE BIBLE TO BE EXTENDED

ANGLICAN NEWS SERVICE

London, February 1

The Bishop of Leicester, the Right Reverend R. R. Williams, in the full synod of the Convocation of Canterbury, moved a resolution expressing the hope that there would be a wide response within the Church of England to extend the scope and deepen the quality of personal and corporate study of the Bible in the next ten years.

Convocation approved the resolution and called on dioceses to make plans for extending Bible study as envisaged by a resolution of the last Lambeth conference.

THE LAYMAN IN THE CHURCH

BY THE RIGHT REVEREND D. B. BLACKWOOD, NATIONAL VICE-PRESIDENT OF THE CHURCH OF ENGLAND MEN'S SOCIETY

ONE of the great revivals of our time is the re-discovery of the place of the laity in the Church of God.

Bishop R. G. Arthur in his message to the Tasmanian Synod, stressed the importance of the witness of the layman, if the Church is to get on with its supreme task of Evangelism. He reminded us that 99 per cent. of the Church is the laity.

Cardinal Agagianian on his recent visit dwelt at length on what he called "The Apostolate of the Laity."

We have witnessed the amazing scenes of the Billy Graham Campaign — revealing, at any rate, a real hunger for spiritual things in the lay people of our land.

And we must not forget the message, with its word of power, given to so many of our churchmen through the length and breadth of Australia by the Bishop of Coventry on his recent visit. This was a real challenge to our laymen.

These are signs of the renewal of interest in the work and witness of the laity in our Church of to-day.

This revival perhaps dates from the First Assembly of the World Council of Churches at Amsterdam in 1948. It seemed good to this great Ecumenical gathering to set up a department dealing with the laity in the organisation of the Council's work. In fact great laymen of the Orthodox, Anglican and Free Churches played a real part in this great world movement.

We can begin to see how three modern movements of the Spirit of God have worked together in this revival. They are Biblical Theology, the Liturgical Movement, and Modern Study of Church History.

RELEVANCE

1. **Biblical Theology.** This is a vital force in all the Churches to-day. Scholars are no longer arguing about Higher and Textual criticism. They are seeking to interpret the Word of God as relevant to the life of the world in our time.

Here is a real basis of unity, the amazing power of the Word of God throughout the whole Bible. There is seen to be a Unity of Spirit in all these sacred writings.

The key passage for our theme is of course I Peter 2:5-9: "You are an elect race, a royal priesthood, a holy nation, a people for God's own possession."

You are now the people of God (*laos theon*).

With that compare Revelation 1:6: "He made us to be a kingdom, to be priests unto his God and Father." And we have that wonderful parable of the leaven working through the whole loaf — the people or Church of God influencing the whole life of the world outside.

2. **The Liturgical Movement.** This is influencing the life and worship of Roman, Anglican and Free Churches to-day. It is seeking to discover the norm of the worship of the early Church, from the study of the ancient liturgies.

All are finding evidence of the part played by the laity in the liturgy — as witnessed by the procession of representative laymen in bringing of the bread and wine.

3. **Church History.** But it is the modern study of Church history that is bringing into clearer light the part of the laity in the life-government, and worship of the Church. The re-discovery of the Mission of the Church is seen to go with renewed apprehension of the role of the laity.

The expansion of the Church in the first three centuries is an amazing fact. Here was the little struggling Church set in a very hostile environment, yet winning its way to the place of honour in the gunfire under the Emperor Constantine — by 320 A.D. Christians could then be called a third race — Jew, Gentile and Christian — "a people of God's own possession."

The spontaneous expansion of the Early Church can only be accounted for by the witness of the ordinary lay members of the Church; their willingness to embrace martyrdom for their Faith; their "charity" and good works — feeding the widows and orphans, tending prisoners and shipwrecked; their charged and moral lives in the midst of a very wicked and immoral world; their works of healing; but above all by their fellowship, their unity, their hospitality and real brotherhood.

We need only quote the great Origen, a layman, of 250 A.D. He speaks of "Able lay Christians spreading the faith in all parts of the world, going round villages and cities and country cottages, to make others pious towards God, and not for money."

