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C.M.S. AND A.B.M. LEADERS ON THE CHURCH OVERSEAS

A NEW THEME DEVELOPED AT HOBART SCHOOL

FROM A CORRESPONDENT

Hobart, January 11

The Overseas Department of the Diocese of Tasmania held its first Summar School at "Beresford House," Launceston, from December 28 to January 2.

There were two visiting leaders, the Reverend B. I. Chiu, newly appointed Home Secretary of the Australian Board of Missions; and Dr Selwyn Baker, a member of the Church Missionary Society from Vellore Christian Medical College and Hospital, South India.

The theme of the school was "Neighbours in Need of Friendship in the Pacific, Asia, Africa and Australia."

The school began on Monday evening, December 28, with Mr Chiu and Dr Baker introducing the theme under the title "Who is my Neighbour?"

We were made to realise that the school's theme could easily be interpreted in the old sense of our "mission" overseas — and such an interpretation would keep us in the old sinful ways of patronising the so-called "younger churches" as if they were our children. In fact, of course, the Church in India is almost certainly older than the Church in England.

By careful study of Our Lord's answer to the lawyer, and of the last judgement description in Matthew 25, Dr Baker showed that our neighbour represents Christ.

When we do things for our neighbour we do things for Him; and as we wouldn't dare to be patronising or condescending towards Him, neither should we dare to be so towards our neighbours.

"Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me": this wonderful promise takes on new meaning when we think of it in this light.

It was made abundantly clear that even Australia's own original inhabitants, the Aborigines, our fellow-countrymen and nearest neighbours, are not given the friendship which is their due.

NEAR NORTH

And in the new A.B.M. film, "Face to Face with Asia," given its premiere at the school, we saw something of other neighbours to our near north — something of their ways of life, their rapid political and economic progress; of the resurgence of Islam and Buddhism in these South and East Asian lands; and something, too, of the Christian Church, a tiny minority group, struggling to bear its witness to more than half of the world's population.

A feature of the school was the Bible Study, led by the Reverend Dudley Clarke, chaplain and deputy headmaster of The Hutchins School. The Acts of the Apostles was studied under the general title of "Spreading the Gospel."

In the first study, Jesus was shown to be not just the source of the Gospel, but the Gospel itself.

The second showed that the simple, uncomplicated message of the Gospel — its substance — is that He died for our past, and rose to give us hope for the future.

In the third study we were shown how the Gospel spreads along lines of acquaintanceship, and we discussed the implications of this in the work of the parish, and for work overseas. Finally, we dealt with the

ways in which some people are moved in special ways by the Holy Spirit; and found that it is Christ whom the world needs, not our Western conventions, our dressing-up of Him, and often not our institutions, either.

The second session of the mornings was devoted to a series of forums — on the Aborigines (the Reverend A. G. Reynolds), the Pacific (Miss D. I. Henslowe), Africa (the Right Reverend W. R. Barrett), and Asia (the Reverend B. I. Chiu and Dr Selwyn Baker).

Up-to-the-minute accounts were given of the Church in these parts of the world, and of Australia's partnership and fellowship with the indigenous churches in attempting to win these lands for Christ.

OLD CONCEPT

These sessions proved stimulating and provided a most comprehensive survey of the rapid change and growth in the areas where it is Australia's privilege to assist the local churches.

It became quite clear that the concept of "mission" as "doing something for someone" must go.

In fact, as a Church, we in Australia will benefit or fail to do so according as we respond to the need to send of our best to help the local churches in these lands during this interim period before they can be fully self-supporting.

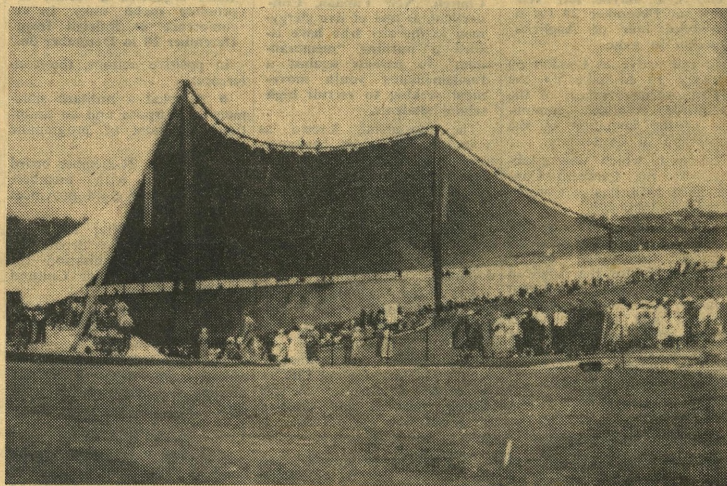
It is not the need of these countries to receive that is so great, but Australia's to give.

These forums, or area studies by groups, naturally gave rise to concern for special needs, which were brought before Almighty God during intercessions at the end of the mornings.

On Tuesday night Dr Baker spoke on "Friendship in Australia." His subjects were overseas students studying here, the Aborigines, and the "White Australia" policy.

He showed us two films, in (Continued on Page 12)

RALLIES HERE NEXT MONTH



The Sidney Myer Music Bowl, Melbourne, where two public meetings will be held in connection with the National Conference of Australian Churches which opens on February 2. (See special article on page 3.)

EUCHARIST IN BRISBANE WAS A "FIRST" IN TELEVISION

FROM OUR OWN CORRESPONDENT

Brisbane, January 11

The Church of England in Queensland presented on Christmas Day the first televised church service in the State.

The Solemn Eucharist in St. John's Cathedral, Brisbane, was televised by the Australian Broadcasting Commission's Channel 2.

Since the service many telephone calls and letters have been received in praise of the televised service.

The Australian Broadcasting Commission has received no small commendation for the job of work it did; indeed, an expert in television said of the service that it was one of the best things Channel 2 has done in Queensland so far.

The following is an account of the whole procedure from a Special Correspondent:

"When we first heard that the cathedral Eucharist on Christmas Day was to be televised many of us received the news with very mixed feelings.

"We realised, of course, that it was right for the Church to take every opportunity of bringing its message to the general public, but would it not spoil the beauty of the service and the atmosphere of worship for those taking part?"

"As the time drew near, our misgivings increased: the cathedral was invaded by an army of technicians with truckloads of scaffolding and wiring, etc., and when at long last they had finished their preparations its spacious beauty was transformed into a veritable workshop.

"We felt we did not want to be present when the television actually took place.

"However, when the time came, curiosity outweighed conservatism! We found that we were able to watch the television screen at the back of the cathedral and so have the unique experience of taking part in the service and, at the same time, being onlookers.

"As we watched our misgivings faded. The floodlights, instead of proving a glaring distraction, enhanced the beauty of the building.

"The procession of the choir, and the movements of the serv-

ers and ministers within the sanctuary gave the impression of the utmost dignity and reverence.

"To the faithful unable to be present the sight must have brought comfort and inspiration; and let us hope that it gave to some unaccustomed to church-going a glimpse of the meaning and beauty of Eucharistic worship."

A MISSIONARY FOR BORNEO IS COMMISSIONED

FROM OUR OWN CORRESPONDENT

Perth, January 11

"Evangelise or fossilise," was the advice given by the Rector of Maylands, the Reverend P. S. Lawrence, to the large congregation in St. Margaret's Church, Nedlands, last week.

He said there was urgent need for a steady stream of missionaries from the parishes in Western Australia to many lands.

The rector of St. Margaret's, Nedlands, the Reverend J. S. H. Best, conducted the service.

It being the Feast of the Epiphany, Evensong was sung, including an anthem by the choir.

Mr Lawrence had been invited by the Provincial Missionary Council to be the preacher at the commissioning of Mr Ray Pearce, who is from the Parish of Nedlands.

Mr Pearce left last week for North Borneo where he will be a missionary teacher.

The candidate was presented by the organising secretary of the Provincial Missionary Council to the Archbishop of Perth, the Most Reverend R. W. H. Moline, who commissioned and blessed him for his work.

Mr Pearce taught in Guildford Grammar School after he trained as a teacher with the Education Department in Western Australia.

He then spent a year at Ridley College, Melbourne, reading theology.

His brother, the Reverend Ron

FELLOWSHIP TO TORONTO

FROM A CORRESPONDENT
Goulburn, N.S.W.,
January 11

Mr Roland Harris, the younger son of the Venerable A. W. and Mrs Harris, has been awarded a fellowship at Toronto University.

Mr Harris sailed for England on December 20, where he intends to do some teaching before going to Canada in August, 1960.

He has been teaching senior maths, for two years at The Kings School, Parramatta.

Mr Harris was a pupil of the Canberra Grammar School and dux of the school in 1952.

He graduated B.Sc. with Honours from the University of Sydney in 1956, and worked for a year in the Department of Physics at the university.

PRIEST SUGGESTS BOYCOTT OF SOUTH AFRICAN TEST MATCHES

ANGLICAN NEWS SERVICE

London, January 11

The Birmingham diocesan chaplain, the Reverend Nicolas Stacey, said in Birmingham on January 8 that he had refused an invitation to preach at a "sportsmen's service" as a protest against the South African policy of apartheid.

The service is to be held during the Test match between England and South Africa at Edgbaston in June.

The Vicar of St. Mary and St. Ambrose, Edgbaston, the Reverend A. T. Doyle, has been holding the "sportsmen's service" for the past five years.

Test teams usually attend when playing at the Warwickshire country ground.

Replying to the invitation Mr Stacey wrote: "As a member of the national committee of the Campaign against Racial Discrimination in Sport I should feel bound to condemn the principles on which the selection of

the South African cricket team is based as being neither Christian nor sporting.

"On the other hand, Christian courtesy demands that one does not offend guests of this country or take advantage of the privileged position of the pulpit.

"In view of this I must decline your invitation to preach."