'WEAKENING

Celsus, the great infidel, of an earlier age about 110 A.D. tells of "little people" spreading the good news. "They know the right way to live and to make people happy."

In these early three centuries we find the emphasis is on the canonical scriptures, both Old and New Testaments. But from the fourth century, after the conversion of Constantine and the rush of semi-pagans into the Church — we find the growing influence of tradition, and the emphasis on the claims of the hierarchy and the priesthood.

Here begins the movement to discount the place of the laity in the life of the Church, a real weakening of the sense of Mission. The clericalism of the Church led to the withdrawal of pious laymen to become monks and ascetics — often in the deserts.

One of the greatest achievements of the Ecumenical movement has been the bringing together into a fellowship of Churches of the Orthodox Churches of the East. It is one of the most significant events in the life of the Church in our Twentieth Century — there had been no association of East and West for a thousand years. This growing together in mutual knowledge and respect between the Orthodox and the West has been of great benefit to both parties. We have gained much in the way of liturgy and worship, and also in the Orthodox attitude to the laity.

We are learning that clergy and laity make one church and one ministry, acting together, yet each with differing functions and gifts. In these Orthodox Churches the laity share in government of the Church, in teachings and in liturgy.

Of course we all know the Church of Our Lord will never be really One till we are able to welcome and have communion with the great Church

MORMON TEACHING DENOUNCED

ANGLICAN NEWS SERVICE

London, February 1

An open letter denouncing the teaching of the Mormons is being distributed to every house in Crawley, Sussex.

Representatives of sixteen Churches and religious organisations signed the letter.

Warning the townspeople against the teaching of the Mormons, or Latter Day Saints, the letter said:

"We wish to say, in all charity, that we believe the teaching of this sect to be untrue and contrary to the Christian faith."

The Mormons announced last August that they planned to build a chapel in Crawley.

The local Christian Council then set up a special sub-committee to deal with the Mormon activities, especially their door-to-door purveying of heretical teaching.

of Rome. But here we see signs of hope.

Not only is the liturgical movement helping us to come nearer to each other, but also this important matter of the place and value of the laity.

Not many of us realise that 2,000 delegates from 80 countries, including many from Asia and Africa met in Rome in October, 1957, to take counsel together on the lay apostolate — in what is often called "Catholic Action" — Delegates were informed that "all must collaborate for edification and perfection of the Church — as the Body of Christ — all, lay and clerical.

Then again what a lay witness is given by the Kirkenstog movement in Germany. Here, once a year, thousands of lay members of the Lutheran and Evangelical Confessional Churches of both East and West Germany gather for a week of Bible study, prayer, preaching and inspiration — a real focusing of the layman's movement in the Continent.

And when we rejoice in the amazing spread of the Gospel of Christ in the world by the modern missionary movement of the last 100 years, we must be honest and confess that it has been mainly accomplished by lay men and women of the Churches — especially by doctors and nurses, by teachers and engineers and agriculturalists. It has been a kind of spiritual Colombo plan with its lay help and witness so freely and devotedly given.

TWO ASPECTS

We had a most interesting symposium on lay work and witness in our local branch of the C.E.M.S. Two aspects emerged:

(a) **Straight-forward Church work.** Laymen can relieve the clergy of much of their routine work: fund raising by canvassing; parish visiting; youth leadership; teaching; lay reading; serving. This helps the clergy to get on with their real job of training the laity, and their personal work in counselling, etc.

(b) But the real work of the laity is to minister Christian ideals in ordinary work and society. He can give a real witness in his lay avocation in his work or business, as well as in his club or sports. His influence and vote can mean much for community on the local council, in his trade union or business association, yes especially in Parliament. He can give the witness of good work and often opportunity to talk of his Faith. Men do want religion and will listen if our life does not belie our doctrine.

It came out that the real battles of faith to-day are in shops and factories, in offices and farms, in our universities and political parties, in trade unions, in Government services, in the Press, on radio and now on television, but above all in our homes.

Behind all this witness in everyday life, the layman must be recharged, revitalised, by regular prayer and worship and sacrament. Our Lord called his disciples to Him (Mark 3:13) "that they might be with Him, and that He might send them forth."