Mr Stacey ran internationally for five years and represented Great Britain in the 1952 Olympic Games.

He said, "I would like the tour to be cancelled unless non-Whites are considered for selec-

tion, but failing that a boycott is the next best thing.

"I hope the tour will be boycotted by spectators, county players and — although it is a personal decision — I hope that the England players consider refusing to play.

"I think they ought to in this case."

Mr Doyle made this comment, "I think the protest might have been made some other way.

"I deplore apartheid probably as much as he does, but on this occasion I think we should show the hand of friendship, particularly in the sporting sphere."

EYRE PENINSULA AN ARCHDEACONRY

FROM OUR OWN CORRESPONDENT
Adelaide, January 11

The Bishop of Adelaide, the Right Reverend T. T. Reed, has announced that he has appointed the Bishop Coadjutor, the Right Reverend J. C. Vockler, as the first archdeacon of Eyre Peninsula.

This is the fifth archdeaconry in the diocese, having eleven parochial clergy in it.

BISHOP BAYNE TOURS ASIA

U.S. BISHOP FOR ENGLAND

ANGLICAN NEWS SERVICE
London, January 11

The Bishop of Olympia, Washington, the Right Reverend S. F. Bayne, left New York on December 29 for a six-weeks' tour of Anglican churches in Asia.

He will arrive in London on February 15 to take up the post of executive officer of the world-wide Anglican communion at the invitation of the Archbishop of Canterbury.

The post, which was established by the Lambeth Conference in 1958, has two principal responsibilities.

The first is to the advisory council on missionary strategy, a newly constituted central planning body for the Anglican communion's 15 constituent churches with their 40 million members; and the second is to the consultative body of the Lambeth Conference, which functions during the ten-year intervals between Lambeth Conferences as an executive and planning body.

MANY ACTIVITIES

The bishop will continue to serve the Episcopal Church of the United States as bishop-in-charge of its eleven congregations in Europe.

The bishop was a naval chaplain during the war and saw active service on board the aircraft-carrier *Salerno Bay*.

From 1942 to 1947 he was chaplain and chairman of the department of religion of Columbia University.

Since 1947 he has been Bishop of Olympia, a diocese which includes all of the State of Washington west of the Cascade Mountains.

Last year he missed by a few votes becoming Presiding Bishop of the Episcopal Church.

His chief interests have been in education, particularly in the Church's ministry in the universities.

He was chairman of the Committee on the Family in Contemporary Society at the last Lambeth Conference.

NEW GROUND BROKEN IN NATIVITY PLAY

ANGLICAN NEWS SERVICE
London, January 11

The *matinée* of S. Martin-in-the-Fields on January 5 at Drury Lane Theatre was in aid of refugee children.

It was in two sections, a Nativity play and a variety show.

The play was the "Song of Simeon," a short opera by Christopher Hassall, with music by Malcolm Arnold and choreography by John Cranko.

The "Song of Simeon" is an attempt to break new ground in the genre of the nativity play.

The scene is set in the inn overlooking the stable yard, so that neither crib nor Babe is visible.

This setting means that both text and music can be more secular than usual.

LOCAL EFFORT AT RE-UNION

THE "LIVING CHURCH" SERVICE
New York, January 11

A three-day conference for clergy and laymen was jointly sponsored by an Episcopalian and a Methodist bishop at Newport, Rhode Island, last month.

The Bishop of Rhode Island, the Right Reverend J. S. Higgins, and the Methodist bishop, J. W. Lord, of Boston, arranged the talks to discuss inter-communion.

The members of the conference asked both bishops to appoint an executive committee to arrange more talks.

WARNING ON YOUTH

A MOVEMENT DECRIED

THE "LIVING CHURCH" SERVICE
New York, January 11

The Reverend Grant A. Morrill, Rector of St. Mark's Church, New Canaan, Connecticut, is one of five clergymen in the city who have issued a warning "memorandum" to parents against a fundamentalist youth movement seeking to recruit high school students.

The movement, known as Young Life, has its headquarters in Colorado Springs, and was organized in 1940 in Dallas, Texas, by the Reverend James C. Rayburn, a Presbyterian.

It has branches in 250 high-school districts in 23 States, and an annual budget of 500,000 dollars.

The pastors' warning characterises the movement as fundamentally unsound and unhealthy.

"We believe," the memorandum says, "that Young Life is, in effect, a separate teenage church, financed and directed by adults who are not answerable to any local group."

"We believe its outlook is too narrow, and that its emotional effect is eventually damaging to the young people most attracted by its appeal."

The memorandum notes that young people entering the New Canaan High School are quickly invited to join the movement under the impression that it is sponsored by the churches and the school.

THE OKINAWA MISSION

PROGRESS WITH U.S.A. AID

ANGLICAN NEWS SERVICE
Tokyo, January 11

The Presiding Bishop of the Nippon Sei Ko Kai, the Right Reverend Michael Yashiro, ordained two men to the priesthood at the Church of St. Peter and Paul, Naha, on December 5.

They were the Reverend Michael Yamamoto and the Reverend Peter Shinjo.

Mr Shinjo is the second Okinawan to be ordained to the priesthood in the eight year history of the Okinawa Mission.

Last May he represented the Okinawa Christian Council at the first General Assembly of the East Asia Christian Council in Kuala Lumpur, Malaya.

Mr Yamamoto has been appointed director of university student work. He is one of the two priests assigned to Okinawa by Bishop Yashiro.

Because American churchwomen, through their United Thank Offering, made a grant of 17,800 dollars, the Church on Okinawa was able to buy a strategic site close to the University of the Ryukyus where a student centre and parish church will be built.

The land was purchased from the grandson of the last king of Okinawa.

ANGLICAN YOUTH FOR W.C.C. ASSEMBLY

ANGLICAN NEWS SERVICE
London, January 11

The Anglican delegation to the assembly arranged by the World Council of Churches Youth Department in July met at the beginning of this month.

The ninety delegates came from most of the English dioceses.

Canon Edward Patey of Coventry spoke about the Ecumenical Movement and the main items on the agenda for the assembly in Lausanne.

SOCIETY FOR UNITY

RACIAL HELP PLANNED

THE "LIVING CHURCH" SERVICE
New York, January 11

One hundred churchmen from all over the United States organised a society to promote racial unity in a conference at Raleigh from December 28 to December 30.

In positive actions, the conference:

- Adopted a militant statement of purpose and an ambitious statement of programme hopes.

- Elected a 24-member board of directors with members drawn from all eight provinces of the Church.

- Adopted—after long, repeated, and stormy debate—a name for the organisation—the Episcopal Society for Cultural and Racial Unity.

The conference was called by a group of churchmen acting as individuals.

The National Council had no official connection with the meeting, but sent two staff officers.

STATEMENT

The official statement of the society's purpose adopted by the conference carried the following preamble:

"The purpose of this society shall be to encourage men to respond positively to God's call for unity in the Church. The unity of God with man, and man with man is made by God in Baptism and Holy Communion.

"We commit ourselves to establish total participation in the Church for all persons without regard to race, class, or national origin; to give mutual support to all who act in this ministry of reconciliation; and to express this concern at parish levels and in a more creative community at large."

NEW COUNCIL FOR WOMEN'S WORK

ANGLICAN NEWS SERVICE
London, January 11

A new council of the Church Assembly, the Council for Women's Ministry in the Church, came into being on January 1.

It took the place of the Central Council for Women's Church Work and of the Council for the Order of Deaconesses.

The Bishop of London has been appointed chairman.

One central body, in conjunction with the diocesan boards of Women's Work, is now responsible for the selection, training and care of deaconesses and commissioned lay women workers serving the Church in Britain.

PILGRIMS TO BETHLEHEM

ANGLICAN NEWS SERVICE
London, January 11

The barrier between Jordan and Israel was lowered a little again at Christmas, when Christian pilgrims were allowed to visit Bethlehem.

About two thousand Arabs in Israel, consuls and diplomats serving in Israel, attended midnight Mass in the Church of the Nativity.

They had to return before 3 p.m. on Christmas Day, just before the beginning of the Jewish Sabbath, because the frontier is closed from that hour.

For many, this was the annual opportunity to visit relatives, and they loaded themselves with food and gifts.

Those who were refused permission to cross the frontier were able to join in Christmas festivities at Jaffa and elsewhere.

SUBSIDENCE THREAT

OLD CHURCH COLLAPSING

ANGLICAN NEWS SERVICE

London, January 11

S. Luke's Church, Clerkenwell, was closed on Christmas Eve because of subsidence.

The London County Council district surveyor declared the 200-year-old building to be dangerous.

If restoration is possible, an appeal may be launched to meet the cost, which would be many thousands of pounds.

Until the damage is made good, services will be held at S. Giles', Clerkenwell, which has not been used since it was damaged by bombs 19 years ago.

LONG HISTORY

Restoration work there is not yet complete but the church was reopened for worship yesterday.

Subsidence was noticed at S. Luke's Church almost 50 years ago, but first signs of serious trouble were found just before Christmas, when the pillars supporting the roof were shown by a survey to have moved as much as 3½ inches from true.

The Archdeacon of London, the Venerable O. H. Gibbs-Smith, said on December 29 that the church may have to be demolished if restoration is impossible.

If the roof fell in, or if the main structure of the church collapsed, it is unlikely that the church tower could stand by itself, as its foundations have now sunk 4½ inches.

The tower resembles Cleopatra's Needle.

The church is generally believed to have been built by the elder George Dance, Sir Christopher Wren's chief foreman.

He had little firm ground into which to sink the foundations as the church is situated on what used to be Morefields marsh.

MEETINGS WITH METHODISTS

ANGLICAN NEWS SERVICE

London, January 11

The Bishop of Chelmsford, the Right Reverend S. F. Allison, wants Anglicans to co-operate with Methodists "in the service of our one Lord."

He made an appeal in the January issue of his diocesan journal for clergy and laity of the diocese to approach their local Methodist ministers and laymen.

He said, "Anglican bishops and Methodist leaders alike are agreed that in every parish and district Anglicans and Methodists should be encouraged to meet together regularly, preferably in small groups, to get to know one another, and to understand one another's traditions; to discover how much we have in common with one another; and, equally important, to learn wherein we differ and the reasons for our differences."

He hoped that relations with Presbyterians, Congregationalists and Baptists might be equally cordial and "that there might be ever closer co-operation with all who accept Jesus Christ as God and Saviour."

BIGGEST BUDGET FOR BIBLES

THE "LIVING CHURCH" SERVICE

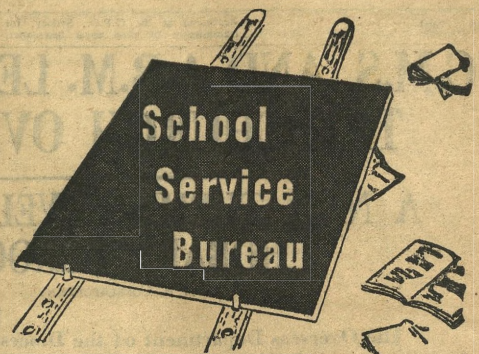
New York, January 11

The first four million dollar budget for the American Bible Society was recommended at a meeting of its advisory council in New York last month.

The council is composed of representatives of 55 communions, including every major communion in the country.

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WOMEN WILL BE ACTIVE

By DAVID M. TAYLOR

Men will not have things all their own way when the first National Conference of Australian Churches takes place in Melbourne next month.

True, photos of V.I.P.s will feature mostly men, and men will in fact outnumber women.

When delegates from 15 denominations and official observers from the Roman Catholic Church, the Seventh Day Adventist Church and the Evangelical Lutheran Church of Australia converge from all the States on the five colleges at the University of Melbourne, many people will concentrate their attention on the men. But, as usual, behind the scenes women are important.

First of all there will be those who by staying at home make it possible for their husbands to go off on a journey.

To say they will keep the home fires burning may be unrealistic; at that time of the year in Australia they will keep the frig. operating.

From Mt. Isa and Hobart, from Goomalling and Bundaberg, from Papua and Sydney, men will be farewelled for ten days or more while wives watch over the offspring.

SOUTH INDIA

Even in other lands some wives will make the sacrifice of parting with their husbands. In Trivandrum, South India, Mrs M. M. Thomas will part with hers so that he can make his brilliant contribution to the thinking of the conference.

Not that Elizabeth has always had to do this. She attended the Assembly of the World Council of Churches at Evanston, Illinois, in 1954. She has a B.Sc. degree and lectures in the Women's College at Travancore University.

Professor Masao Takenaka, aged 34, will leave a young wife, Fumiko, behind at the Doshisha University in Kyoto, Japan. He married her when he was studying at Yale University, New Haven, Connecticut. Now they have a six-year-old son.

Pastor Hans-Ruedi Weber, a Swiss citizen employed by the World Council of Churches, has a Dutch wife to await his return to Geneva. They were married in 1950 and have four children.

Bishop Leslie Newbigin was married the month after he was ordained to the Presbyterian ministry in 1936, and his bride accompanied him immediately to India. They have four children. Mrs Newbigin is a cousin of Mrs D. McCaughey of Ormond College, Melbourne.

Of the six guest speakers being brought to Australia specially for the conference, one is a woman.

MADRAS

Miss Renuka Mukerji is Principal of the Women's Christian College, Madras, India.

She is the first North Indian to hold this position, her immediate predecessor being Miss Eleanor Rivett, now of Sydney.

Born and brought up in Lucknow, Miss Mukerji took her M.A. degree in geography. A keen worker from her student days, she is now National President of the Student Christian Movement in India.

She has visited Canada, the U.S.A. and Indonesia, and has studied Theology at Oxford. She is a member of the World Council of Churches' Working Committee on Co-operation between Men and Women in the Church and attended its meetings in Denmark in 1958.

In January, 1959, she was a delegate at the World Student Christian Federation conference at Rangoon, Burma.

In Melbourne, before attending the National Conference of Australian Churches, she will be the leader at a Y.W.C.A. Summer School.

At the opening meeting of the conference in the Mel-

Men may take the limelight at the first National Conference of Australian Churches in February but women have an important part to play.

The writer of this article is an Anglican priest who is the assistant general secretary of the Australian Council for the World Council of Churches.

bourne Cricket Ground on February 2, when all overseas speakers will be welcomed by the chairman, the Right Reverend A. C. Watson, she is to reply on behalf of them all.

She will appear on TV and will record talks for radio. On Saturday, February 6, she will give an address at the Youth and Family Night in the Myer Music Bowl.

On Sunday, February 7, she will speak in the Collins Street Independent Church, and at an after-church rally at Preston, Victoria, in the evening.

After the conference, she will visit Tasmania, Adelaide and Perth, addressing meetings in six cities.

Of the 440 delegates, 65 are women. These include some whose long service and capable leadership mark them out as eminently suited for the responsibility of representing their Church.

Mrs Mabel Wylie, wife of the chairman of the executive of the Australian Council for the World Council of Churches, has a master's degree in anthropology and is treasurer of the National Missionary Council.

AUSTRALIANS

Others are Dr Jean Benjamin from Sydney; Miss Muriel White, secretary at the National Headquarters of the Y.W.C.A.; Mrs G. F. Cranswick, wife of the Bishop of Tasmania; Head Deaconess M. Andrews, Principal of the Church of England Deaconess House, Sydney; Mrs O. Jose, Principal, S. Christopher's College, Melbourne; the Reverend Isabelle Merry of Ringwood, Victoria; Dr Una Porter of Melbourne; and Mrs Maynard Davies, World President of the Congregational Women's Fellowship.

Janet Clarke Hall, the Church of England Women's College situated between Trinity College and Ormond College, will be the residence of all women delegates from February 2 to 11.

The Principal of the Hall, Miss Margaret A. Dewey, is herself a delegate and is the "Overseer" of her own college for the period of the conference.

The conference would be impossible without the background labours of those who prepare food for the delegates and the thirty receptionists. Each college will have its own domestic staff.

Miss Lawrence will keep Queen's College running smoothly, and in each of the other colleges the able supervision of the Matron will ensure the same happy result.

Many sub-committees have been working in preparation, and men have been helped in their planning by such efficient workers as Miss Lucy Griffiths, executive secretary of the Australian Christian Youth Council.

She has acted as secretary of the Sunday Programmes Committee, arranging for two hundred delegates to go out and preach, for the most part in

churches of another denomination than their own, on the morning of Sunday, February 7.

Another committee of which she is secretary is responsible for the Home and Family Night, in the Myer Music Bowl on February 6.

The conference requires a large amount of office work, both for months beforehand, and during its session.

Miss Thelma Skiller is in charge of the office staff which is already operating in Allen Hall at Ormond College. With her are stenographers Barbara Pyke and Audrey Emms.

And when it's all over, what will be the result? The answer to this cannot yet be known, but if the final result is in any way wonderful, it will be largely due to the faithful prayers of women.

Throughout Australia, even in congregations which have no personal contact with the conference, women are praying for blessings upon this great venture of faith.

INDOOROPILLY CHURCH HALL

FROM A CORRESPONDENT

Brisbane, January 11
The Archbishop of Brisbane, the Most Reverend R. C. Halse, on December 6 dedicated the church hall of S. Peter's, Moggill Road, in the Parish of S. Andrew's, Indooroopilly.

In his address the archbishop congratulated all who had made the building possible, and said he was very pleased with its general appearance.

He said that he hoped it would not be very long before he returned to dedicate the church which is now being built.

After the service the archbishop was welcomed by the rector, the Reverend M. A. Paxton-Hall, and by Canon R. Shand.

The guild provided afternoon tea for the archbishop and the visiting clergy.

The building, which is of contemporary design, will serve as both church and as a hall when the sanctuary is screened off.

Later additions will provide a separate church and hall.

In the same week a small wooden church was moved from West Toowong to Kenmore to provide a new centre of worship.

MERRIWA ADVANCES A NEW EXPERIMENT IN PLEDGING

BY OUR OWN CORRESPONDENT

IN late October and November a new experiment in Christian Stewardship was conducted in the Parish of Merriwa, nearly 150 miles north-west of Newcastle, and one of the most distant parishes in that diocese.

The experiment took the form of a Parish Convention, and was conducted by the Reverend Eric Barker, at that time Newcastle Director of Promotion, and the Reverend Don Shearman, newly appointed Director of Promotion for the Diocese of Bathurst.

At every stage they were supported, prepared for, and followed up, by the Rector of Merriwa, the Reverend G. A. Fisher.

Operations began in September with the issue of a special news sheet to all parishioners, together with a personal letter from the conductor. The "faithful" were then briefed and began a systematic visitation of all parishioners.

The convention extended over five Sundays, with special addresses, a corporate Act of Commitment, and a final Thanksgiving Eucharist.

After each evening service there was a Social Hour in the parish hall, with answers and discussions on a "Question Box."

A series of week-night convention evenings was held, both at Merriwa and Cassilis. These evenings included a study on

the Mission of the Church, group discussions as to how the mission can be extended, tabulation of findings and films.

Evaluation meetings followed when Church leaders considered the suggestions made, and drew up a programme of parish development. Selected parishioners were appointed conveners for each separate phase of the programme.

A parish gathering was held at Merriwa at the conclusion of the convention, when members of the Young Anglican Fellowship from Newcastle Cathedral and Waratah parishes entertained with items.

At Cassilis a few weeks later a district dinner was held. This was addressed by Mr F. R. Brent, chairman of the Promotion Council.