To-day we are finding this coming together for inspiration and instruction in our C.E.M.S., in Parish Life conferences, in house meetings for prayer and discussion and fellowship, and many other ways.

Here is our big opportunity and challenge to the men and women of our Church to share in this great movement of the Spirit, making clergy and laity together "the people of God" the living Body of the Church in the world of to-day — this world desperately needs the Gospel of Reconciliation. It is entrusted to us by Our Lord. Let us not fail Him.

DIOCESAN NEWS

SYDNEY

LAWSON JUBILEE

The fiftieth anniversary of the setting of the foundation stone of Emmanuel Church, Lawson, will be celebrated on February 14 and 21. On the first Sunday, the Reverend A. Morrisby will preach at 11 a.m. and the Right Reverend R. C. Keble at 7.30 p.m. On February 21, the Archbishop, the Most Reverend H. R. Gough will preach at 11 a.m. and the Venerable F. W. Tugwell at 7.30 p.m. There will be a picture evening in the parish hall on February 10 at 8 p.m., and a concert in the Lawson Institute on February 20 at 8 p.m.

VISIT BY DEAN HARDIE

The initial 1960 meeting of the Junior Clerical Society at St. Martin's, Killara, next Monday, February 8, will be addressed by the Very Reverend W. A. Hardie, Dean of Newcastle. The Reverend Noel Rook is chairman of the society for this year. Dean Hardie is a former Warden of St. John's College, Brisbane, and also a former R.A.A.F. chaplain. He has entitled his address "The Theology of the Word." Sydney clergy will be welcome at meetings of this society, with its objects of corporate prayer, study, and fellowship to benefit from the interchange of ideas and association with brother clergy.

SERVICE FOR PROFESSIONS

The annual service of the accountability and secretarial professions was held in St. Andrew's Cathedral on February 3. The president of the N.S.W. Council of Churches, the Reverend E. H. Watson gave the address, and the Governor of New South Wales, Lieutenant-General Sir Eric Woodward, and Lady Woodward were present. It was the seventh annual service for the members of these professions.

MELBOURNE

AUSTRALIA DAY SERVICE

A special service for Australia Day was held in St. Paul's Cathedral, Melbourne, on Sunday, January 31. Local government representatives and members of the State Parliament were present, and members of the Australian Day Council placed an Australian Ensign in the cathedral during the service. Canon F. Cooper, Vicar of St. Mary's, Caulfield, preached the sermon.

INDUCTIONS

The Archbishop of Melbourne, the Most Reverend F. Woods, inducted the Reverend C. J. Coish to the cure of souls in the Parish of Holy Trinity, Pascoe Vale, on Sunday, January 31. The Reverend M. F. Green, formerly of Lakes Entrance, was inducted to the charge of all Souls', Kallista, on February 4, by the Venerable R. H. B. Williams.

G.F.S. ANNUAL MEETING

The annual meeting of leaders and secretaries of the Girls' Friendly Society will be held at the Jeram Hall, Spring Street, on February 5, at 8 p.m. Miss Kathleen Allen and Miss Pat Haggerty, Youth Secretaries of the Australian Board of Missions and the Church Missionary Society respectively, will speak on Missionary themes in Branch programmes.

OPENING OF LEGAL YEAR

A service to mark the beginning of the legal year was held in St. Paul's Cathedral, Melbourne, on February 2. Judges, magistrates, members of the legal profession, and others associated with the administration of justice were present. The chairman of the Victorian Bar Council, Mr O. J. Gillard, and the President of the Law Institute of Victoria, Mr J. R. Burt, read the lessons.

TASMANIA

CHOIRBOYS' CAMP

Seventeen boys from St. David's Cathedral, Hobart, attended a training camp last month at Montegomery Park, the youth and recreational centre. The Dean of Hobart and Mrs. Weber had the general oversight of the camp, assisted by Miss Marie Pulfer. The Reverend B. J. C. Taylor of the Missions to Seamen prepared a tightly-packed programme designed to strengthen initiative and to foster discipline. Mr John Nicholls, the cathedral organist, with the assistance of the dean, gave the boys three practices a day, covering all aspects of their work. It is hoped to make the camp an annual event.