At both these gatherings specially printed vouchers were issued. These listed the Programme of Parish Development and made provision for parishioners to pledge their time and ability in certain specified avenues of church service, as well as their money in regular contributions.

Some special features of the convention were:

- The decision of the parishioners to hold an Evangelistic Mission in Lent, 1961, and to start preparations now.

- The formation of a Young Anglican Fellowship, which the Diocesan Youth Officer, Miss Evelyn Murfin, has already visited.

- Sponsorship of the rector's attendance at a Group Life Laboratory and of selected parishioners at Parish Life Conferences.

- Offering of pledge cards during worship services, accompanied by the singing of the Doxology.

- Formation of special sub-committees for each phase of the new programme and the appointment of a vestryman to each to maintain liaison with the vestry.

Enquiries have been received by the diocesan Department of Promotion from parishes and dioceses wanting to know further information about this experiment.

A special report has been prepared on the subject.

AN OLD JUDAEAN CITY

*In an old Judaeon city,
At a lodging rude and bare,
Came the gentle Lord of pity
To remove our souls' despair.*

*There with solemn mien and measure
From the Eastern lands afar,
Came the Wise Men with their treasure,
Guided by a mystic star.*

*Humbly offered their oblation—
Gold and frankincense and myrrh;
Finding free and full salvation,
More than wisdom could confer.*

*Would the busy world draw nearer?
Walking in the way they trod;
Never could a quest be dearer,
Seeking for the Son of God!*

*Though the road be steep and winding
Midst the sun-light and the tears;
Great shall be the joy in finding
Jesus! Child of all the years.*

G. SMITH-GRAY.

NAVY WANTS CHAPLAINS

ANGLICAN NEWS SERVICE

London, January 11

For the first time for many years there are vacancies in this country in the Navy for chaplains.

The Service would like another eight chaplains annually to volunteer for four-year commissions.

In recent years the number ready to serve has exceeded the demand.

The Venerable F. D. Blont, who will retire in March after thirty years as a chaplain, says that chaplains should be under 35 on joining, especially resilient, men of initiative, at ease in any sort of company, possessing a sense of humour and able to give as good as they get in the way of badinage.

Shyness in a chaplain, he says, is no good.

Although athletic prowess may be a help, this is in no way essential.

In the time the archdeacon has been a chaplain, attendance at church has been made voluntary, making it difficult for many men to attend, he believes, since under service conditions most things are either according to regulation or command.



Miss M. A. Dewey, Principal of Janet Clarke Hall where the women delegates will live during the conference.

THE ANGLICAN

FRIDAY JANUARY 15 1960

THE DANGER OF "PIETY"

The Church suffers a little from "piety." A good word, which once meant simply holiness, "piety" has come to connote an objectionable satisfaction with self. It divides the superior Christian from the inferior heathen as effectively as a different language. It is a manifestation of pride. Oddly, at a time when Christians have come to understand and to tolerate infidels, Jews and the heathen, these have been replaced in the minds of the "pious" by a new class of "untouchables." While each of us has his own private dislikes, some of them are widely shared, and Church people in general adopt a "pious" attitude nowadays towards drunkards, gamblers, criminals and juvenile delinquents.

"Pious" Christians, proud of their orthodox faith, their moral rectitude, feel that bodgies, beats, teddy-boys, rock-and-roll fans and juvenile delinquents are *hors la loi*, and that they should be approached very warily, with a whistle ready to summon the police.

Some sound sociological studies which have been made of the causes of juvenile delinquency suggest certain lines along which they may be resolvable; but no sociologist has yet produced any one method of removing these causes. The problem as a whole is obviously likely to prove hard to tackle; yet it is not peculiar to our age.

That pious Christian, Joseph Addison, once wrote to deplore the delinquency of his nephew who, with a gang of other young men, used to catch young ladies at night and roll them down the London hills in barrels! Other examples are numerous, and point to the fact that juvenile delinquency is centuries old.

There is however a new phase of it now: what we may call the milk-bar—motor-bike craze, which is worth detailed study.

The craze produces gangs, whose male members are some fifteen to twenty-two years old, and whose girl members are on the average younger. The causes of these gangs are complex, but it is generally agreed that they include an insecure home life, lack of purpose in life and wrong use of leisure. Where these three conditions are found together, young people are likely to become "bodgies" or delinquents.

At this time of the year parents should think seriously about a secure environment for children who are leaving home and school, so that they do not give unlimited freedom to those who only want or can safely be allowed independence in certain restricted matters.

How is the Church trying to reach those who are already in the bodgie gangs? We can list a few ways—through social work, homes and hostels, vocational guidance, court chaplaincies, youth chaplaincies, fellowship groups of various kinds, and by the provision of clubs and amenities for young people. There are also ways in which the Church attacks the problem indirectly by trying to establish healthy family relationships—by marriage guidance and through such organisations as the Mothers' Union. In spite of all these good efforts, the Church rarely reaches the milk-bar—motor-cycle group, because of the "pious" superiority of Christians. Except in very rare cases, a group of bodgies who turned up to a Church fellowship's dance would be met with frozen snobbery. They do not take advantage of social work and guidance because they hate being patronised.

This is a point that most of us are slow to realise, that even quite small children understand when they are being patronised and "talked down to," and that they resent it — if they have any spirit — as fiercely as adults, and only possibly less fiercely than teenagers. It is a matter of common experience that no one likes being patronised less than the person who, because he differs from or is at war with the rest of his fellows, most deserves it by their criteria.

It is therefore essential to approach the teenager and the possible delinquent on his own level, to present to him an aim in life that he can understand, and which has a meaning in terms of his background.

If one major cause of juvenile delinquency is the wrong use of leisure, this gives the Church an opportunity to help by providing the right type of club and amenities. Very little has been done so far. We await young leaders, who are ready to befriend the friendless. It is pleasing to see that the Australia-wide Young Anglican Fellowship has been studying the problem of juvenile delinquency, and that a recent report by the Y.A.F. warns against meeting young people "with anything of the Pharisee in our manner." It is a warning that many Anglicans might take to heart individually.



"Everything which touches the life of the nation is the concern of the Christian."

—The Archbishop of Canterbury

Labour Party After Evatt: What?

The first few weeks of the 'sixties seem certain to bring a change in the Federal leadership of the Labour Party which could have a profound effect on political fortunes in the next two years.

It is taken for granted that Dr Evatt, after eight and a half years as leader and 20 years in the maelstrom of Federal politics, is about to seek sanctuary once again as a Judge.

If that is not to be so, then the deputy-leader and strongest contender for the succession, Mr Arthur Calwell, has been given the broadest possible hints on inadequate information. We should know next week.

In a party in which Roman Catholics have exerted an influence rather out of proportion to their numbers in the Australian community, Dr Evatt, an Anglican, has been somewhat of an oddity as Labour leader. But, of course, it would be easy to make too much of the religious factor among the high-ups in Australian politics.

And, if most attention in this matter is usually attracted by the Roman Catholic majority in the New South Wales Cabinet throughout its long rule of the State, that this is the body which has the biggest say in inviting the Anglican Dr Evatt to become Chief Justice of New South Wales.

If Mr Calwell realises his own expectations by becoming the new Labour leader, he will be a Roman Catholic who, obviously, is not in love and harmony with all his co-religionists in high places both in the Church and in the political party.

But on the whole the need to elect a new leader, whether it be Mr Calwell or some other, should do much to stimulate the Labour movement in the Federal sphere.

Dr Evatt, in spite of intense opposition to him over the past four or five years, has held his place by intellectual superiority. But his retirement from politics now is a tacit admission that he can never hope to lead Labour to victory at the polls or even to achieve the prerequisite of healing the split in the party.

A Bishop Encourages Outspoken Christians

A Coventry vicar, who transferred his services to a public-house when a landmine was dropped on his church during World War II, is being spoken about as Bishop of Wellington, New Zealand, from which he was the Most Reverend R. H. Owen (who is also the Primate) is retiring next month, as was mentioned in this column last week.

This resourceful clergyman is the Bishop of Singapore, the Right Reverend Henry Wolfe Baines — who is 54 and is described as "tall, handsome, hard-working and courteous." The Wolfe links him with a famed ancestor, General James Wolfe, who died in the moment of victory on the Heights of Abraham just over 200 years ago and is on record as having said shortly before he led that historic assault that he would

much sooner have written Gray's "Begu" (published eight years earlier).

Bishop Baines has confirmed that he has been invited to become Bishop of Wellington, and has promised to make his decision known early in the new year.

I have not yet noticed an announcement. On his record Bishop Baines seems very akin in character and enthusiasm to the youthful group of New Zealand bishops about whom I wrote last week. So, if he goes to New Zealand with his young family (he married at 39), he should find congenial episcopal colleagues.

Bishop Baines has been outspoken on public questions in Singapore. He believes Christians should make their voices heard on civil and political issues. So does this column — as you may have noticed!

Advice from an Elder Statesman

What a refreshing visit the 77-year-old Lord Bruce has just paid to his native land

from the England to which, he says, he was "kicked out" by Australia a generation ago.

But "exile" has not embittered him, and on various occasions during his short visit he gave us quite a bit of candid, friendly advice, gained from the perspective of London.

First of all, Lord Bruce does not subscribe to the general criticism of today's youth. He says they "think more" than in his day in politics here. That is not to say, of course, that delinquency does not pose a serious and alarming problem in most countries today. Another notable visitor to Australia, the Reverend Dr Maurice Barnett, a Methodist missionary from Yorkshire, spoke knowledgeably on that subject in a national broadcast this week. He believes "the curse of modern life is man's decision that he can manage without God." So Dr Barnett considers a revival of religion will save youth.

Lord Bruce's observations were mainly on the political level. He warned Australia of the danger of inflation, which seems to be looming again; he urged us fully to exploit our resources.

It was all timely advice, coming from one who is truly our leading Elder Statesman, standing now well outside the arena of contentious party politics.

When The Churches Stand Together

More and more all Christian denominations are joining together to emphasise to the community the place of Christ in Christmas — to show that Christmas is not just a shopping "spree," beginning in early November and running through to December 24, but is a religious festival of the greatest significance and of much shorter duration.

In Sydney last month the committee which organised this "Put Christ into Christmas" campaign had a Roman Catholic priest as chairman and an Anglican priest as secretary.

It is heartening to note similar co-operation among the Churches in New Zealand. One example that has just come to my notice was the display of a nativity scene in an Auckland seaside suburb — the joint project of youth organisations of the Anglican, Roman Catholic, Presbyterian and Baptist Churches.

The appointment of Roman Catholic observers to the national conference of Churches in Melbourne next month gives further encouragement to the idea that, even if Christendom is not re-united in the foreseeable future, at least more common ground than had hitherto been supposed can be found among all the Churches.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

THE DAY OF REST

GENESIS 11:1-3.

It is strange that we should have two accounts of the Creation. But in these first books of the Bible there are so often two accounts of happenings. It would seem there were at least two traditions handed down by word of mouth from generation to generation; one in which God is spoken of as Elohim and another in which He is Jahweh Elohim, the Lord God.

The heavens and the earth are complete; they are the beginning from which the world as we know it today has developed, the animals, the plants, indeed, man himself. All was good; beauty, order, harmony have arrived and God rests.

Not that He would not work again. "My Father worketh hitherto," said Jesus, "and I work." But there is a rhythm in the universe as there is in life—light and darkness, work and rest.

The Day of Rest! What did it mean to the Israelites? At the time of their captivity in Egypt there is no trace of the Sabbath. It was a new thing Moses gave them, and he derives it from the Nature of God. There was a rhythm in the Divine Nature, of work and rest, so must there be in the life of man. He needs it. And this is the ground on which we to-day must observe a day of rest.

Physically, mentally, spiritually we need it—above all need to be in communion with God in whose Nature the same rhythm is found. We need this to fix our attention on God away from the world of work and action.

For we need the peace of God as well as the power of God. The sternness of the Sabbath rest made the Jews a mighty nation, even as it made the Scots a wonderful people.

In our lifting the bans that seemed so negative, no music, no relaxation, we have also lifted the positive duty of fellowship with God, and we are a softer, self-indulgent people as a result.

But who said that the Creation began on a Sunday and that Saturday was ever to be the Sabbath? The Jews themselves strengthened their observance of the Saturday, as we have named it, by recalling that it was the day of their deliverance from Egypt (Deut. 5:15).

So we Christians keep the one day in seven, the day of our deliverance from sin and death through the Risen Christ, who, in the reckonings of that time, died on the Cross on Good Friday—rested in the Tomb on the Sabbath Day, fulfilling completely the Jewish law, obedient unto death, and rose again on the First Day of the week to give the world its new beginning in the power of His victorious life as He opened the Kingdom of Heaven to all believers.

CLERGY NEWS

BOOTH, The Reverend I. E. A., Rector of Orororo, Diocese of Willochra, has been appointed Rector of Peterborough, in the same diocese.

BUTTERS, The Reverend R. L., Vicar of Holy Trinity, Lara, Diocese of Melbourne, has been accepted by the Australian Board of Missions as a missionary candidate for the Diocese of New Guinea. He will leave Lara early in February to begin six months' training at the House of the Epiphany in Sydney. After a month's final leave, Mr Butters and his wife will leave for New Guinea.

LUDEBS, The Reverend K., Rector of Culcairn, Diocese of Riverina, has been appointed Rector of Crystal Brook, Diocese of Willochra.

MACDONALD, Canon I. J. B., Rector of Moonah, Diocese of Tasmania, is to succeed Archbishop of Hobart, to succeed Archbishop C. E. S. Mitchell, who has retired.

PUGH, The Reverend A. R., formerly of the Diocese of Adelaide, to be Rector of Port Augusta, Diocese of Adelaide.

ROBINSON, The Reverend E., Rector of Port Augusta, Diocese of Willochra, has been appointed Rector of Port Pirie, in the same diocese.

SMYTHE, The Reverend H. R., formerly Vice-Principal of St. John's College, Morphet, Diocese of Newcastle, to be Vicar of St. James', East St. Kilda, Diocese of Melbourne. Dr Smythe will be inducted early in February.

WAGSTAFF, The Reverend A. J., Vicar of Christ Church, Geelong, Diocese of Melbourne, has resigned from active duty as from January 1, owing to ill-health. Mr Wagstaff is at present a patient at the Heidelberg Repatriation Hospital.

WEIR, The Reverend R. C., Rector of St. Thomas', Kingsford, Diocese of Sydney, to be Rector of St. Matthew's, Manly, in the same diocese.

WINTER, The Reverend J., formerly of the Diocese of Melbourne, to be Rector of Orororo, Diocese of Willochra.

CHURCH CALENDAR

January 17: The Second Sunday after the Epiphany.

January 18: S. Prisca, Virgin and Martyr.

January 20: S. Fabian, Bishop and Martyr.

January 21: S. Agnes, Virgin and Martyr.

January 22: S. Vincent, Martyr.

January 17: The Second Sunday after the Epiphany.

January 18: S. Prisca, Virgin and Martyr.

January 20: S. Fabian, Bishop and Martyr.

January 21: S. Agnes, Virgin and Martyr.

January 22: S. Vincent, Martyr.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

"THE DEVIL AT WORK"

TWO AGENCIES DEFENDED

TO THE EDITOR OF THE ANGLICAN

Sir,—I have been waiting patiently for the last four weeks for someone with a more able pen than mine to answer effectively the charges made in your Editorial of December 4, entitled "The Devil at Work."

However, as no one has appeared to give an intelligent appreciation of the reasons for the existence of the Church Missionary Society and the Australian Board of Missions in Australia, I am constrained to offer the following answer to the Editorial under review, and to previous editorials on the subject of Missions in your excellent paper.

Firstly, it is quite obvious to anyone who knows anything of the origins of the C.M.S. and A.B.M., that the charge that they are "party" organisations is ridiculous. In this diocese many parishes of both Anglo-Catholic and Evangelical traditions support both.

You admitted in your Editorial that the Australian Board of Missions is a Board of General Synod, and as such is responsible to the Church in Australia through General Synod, for the provision of funds, supplies and manpower for those areas stipulated in its Charter, or in dioceses which have requested the support of the Australian Church.

C.M.S., on the other hand, is a branch of the Church Missionary Society in England, and I presume is responsible to the governing body in England, in regard to planning, strategy, and the areas in which it may serve.

Several dioceses in the sphere of influence of the Australian Church have in fact sought assistance from both A.B.M., and C.M.S., notably Borneo and Singapore, and this assistance has been readily forthcoming. It is ridiculous to talk about a "common missionary strategy" as the Australian Church is only just emerging from its status as a Colonial Church, owing to the opposition to the establishment of a Constitution for the Australian Church, and the need for Australian churchmen to understand their part in the extension of the Kingdom of God.

The answer to the problem of planning a common missionary strategy is not to be found in the schemes in Western Australia and Tasmania. All that has been done in these States has been to create two new bodies, outside the framework of the Australian Church.

The Australian Board of Missions can only legally be associated with such schemes by a resolution of General Synod, whose servants the members of the Board, as with the General Board of Religious Education, are, and as for C.M.S., I can imagine Sir Kenneth Grubb, and the members of the controlling board of the Society telling the Australian Church just "where to get off," if ever we tried to tell the C.M.S. what it was to do.

Yours sincerely,

IAN W. SERRES.

East Bentleigh, Victoria.

"ON THE BEACH"

TO THE EDITOR OF THE ANGLICAN

Sir,—May I be allowed to express a note of hopefulness, in view of the despair which the showing of the gruesome film, "On the Beach," has already produced in Melbourne, and which will soon be felt in all the States? This feeling was expressed in the Press reviews of the premiere showing here on December 18. In these we were told, "This is not entertainment. It is permeated with a sense of hopelessness. . . . Yet it has its own Christmas message." Since these first reports there has been more in the same strain.

May I point out that it evidently has a very dramatic message to deliver, but it has nothing to do with the wondrous story of the Incarnation of God in Christ as a babe in Bethlehem, but rather the judgement of the world by the one-time babe who is to return as a conquering king and judge of an apostate world, who will fulfil to the letter the divine programme as laid down in the prophetic second psalm. Behind the gruesome story told in the film is the dramatic message given over the air by the late Bishop of Adelaide when he was visiting Melbourne, "The Judge is at the gate."

But, besides this, the film is a libel on the revelation as given in Holy Scripture of what God intends to do shortly to the world, and our growing terrible misuse of it and its resources. God is coming to judge the world, but not to destroy it, and, as recorded in the last book of the Bible, he will "destroy them that are destroying the earth" and bring in his kingdom of righteousness where "they shall learn war no more." This is the blessed hope with which we are told to comfort one another. The times of trouble which he foretold, greater than the world has ever suffered, seem to be coming upon us soon. Of this he has told for our comfort that it will not mean annihilation—"When they shall say peace and safety, sudden destruction shall come upon them, and except those days be shortened no flesh shall be saved, but for the elect's sake they shall be shortened."

Thus the word of Him who is the Truth contradicts the horrible lie of the film and leaves a note of hope. It is backed up by His own "Cheerio," as given in the glorious words of Luke 21:26, "When ye see these things (i.e. the troubles which would precede His promised return) beginning to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

Yours, etc.,
(The Reverend)
H. W. DOUDNEY.
Elsternwick, Melbourne.

TWO MORE SURVIVORS

TO THE EDITOR OF THE ANGLICAN

Sir,—I write now to claim also the distinction of being a further survivor of the Diocese of Grafton and Armidale. I was in the diocese in 1900 and for some time afterwards, just after Bishop A. V. Green left for Ballarat.