BATHURST

DUBBO

A parish mission will be conducted during Lent, by Dr B. R. Marshall (Brother Timothy B.G.S.). As a preparation for the mission, Wednesday night services are being held in Holy Trinity church. These take the form of prayers, addresses, discussions, and questions on the Faith. Many parishioners are taking advantage of this opportunity of deepening their knowledge of the faith and history of the Church.

PORTLAND-O'CONNELL

A pre-Christmas appeal for funds to wipe out a bank overdraft at Portland was successful, and the parish enters the new year with a credit balance for the first time in years. The Reverend Don Shearman, Director of Promotion, will spend a week in the parish shortly, meet parishioners and attend the annual meetings and conduct a parish survey. It is expected that an every-member canvass will be held later in the year.

CARCOAR

A freak hailstorm on Christmas Day really gave Carcoar a white Christmas appearance. Not one of the parish buildings (four churches and a rectory) escaped without a large number of smashed and damaged windows and some iron off the rectory. The force of the wind demonstrated that the rectory, three years old and three storeys high, is still very sound. Damage is being repaired.

PARKES

The Society of St. Martin has now been flourishing in this parish for some months, and it is certainly finding plenty of needy cases needing its ministrations. People are being advised and helped in various ways and the executive members of the society are doing their work with sincerity and thoroughness.

The society, formed as a result of a motion at the last diocesan synod, exists to meet the material and spiritual needs of people, wherever such may be found. It is a lay organisation along the lines of the St. Vincent de Paul Society in the Roman communion.

COBAR

Over the past three months some twenty parishioners have presented memorial or thank-offering gifts to beautify their church. Archdeacon Walker visited the parish in November to dedicate a new £200 stained glass window which was given as a memorial, together with a new altar frontal which was presented as a thank-offering. The church at Shuttleton and the new church being furnished at Nyamee, have also received many gifts. The priest-in-charge of Cobar, Brother Reg, leaves for England some time in February.

PEACE APPEAL FOR ALGERIA

A joint appeal for peaceful settlement of the Algerian crisis has been issued by religious leaders in Algiers. It was signed by the Roman Catholic archbishop, Monseigneur Etienne Duval; the president of the Senior Council of Rabbis, M. D. Achenadzi; and a pastor of the Reformed Churches, Pastor A. Chatonet.

The appeal reads: "Deeply distressed by the tragic nature of events, we express our sympathy with the bereaved families, and pray to God that there may be no more bloodshed. We also pray for those who bear the very grave responsibility for maintaining public order. We solemnly adjure all believers to turn to God and to hear His voice, so that the differences between His children, all members of one nation, may be settled by peaceful means. We urge them to pray to God to save Algeria from irretrievable catastrophe, so that through His mercy the spirit of division may be overcome, and wisdom and fraternity may prevail."

ONE NATION

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BOOK REVIEWS

"SINCERITY IS NOT ENOUGH"

RELIGIOUS DRAMA. Edited by Raymond Chapman. S.P.C.K. Pp. 180. English price 12s. 6d.

"RELIGIOUS drama" often means a shoddy Sunday school nativity play or a sentimental missionary pageant.

Low standards of production and acting are general, and have spoilt many an opportunity for Christian witness.

Sincerity and enthusiasm are necessary in a play, but they are not enough.

SINGAPORE TO WELLINGTON

FROM OUR OWN CORRESPONDENT

Singapore, February 2

The appointment of the Bishop of Singapore, the Right Reverend H. W. Baines, to the See of Wellington, New Zealand, which was announced on January 15, was the subject of the bishop's letter to his diocesan staff last month.

He told them that he had been notified of his nomination by the Electoral Synod of the Diocese of Wellington on December 7, and his resignation from Singapore would take effect from the end of April.

Although no date has been fixed for Bishop Baines' arrival in Wellington to assume his new office, it will probably be some time after the middle of this year.

The bishop told his clergy that the wish of the Wellington synod and the advice of his counsellors coincided with the family and health reasons for his accepting the appointment.