His successor, Bishop Cooper, had confirmed me in the beautiful old Church of S. Paul, Ballarat, when he was coadjutor bishop.

I and two other brothers were choristers there when the surpliced choir was first used in public worship. S. Paul's Church celebrated its centenary last August. Bishop Cooper had been assistant priest there in his early ministry.

Two of my brothers, Harold and Roland, besides myself, have also worked in the Diocese of Grafton and Armidale. In fact, Harold was an original student of S. John's College, Armidale, and one of its first ordinands. I followed Canon Gerry at Christ Church, Kiama, when he followed the Reverend Roland Woodger as Rector of Byron Bay.

I am now very close to my 81st year and the jubilee of my ordination. I am still working,

and in good health and vigour, as the assistant priest of S. Andrew's, Lakemba. I have served under Archbishops Saumarez-Smith, J. C. Wright, H. Mowll and "the present" Archbishop Gough.

I am, yours etc.,
(The Reverend)
F. A. G. WOODGER.
Cremorne, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—I am pleased to learn from your columns that two of my brother clergy who took part in the first synod of the Diocese of Grafton, i.e. Canon T. F. Gerry and the Reverend G. E. Morris are still "on deck." I have lively memories of the cut and thrust in debate at that synod and the pretty wit of E. S. Shaw (then of Alstonville). Poor Bishop Druitt did not get his cope and mitre but seems to have prepared the way to them for his successors.

For my part, I came to Sydney in 1926 and have held several cures there until my retirement in 1950.

Greetings and good wishes for 1960 to all old-timers of the Grafton Diocese.

Yours sincerely,
(The Reverend)
W. J. OWENS.
East Roseville, N.S.W.

THE PARSON'S FREEHOLD

TO THE EDITOR OF THE ANGLICAN

Sir,—I was once directed by an archdeacon (not in Victoria) to cancel three Sunday services in order to attend a rally 120 miles away at which he was to preach. When my vestry demurred he wrote, "Your rector can, of course, have his licence cancelled, for disobedience or any other cause, without notice."

In England this directive (quite apart from the threat) would be illegal without an order by the Queen in Council, and an archbishop—let alone an archdeacon—giving it would find himself with a writ of *habeas corpus*. It is the threat, however, that interests me. When I quizzed the registrar, he blandly explained that an Anglican priest in Australia is technically self-employed, and, therefore, if he suddenly finds himself unemployed there is nobody whom he can sue for unlawful dismissal: withdrawal of his licence is not (sic) legally the same as dismissal from his appointment; while if his vestry for any reason stops paying him there is nothing that anyone can do about it. "In other words, my boy, we've now-a-days got you just where we want you," he said, adding pensively, "it's taken a long time."

The parson's freehold took even longer to achieve; but, like Britain's Parliament and her judges' security of office, it is one of our most important contributions to Western civilisation. Sometimes the priest has to work without its protection—as until recently in the British Army, where he could be sent packing, or his life made unbearable, by any commander or departmental superior who happened to dislike him. Only ordained flunkies were really safe. This was so prejudicial to Anglican witness in the Army that a movement of protest, backed by a leading church paper, eventually led to the appointment in 1956 of a full-time bishop for the Forces.

There can be few dioceses in Australia where the insolent demand that I have mentioned, and the preposterous threat that followed it, would be tolerated; certainly not in Melbourne, it is highly desirable, however, that when the new Constitution passes into law the implications of Chapter IX should be understood. The wise and detailed provisions of these sections (53-63) must not be corrupted or fiddled into anything less than the drafters obviously intended and have unequivocally stated.

In England our Church is established, and the parson has statute and common law rights that make his position impregnable *quoad* *se bene*

I'D LIKE TO KNOW . . .

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

Am I right in saying that our Church is a Protestant one?

Yes and no. Yes, if you mean that we stand for Evangelical and Catholic truth. No, if you mean that we use it as the opposite of Catholicism. For as Archbishop Benson wisely said, "The word 'Protestant' is not a word to be forgotten, but to be understood."

Originally the word Protestant meant witnessing for something. Dean Inge, for example, reminded us that the word carried generically the meaning of protesting for, rather than of protesting against.

The term derives from the solemn Protestation presented by a small group of Lutherans at the Diet of Speyer in 1529. The signatories to this statement affirmed, "There is no sure preaching or doctrine but that which abides by the Word of God. . . . It is the only Truth. It is the sure rule of all Christian doctrine and conduct."

Unfortunately the word has undergone its changes. In the minds of most, it has the connotation of protesting against. Consequently, it becomes negative and sterile. It very often denotes sectarianism, and a brand of Christianity which is gesserit. Here it is quite otherwise, and his relationship in civil law to his bishop and his vestry should be clearly laid down. The Constitution seems to cover the first. As regards the second, a vestry that stops paying its incumbent's stipend is surely in the same position as a vestry that stops paying the gas bills.

It is contrary to the ethos of our Church—and very seriously so—that a congregation should be regarded as its minister's employer, or be able to bring any kind of influence or pressure upon him by threat of dismissal or revision of contract. Further, if an incumbent can be dismissed by anyone at all, by any means at all, then no amount of internal legislation can relieve that person or persons from civil liability in a case of unlawful dismissal.

The proposed society for the study of Canon Law (recently mooted in your columns) could be of real help in this.

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

TRAINING FOR THE MINISTRY

TO THE EDITOR OF THE ANGLICAN

Sir,—May a very experienced layman offer his views on academic and the priesthood, which seems to be agitating so many to-day?

Let me say at the outset that I was amazed and scandalised by the proposal advanced in your columns (alas! by a priest!) that clergy and parishes should be put into categories, a "C" class priest being allotted a "C" class parish. There are no "C" class parishes, and there are no "C" class priests, the days of Chantry priests being happily gone forever. However small and remote a parish, it holds men, women and children for whom Christ died and who need loving pastoral care. However unlettered a priest, he was ordained as "a priest in the Church of God" and given the gift of the Holy Ghost to forgive sins. His authority and his mission are universal.

What, then, are the qualities demanded of a good priest? I think they may be listed in the following order. (1) He must fulfil our blessed Lord's summary of the Law by loving God

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.

stripped of its sacramental and supernatural character.

During the seventeenth century English Christians were divided into "Puritans, Protestants and Papists," the Protestants signifying the episcopal churchmen.

In this sense did Charles I say that he was giving his life to maintain "the true Protestant religion." His life was being given up so that the Church might not be given over to the government of Papists, Presbyterians and Independents.

In this sense, too, did Archbishop Laud say on the scaffold, "I desire it may be remembered that I have lived in the Protestant religion, established in England, and in that I am not come to die."

Is our Church a Protestant one then? Yes, for it protests for true Catholicism against the errors of both Puritanism and Romanism.

The learned historian, Bishop Stubbs of Oxford, wrote, "I think that there ought to be no

with all his heart, all his mind and all his strength, and his neighbour as himself.

(2) Because he so loves, his thirst for souls must be the impelling and compelling power in his life and ministry, fed by prayer, meditation, and of course sacramental grace.

(3) His knowledge of theology and liturgy should be wholly adequate.

(4) He should not only love people, but have the power to teach them by precept and by example.

In a long life I have known many priests; for most of whom I have had both affection and veneration: I have served on many vestries and several synods, and the sum of my experience is that academic distinction is seldom a great advantage and often a serious handicap.

Those who walk with kings are too apt to lose the common touch, and academically-minded priests are all too frequently given to soaring far above the heads of their congregations. The least effective priest I ever knew was a distinguished scholar (he is now a bishop); the most effective was one who hadn't even a Th.L.

The latter, priest-in-charge of a very large parish for about eighteen months, quadrupled the number of daily communicants in that period, and nearly trebled the number of Sunday communicants. I used to wonder when he slept. He was passed over for preferment by a bishop who held strong views on the need for an academically qualified priesthood. (The bishop was, and I hope still is, my friend; but in that matter I think he erred grievously.)

Finally, it is worth remembering that the Curé d'Ars, widely venerated as the pattern and patron saint of priests, was never able to pass an examination.

Yours faithfully,
A.F.
Drouin, Victoria.

DR FISHER TO VISIT IRELAND

ANGLICAN NEWS SERVICE

London, January 11
The Archbishop of Canterbury will visit Ireland in March on the occasion of the annual pilgrimage held on S. Patrick's Day.

He will preach in Saul, the traditional landing place of S. Patrick on his return to Ireland, and in S. Patrick's Cathedral, Armagh.

hesitation in admitting that the Church of England since the Reformation has a right to call herself, and cannot reasonably object to being called, Protestant. Her Protestant attitude is the complement of her Catholic history."

On the other hand, it must be noted that the word Protestant does not occur either in the Prayer Book, or in the Articles. It is the State which calls the Church of England "Protestant Reformed Religion as by law established."

It was during his Australasian tour of 1951 that Archbishop Fisher said on many occasions, "We have no doctrine of our own—we only possess the Catholic doctrine of the Catholic Church enshrined in the Catholic creeds."

Instead, therefore, of erroneously speaking of Protestant and Catholic, as if they were antithetical, let us claim the glorious title of Catholic: for ours is a Catholicism re-discovered and reformed, which protests against both the distortions of the Church of Rome, and the misadventures of the Free Churches.

What are the Dead Sea Scrolls? Have they any significance for us?

One day in the spring of 1947, a Jewish lad who was minding his goats, wandered into a cave near the Dead Sea. When one of the stones he threw broke a jar, he was frightened; he fled, but returning with a friend, discovered a number of cylinder-like jars which contained manuscripts.

Several of these later found their way to America, but the Israeli Government bought them back for 250,000 dollars: most of the Scrolls are now in the hands of that Government.