Bishop Baines was appointed Bishop of Singapore in 1949, and until the last two years has also been the Dean of St. Andrew's Cathedral, Singapore.

This book is a guide to what more is needed.

It may well depress or discourage the reader. If it does this is a good thing. Christian drama should only be performed with the highest motives and the greatest dedication.

These can be seen in the aims of the Religious Drama Society of Great Britain, for whom this book was published.

It was established "to foster the art of drama as a means of religious expression, and to assist the production of plays which explore and interpret the Christian view of life."

A reader who wants to "put on a play" should be warned that the title of this book is misleading.

It is called "a handbook for actors and producers," but it is not so much a handbook as a general introduction. The reference section of the book is very important.

ON TUDOR CHURCH HISTORY

THE LIFE OF ROWLAND TAYLOR, I.L.D. W. J. Brown. Epworth Press. Pp. 130. English price 21s.

THIS book is the result of the interest of a rector in his predecessors in the incumbency of the parish. It reveals some of the lesser-known sidelights of the Marian Reaction in England.

It is a book that should be read because of its value in understanding on a vital section of English history.

History these days is divided into three parts: economic, political and social. Social history has been described as history with the politics and economics left out. Although that is an inadequate description it is the most important part of history, because it deals with people as they are.

The other sections are each written by an expert on the subject. They cover the choice of a play, writing a play, production in church, hall or street, speech, stage design, lighting, music and how to start and run a drama group.

The person who thinks of religious drama in terms of something simple for the children to do at Christmas is advised to read the section on plays for children.

He might also think over these words by E. Martin Browne in the introduction of the book, "Sincerity is not enough: for sincerity has to be communicated to the hearer; and it is the art and craft of that communication that we urge you to study, using this little book as a beginner's guide."

A NOVEL ABOUT MIGRANTS

THE UPROOTED SURVIVE. V. L. Borin. Heinemann. 16s.

THE "uprooted," displaced persons, principally from Poland and Czechoslovakia, are firstly shown while still in Europe and secondly after they have migrated to Australia.

The author is himself a European, so that the first part of the book may be factual; however, his picture of life in Australia is so completely distorted that the reader must doubt the book's accuracy as a whole.

Either Mr Borin has been singularly unfortunate in his Australian acquaintances (all

hard-drinking, devoid of intelligence and completely uneducated) or else his powers of discernment are negligible.

A constant stream of similar characters moves throughout the book, so that the reader becomes hopelessly confused.

Indeed, there is little point in trying to distinguish between them as they never become individuals in whose lives we would be interested but are used solely as vehicles for tirades against communism.

Political ideas have often been the background for works of literary merit where the characters in themselves are sufficient to arouse our interest and sympathies; this is not the case here where the main character is a black-market butcher whose only concern in life is the making of money.

—G.M.

BOYS' SOCIETIES CO-OPERATE

ANGLIAN NEWS SERVICE

London, February 1

The Boys' Brigade and the Church Lads' Brigade plan to co-operate on matters of common interest.

A conference of Church of England chaplains representative of the two brigades declared that, while justified in having a separate existence, both brigades felt that "the common task and common ground between them required co-operation rather than working in isolation or competition."

The common concern of both brigades was to bring adolescent boys into the life of the Church, and to prevent younger boys drifting away in their teens.

Occasional conferences and retreats for officers and chaplains of both brigades have been suggested.

SYDNEY MEETING OF CHURCH UNION

The Sydney branch of the Australian Church Union will hold its annual general meeting on Tuesday, February 9, at 8 p.m.

The meeting, to take place in Christ Church Lower Hall, 505 Pitt Street, will be preceded by a committee meeting at 7.15 p.m.

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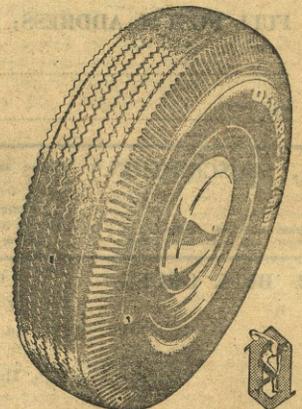
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KOREAN REFUGEES FIND NEW VILLAGE LIFE

The Han River winds its way along the outskirts of Seoul. Along its east bank are a few miles of flat, white sand-bars. Small shanties dot the river bank, and the sand-bars are the only "home" for a host of North Korean refugees and families who could not find housing in over-populated Seoul.