These Scrolls are documents of an ascetic Jewish sect, probably the Essenes. Their headquarters were a monastery near the Dead Sea, and it is presumed that having to flee, they hid their Scriptures (the Old Testament), their constitution, and the revelation given to their leader, the "Teacher of Righteousness."

These manuscripts have now been examined by experts, and while there are still many conflicting statements being made, it is safe to say that it will be several years before we benefit from them completely.

Early statements were that they would completely revolutionise our knowledge of the New Testament. While described by Professor Allbright as "the greatest manuscript discovery of modern times," he hastens to add, "the Scrolls will provide background—and better understanding of the New Testament. They may even influence a little New Testament scholarship."

"But it is nonsense to think they will lessen the value of the New Testament, or undermine the foundations of the Christian Faith."

"All scholars that have worked upon these Dead Sea Scrolls are agreed that they do not revolutionise the New Testament. This has not happened, nor will it."

Some scholars have linked "The Teacher of Righteousness" mentioned in these documents with Our Lord. Someone has fittingly observed it is like comparing a man with a fish because, as they come out of the water, they are both wet. The similarities are few, but the differences many.

May it not be that the greatest value will be the additional background material provided? To know more of the days in which Our Lord lived, the life and thought of His times, the hopes He aroused, and the desires He left unfulfilled will do much in understanding His ministry. His teaching and His ultimate rejection.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a beloved priest whose long ministry has been exercised in defence of the poor and under-privileged.

He is the Superior of the Brotherhood of S. Laurence, the Reverend G. Kennedy Tucker.

Fr Tucker's social welfare work in Melbourne is widely known but his most recent crusade deserves wider publicity.

As the founder of the Food for Peace Campaign, he gave the Church in Australia a practical opportunity to reduce some of the misery of the poor in Asia.

The first members of the campaign were the elderly citizens of the Brotherhood of S. Laurence at Carum Downs, the settlement for elderly people.

Through the efforts of these good people, certain villages in India have received a small relief from grinding hunger and poverty.

But the task is very urgent and the effort needed is very great, and only if the Christian and national conscience stirs and acts on this obvious duty, can any real contribution be made.

If every Australian gave as little as £1 each, then £10,000,000 would result as a reasonable sum to give to the campaign.

Australia could set a thrilling example to other countries and

could pave the way to peace and goodwill.

The Prime Ministers of the British Commonwealth were quite right, says Fr Tucker, when they said in a joint statement in 1952, "There can be no lasting peace in the world while millions starve."

Long since out of print, this book has been re-published by the Church Book Room Press Ltd., on behalf of the Church Society.

Although this impression has been printed from the plates

made for the 2nd Edition of 1913, a thirteen-page appendix deals with Prayer Book revisions leading up to the Proposed Books of 1927, 1928, and the movement for the revision of the Canons.

From the point of view of to-day's students, the one great weakness of "The Tutorial Prayer Book" is this identity with 1913.

For liturgy is a living thing, and the Anglican communion has travelled a long way towards liturgical reform within the last thirty years, with a number of actual revisions of the Prayer Book appearing in our sister Churches within our communion.

Just as the student, loyal to 1662, compares that Prayer Book with its predecessors, so he needs to compare it with more recent revisions, actual or proposed; but of these, the only one mentioned in any detail is the Irish Prayer Book of 1877—and not all Anglicans regard this as the ultimate in Prayer Book revision!

Apart from this criticism, this re-publication is deserving of great praise, and provides an excellent commentary on the 1662 Book of Common Prayer. The history of the Prayer Book is clearly set out, and an adequate (in many cases, very detailed) commentary is given on each service or section in its usual order.

Good use is made of tabular form when this helps comparison, and much important information is conveyed in this way.

Another interesting feature is the treatment of the several Prefaces and similar long compositions as "structural displays" to make clear the purport of each section. A most valuable addition is a series of appendices listing documents, bibliography, authorities, and so on.

The type is very clear, with good and effective use of bold; and, where required, adequate

AN UNUSUAL NOVEL

KIRKBRIDE AND COMPANY, Harry Blamires, S.P.C.K. Pp. 241. English price 15s. 6d.

HOWARD PRENTICE, who has a colourful past, is in love with Elizabeth Lyte, a Sunday school teacher and member of a respectable church-going family.

Roland Tay, a convert, aspires to marry Julia Dean, a church worker, believed by her rector to have a vocation for the religious life.

The story in this book revolves around the development of these two romances and the sage counselling of Canon Kirkbride, whose personality and teaching profoundly affects all those concerned.

There are subsidiary characters, like Nat Niblett, the slick columnist of the local newspaper; Enid Pryne, a spinster, who defends marital lapses; and Jago Bingley, a musician, who has divorced his wife, and is an avowed atheist.

There is also a surprise ending, but, despite all this, the action is slow and the story bogs down in a series of arguments and discussions.

Perhaps this is inevitable, for this book is a courageous attempt to give some sound Church teaching through the medium of a novel.

The aim is worthy, but rare, indeed, is the author, who can weld tract and story into a successful novel: most "religious" novels are remarkable for vagueness of their religious content.

In this case, the author has given us some excellent instruction on the authority and work of a priest; on the marital relationship, the problem of suffering, the value of retreats, and the recognition of vocation.

All this is done in chatty form, readable and well-illustrated terminology, and with sympathy and understanding,

combined with Christian conviction.

It would be a great day for the Church if every parish was served by a priest who could teach with the clarity of a Canon Kirkbride!

For this reason we hope the book will be widely read. Even though it is not a great novel, it is a readable story which throws a Christian spotlight on a number of the problems current in our modern world.

—A.T.B.H.

A LIVE BOOK

MORE THAN A PROPHET. Brian Hessian. Peter Davies. Pp. 218. 20s.

THE Reverend Brian Hessian is known to many thousands of readers of his brave book, "Determined to Live."

Now he comes before them as one to whom Jesus Christ is so real that he is compelled to try and present the story of His life in such a way as to turn people to read the Gospels for themselves, and, further, to help them to the same conclusion at which S. John arrives, viz. that Jesus is the Christ of God, "more than a Prophet."

There is art in the manner of presentation, and, indeed, the book reads like a novel, in which the well-known characters speak freely, always true to character, but revealing much that in the Gospels is hidden or only suggested.

The story of Zaccheus, for example, is very vividly told, and Joanna, the wife of Herod's steward, Chuza, comes before the readers again and again in a lifelike pleading for faith in the Messiah.

A live-book this and worth giving to one's friends.

—J.S.A.

AN OLD FRIEND RETURNS

THE TUTORIAL PRAYER BOOK. Edited by Charles Neil and J. M. Willoughby. Church Book Room Press. Pp. 684. English price 21s.

BECAUSE the Church of England is a Church of the Prayer Book, books about the Prayer Book are legion, but tend to be too elementary for serious study, or so cumbered with detail as to be too complex for the general reader.

The Tutorial Prayer Book, published by the Harrison Trust in 1912, was a scholarly and worthy attempt to cope with this situation, and many students found it to be a most valuable help for Prayer Book study.

Long since out of print, this book has been re-published by the Church Book Room Press Ltd., on behalf of the Church Society.

Although this impression has been printed from the plates

headings make for easy reading.

The 684 pages of "The Tutorial Prayer Book" constitute a mine of information about the Prayer Book, and it can be recommended as a convenient and useful book of study or reference for a wide circle of readers.

In fact, its dust cover comment is entirely reasonable, "For the Ordained Clergyman it is a book for continual reference; for the Theological Student it is a necessity in the study of Worship; for the layman it is helpful for the better understanding of Liturgical Worship."

—A.W.S.

THE GOSPEL RECORDS

WHO IS THIS? Mary Crawford. Faith Press. Pp. 95. 15s. 9d.

MISS CRAWFORD'S book, copiously and attractively illustrated, is a very frank effort to make up a life of Jesus by paraphrases from all four Gospels, with some comment, and, at times, explanation.

Told in every-day language without passing over controversial issues, the book is sure to provoke thought.

At first it may almost provoke resentment by its blunt, direct and uncompromising style, but the reader who perseveres will be rewarded.

For people who have not time or will not take trouble to read the four Gospels, spade work has been done, which will give the readers a clear record of what happened in Palestine in those 30 years in what J. B. Phillips calls a "highly readable reconstruction" of the Gospel records.

Readers will be obliged to ask and answer the most important question of their lives, "Who is This?"

—J.S.A.

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A REPRINT OF A CLASSIC

THE WORLD CHRIST KNEW. A. C. Deane. Eyre and Spottiswoode. Pp. 116. English price 8s. 6d.

THE book before us is a reprint of a precious little work which is by way of being a classic. Its origins lie as far off as 1930, when Archbishop Lang requested the author to lecture to his clergy on the background of the Gospels.

In the form it now assumes we have a short but thoroughly competent account of the religious, economic and social outlook of the people among whom Our Lord lived and taught.

Written simply, lucidly and with charm, the book will help to make the Gospel narratives far more meaningful for every reader. Certainly the Th.L. candidate ought to regard it as a necessity, while the advanced student will not fail to profit from it.

Beginning with what it meant for Jesus to be born in Galilee, Canon Deane describes the people to whom He came, their situation and their leaders. He shows us the nature of His impact upon contemporary public

opinion, and concludes with a useful discussion of some books dealing with the same topic.

Naturally enough, there are points open to criticism. Though the Pharisees are described fairly, the author is rather inclined to whitewash them at the expense of their scribes. Ingenious as it is, I am by no means convinced that when we read of "scribes and Pharisees," we are meant to understand "scribes who were also Pharisees," in the sense that one may say "soldiers and Englishmen" to the same people.

Nor can I accept the claim that all the Sadducees were no more than worldly in mind. It is the very nature of things that some of them must have been influenced by a glorious past and by loyalty to the lofty precepts of the Pentateuch.