But the elements conspired against these humble homes and their unemployed owners.

Reaching its annual flood-stage with incredible swiftness during September, of 1958, the river took back the sand-bars, and with them the homes and possessions of twelve thousand people, who were suddenly left to face the winter with less than nothing.

The Seoul City and R.O.K. Governments, the Office of Economic Co-operation, and the voluntary agencies immediately went into action.

The flood victims were temporarily re-settled in community buildings and in three army tent villages outside the city. Korean Church World Service set up a feeding programme, giving corn meal gruel and cheese to 9,700 people each day.

For permanent re-settlement a completely new village was planned by the government just north of Seoul.

To build an autonomous village for 6,000 people takes time, and when the international work campers arrived in the summer of 1959 the majority of the people were still living in the tents interspersed between the newly finished units.

The campers' job was to begin a new village community centre, which was given by Church World Service, overseas relief and rehabilitation wing of the National Council of Churches of the United States of America.

Thirty-five campers from three countries went to work to dig the foundations.

Each day the people gathered around the work site, to see what progress was made, to ask why these youth had come to help build their centre, and to wonder over students working without pay.

Of course, there was the daily quota of under-fed little children who had escaped busy mothers and pushed close enough to see what was going on.

On the road near the work site was a tent, like all the others, except for a thin lopsided cross nailed to the ridge pole. This was the village Methodist Church, standing in the long tradition of God's people who have worshipped and dwelt in tents.

Like Korean Church World Service, the Ecumenical Work Camp showed the concern and service of the wider Church for the refugees in need.

AFRICAN SECRETARY OF C.M.S. ON TOUR

The Reverend J. V. Taylor, African secretary of the Church Missionary Society, left London on January 24 on the first stage of a two-months' visit to West Africa.

This is Mr Taylor's first opportunity, since his appointment as African secretary, to visit the eight dioceses of the Province of West Africa in which C.M.S. has responsibilities.



Overseas speakers at the National Conference of Australian Churches being held in Melbourne from February 2 to 11. They are (top row, left to right): Bishop Lesslie Newbigin, Miss Renuka Mukerji and Professor Masao Takenaka and (bottom row, left to right): the Reverend Hans-Reudi Weber, Bishop E. C. Sobrepna and Mr M. M. Thomas.

C.E.B.S. CONFERENCE PLANS A NUMBER OF FORWARD MOVES

FROM A CORRESPONDENT

Representatives from most dioceses met at St. Anne's College, Adelaide, February 1 last month to take part in the national conference of the Church of England Boys' Society.

It was held in conjunction with the triennial conference of the Church of England Men's Society.

Reports submitted revealed a steady growth in branches and in membership. As a result of membership drives some dioceses reported an increase of over fifty per cent.

Camping is becoming more and more popular. Most dioceses not only have a camp site but have plans for the development of their permanent camps.

It was noted that in addition to attendance at established camps, canvas camping and bushwalking formed part of the programme of most dioceses. The national camp in 1961 will be held at Sydney. There

are indications that this will be one of the most interesting national camps ever held.

It was noted that there has been a big development in inter-State tours.

In the past eighteen months there have been tours to Central Australia, Queensland, Tasmania and New South Wales, when more than a hundred boys have participated.

Leadership training was one of the main topics of discussion. It was considered at a district, diocesan and national level.

It was realised that leadership is the backbone of the society. The quality of our leaders determines the type of boy our branches produce.

Historically C.E.B.S. has produced many dedicated men;

working through the Sacred Ministry of the Church and in various Church and State positions.

Is C.E.B.S. producing such men to-day? Are the leaders aware of the challenge of dedication to God and of living their life through faith?

To answer this challenge and help leaders equip themselves for their task a special leadership training committee was set up, a national syllabus was approved and the issuing of a national leadership training certificate was authorised.

Plans for the complete revision of the member's handbook were discussed and the draft tabled was accepted. It is anticipated that the Page section of the revised handbook will be on sale before the end of the year.

The Reverend Kevin Curnow was congratulated on the excellence of the leaders' kit which is designed to help leaders see the possibilities of C.E.B.S. and its national character.

It was pointed out that the purpose of the kit was not to give all the answers but rather to give leaders a point of view with which to approach their job both at the diocesan and parish levels.

The officers elected for the ensuing three years were the Reverend Neale Molloy, Mr J. W. Patterson and Mr E. W. Simonsdon, re-elected chairman, secretary and treasurer, respectively.

On the Sunday evening the clerical members of the conference preached in most of the churches in the city of Adelaide and after the service had an opportunity of meeting members of the congregation.

SURPRISE IN BOX FOR CATHEDRAL

ANGLICAN NEWS SERVICE
London, February 1

In the Bishop of Coventry's mail last Monday was a small oblong box, gay with holly leaves. Inside were 100 £5 notes but no name.

The money goes to the bishop's appeal for Coventry's new cathedral.

FAREWELL IN ST. ARNAUD

St. Arnaud, February 2

The Archdeacon of St. Arnaud, the Reverend E. Webber, and Mrs Webber, were farewelled by the Parish of St. Arnaud, where the archdeacon has been rector, on January 25.

Archdeacon Webber leaves to take charge of the Parish of Skipton.

After Evensong in Christ Church Cathedral, the congregation moved to the Parish Hall, where the bishop of the diocese, the Right Reverend A. E. Winter, expressed his appreciation of Archdeacon Webber's work.

Canon A. J. Knife spoke on behalf of the clergy of the archdeaconry.

The archdeacon and his wife leave many friends and tangible signs of their labours in the city.

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

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ENGAGEMENT

MR and MRS. A. HALLORAN of Gotha Street, Barraba, announce the engagement of their youngest daughter, Joan Gwendoline, to the Reverend Douglas John, eldest son of Mrs N. Peters and the late Mr C. H. W. Peters, of Orange.

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

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

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

DIocese of NEWCASTLE. Applications are invited for the position of Assistant Director, Department of Promotion, Diocese of Newcastle. Duties will include the organisation of Every Member Canvases in the various parishes of the Diocese. Applicants should be conversant with the principles of Christian Stewardship and although experience in the conduct of Every Member Canvases is desirable it is not essential. Applications should be in writing addressed to The Secretary, Department of Promotion, P.O. Box 459E, Newcastle, New South Wales.

(1) SUB-MATRON for S. John's Home for Boys. Experience in child care essential. Apply in writing, Matron, 19 Rochester Road, Canterbury, E.7, Victoria.

(2) HOUSEMASTER, S. John's Home for Boys. Experience in child care and youth work essential. Apply in writing, The Warden, 19 Rochester Road, Canterbury, E.7, Victoria.

ORGANIST-CHOIRMASTER wanted. S. Aenes', Glenhuntley, Melbourne. Salary £150. R.S.C.M. principles. Reed organ. Apply Vicar, telephone 211-3932 (Melbourne Exchange).

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

HOUSEKEEPER - COOK wanted for women student's hostel. Live in. References. Apply Warden, S. Michael's Hostel, 90 Cambridge Street, Stanmore, New South Wales.

A vacancy exists for AN ASSISTANT MATRON at the NORTH COAST CHILDREN'S HOME, Lismore, New South Wales.

Full details may be obtained from Miss M. Blythe, North Coast Children's Home, Lismore, New South Wales.

COLLEGE LECTURER, single, organist, R.S.C.M. principles, requires small self-contained accommodation, and those living distance Sydney University. Reply Box No. 213, THE ANGLICAN.

SECRETARY REQUIRED for the Leadership Training Division, Department of Youth and Religious Education, Diocese of Melbourne. The appointee will act as secretary to the Leadership Training Officer. Duties include typing, shorthand, and general office duties, as well as an active part in development of leadership training programmes. Applicants should be 20-25 years of age, a competent stenographer, and of pleasant personality. Experience in youth leadership training programmes would be helpful, although not essential. Application in writing to the Leadership Training Officer, 286 Glenferrie Road, Malvern not later than February 12.

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