But these are minor blemishes in an eminently sane and useful little book. I would regard it as a must for every serious reader.

—C.C.C.

THE WAR OF THE WATER POTS

By Joyce Reason

(Continued)
Sadly the little outcasts trailed away. Sarojini, made unclean for the second time in three days, ran home in a very bad temper and poured out her story. Mr Rao was very much annoyed when he heard it.

"It should never have been allowed," he stated. "Give these outcasts an inch and they'll take an ell, nowadays. I shall speak severely to Miss Roshan."

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So the children came no more to the caste school; but as their own teacher soon got better they did not miss much. They had worse troubles to think about, too, for the rains did not come and their well was fast running dry. Sarojini, going to the caste well, often saw an outcaste woman squatting by her water-pot, begging for "just a mouthful of water, enough to boil some rice in!" Sometimes a woman would pour some water from her full jar into the outcaste's pot, taking great care not to touch her or even to come within her shadow. Others turned away with a jeer, or said carelessly, "We have hardly enough water for ourselves. Go somewhere else!"

Coming home from school one morning, Sarojini saw a figure she knew standing a little way from her door, a water-pot balanced on her hip.

"Why, it's that Mariam!" she exclaimed to her friend Shanti. "She actually has the cheek to come begging for water at our house! I hope Mother sends her packing."

But kind-hearted Lakshmi was not the sort to refuse a beggar, especially one so thin, tired and anxious-looking as Mariam. As Sarojini came up her mother appeared in the doorway with a jar of water, from which she carefully poured a stream into the wide-mouthed pot held out by Mariam. Then she smiled kindly and went back into the house. Mariam turned to go.

Sarojini felt bitterly. "Hello, dirty!" she said furiously. "What about the fine new well you were going to have?"

"It isn't ready yet," Mariam lifted large mournful eyes. "But it will be!" she added hopefully. "Presently we shall have plenty of water!"

"Then," said Sarojini, all her resentment coming to a head, "you can drink that!" Stooping quickly she picked up a piece of cowdung which had fallen from the wall where it was drying for fuel, and tossed it into Mariam's pot. "That," she hissed, "is for spoiling my water, and for twice making me unclean. Drink dirt, you piece of filth!"

THE DROUGHT

The moment she had done it she was ashamed, and a little frightened, for Mariam's dark face turned quite grey, and she opened her mouth as if she were going to curse. Then she shut it again resolutely, and two big tears rolled slowly down her cheeks. Without a word she plodded away, carrying the spoiled water.

The dreadful days of drought went on. All over the district wells were drying up, in the caste villages as well as among the outcasts. Now there was no water to spare for the washing of clothes and bodies, and even the caste people began to look dirty and dishevelled. Lakshmi's kind face grew thin and anxious, there were deep furrows in Mr Rao's forehead, the baby wailed continually — and Sarojini was thoroughly miserable. Now she understood what Mariam had suffered, and oh, how she wished she could undo that cruel act of hers!

In the outcaste village the well-boring machinery, sent from Europe by a missionary society, whirled on and on as the drill sank deeper into the hard rock. At first everybody, including many from the caste villages, had gathered to watch; but as time went on and nothing happened they lost interest. Even the Christians began to despair. Hundreds of feet down, and still no water!

(To be continued)

ANSWER TO LAST WEEK'S PUZZLE

Nations of the Bible: Midianites, Egyptians, Jebusites, Persians, Amorites, Canaanites.

The Youth Page

TALKS WITH TEENAGERS

BETTER THAN THE BEST

Most people would admire the spirit of the athlete, competing for the first time in intercollegiate games, who, when a friend said to him, "If you don't get the gold medal, you may win the silver one," replied, "I never try for a second prize!"

He would not be satisfied with less than the best; but one of the glories of Jesus is that He always does better than the best.

The first glimpse of what someone has called "the surpassing excellence of Jesus' handiwork" was given when He and His friends went one day to a little village not far from Nazareth to be guests, though some think they were unexpected guests, at a marriage.

We may read the story in S. John's Gospel, for he alone of the evangelists records it in chapter 2, verses 1-11.

Weddings are always happy occasions, and so it was with this one — indeed, had it not been so, the probability is that we might never have heard of it.

It has been suggested that Mary may have been the sister of the bridegroom's mother, and one early writer even goes so far as to say that the bridegroom was John, the writer of the Gospel, and that he is telling what happened at his own wedding.

Of course, there is no actual evidence that this is so, but the possibility adds interest to one of the most attractive of the Gospel stories.

REJOICING

According to the custom of those days, the bride would be led to her new home on the evening of the wedding day to the sound of merry music, and accompanied by friends carrying torches, or lamps on poles, together with myrtle branches and chaplets of flowers.

The wedding feast might last more than a day, and, in fact, for a week the young couple would keep open house.

For them, the week of their wedding would be the most memorable time of their lives, when they were treated as royalty, and all their friends came to share their joy.

But on this occasion so many came to share in the rejoicing that disaster threatened.

The Jews have a saying that "without wine there is no joy," and Eastern hospitality demanded that at a feast, and especially at a wedding feast, there should be abundance for all who might come.

But in the midst of the feast the wine ran out.

Mary felt the acute embarrassment of it, and came to Jesus to tell Him about it, as, apparently, she had taken many of her problems to Him in the past.

"They have no wine," she whispered to Him, confident that her Son would prove adequate to the need, and then, certain that all would be well, she went to the servants and told them to do whatever Jesus might tell them to do.

AUTHORITY

People are often puzzled at the seeming harshness of Our Lord's reply to His Mother: "Woman, what have I to do with thee? Mine hour is not yet come."

As we read them in our familiar English version, the

A GREAT GOD

You do not need a great faith, but faith in a great God.

Our Lord said, "If your faith is as small as a grain of mustard seed, it will suffice to remove this mountain."

We need faith that rests in a great God, and which expects Him to keep His word, and to do just what He has promised.

—Hudson Taylor.

words sound harsh and almost disrespectful, but a modern Greek scholar assures us that this is not so in the circumstances in which they were spoken.

He suggests that what Our Lord said to Mary was actually, "Lady mother, don't worry. Leave me to settle this in my own way," . . . and, of course, this was exactly what Mary did!

At the door there stood six large stone water pots so that the guests, as they came in, might wash their dusty feet, and cleanse their hands before sitting down to the meal.

Probably no one except those disciples who were sitting next to Him knew what had happened, or how the need was met.

Calling the servants, Jesus commanded them to fill the water-pots, which by now must have been running low, and then to draw the water out and take it to the "ruler of the feast," whose duty it was to taste and approve the wine before it was served to the guests.

Unquestioningly they obeyed, and the amazed ruler praised the excellence of the wine which the servants brought to him—it was the best that he had yet tasted!

It was the first demonstration of Our Lord's authority and power.

As one writer phrases it, here is "a sign that Christ is the Master, and not the Servant of what He created. . . . The poetic statement that at Cana 'the conscious water saw its God, and blushed,' is but another way of saying that Christ is the Lord of Creation, and that the world of nature is under His control."

TRANSFORMATION

There is always more in these stories of Jesus than appears at first sight—there is far more in them than meets the eye.

John is not only telling of a wonder which happened at a wedding in Cana, of something which Jesus did once and which never happened again. He is concerned with the eternal Son of God, and his story is but an illustration of how Jesus always meets our need, how He gives of His bounty with an open, lavish hand, and how He fills life with joy and satisfaction.

"It is only when we begin to live life with Him," says one commentator, "that life becomes what it is capable of being."

He Who can change water into wine, can change our lives and fill them with perfection.

"Life offers its best wine to the young," says Bishop Masterman; "as the feast proceeds the wine grows poorer, till at last it seems exhausted, and the mere lees is left to us to drink." "But in the new kingdom 'the best is yet to be': at the point where human resources fail divine grace intervenes, and our empty chalice of gladness is full again."

The glory which Jesus manifested in Cana of Galilee is the glory of His transforming power—the water became wine; the wine, later became the symbol of His redeeming blood.

But His greatest miracles are the miracles of transformation wrought in human hearts; impetuous Simon became Peter the Rock, John "the son of thunder" became the apostle of love, Augustine the prodigal became a saint.

Even you and I may know the transforming power of His love.

GAMES OF OTHER COUNTRIES

HIDING STONES

Burma (India)

The children are divided into two sides, each with a leader. They are seated in parallel lines on the floor with feet out straight ahead and close together, touching back of player ahead.

The leader or a player chosen by her, is to hide a small stone under the knees of a child on her side.

The chosen one goes up and down the line, putting her hand under the knees of the other children in the line, after the stone has been placed.

The leader of the other team then tries to guess where the stone is.

If she guesses correctly, a child from the other side must join her side, and she has now the privilege of hiding the stone.

If she guesses incorrectly, a child from her side must go over to the other side which again has the chance to hide the stone.

Each team tries to increase its number. The side with the largest number of players wins (at a certain time limit).

DODGE BALL

New Mexico

A soft ball or beanbag is used in this game. Two teams are chosen, of equal number.

Teams stand in parallel lines about 12 feet apart.

First player of Team One steps forward a few feet from the line. First player of Team Two throws the soft ball or beanbag at her, trying to hit her. Player from Team One tries to dodge the ball. She may duck any way she wishes, stooping, twisting, right or left; but she may not move her feet.

If she is hit by the ball she must go over to the opposite team. If the player from Team Two fails to hit her, that player must go over to Team One.

The second player in Team One then steps forward and the second player in Team Two tries to hit her.

After each player in Team Two has had a chance to hit a member of Team One, the ball is passed to the other side for the throwing.

Team One now tries to hit the members of Team Two in turn. The team that wins the greatest number of players from the opposite side is the winner.

—THE LIVING MESSAGE (Canada).

I KNOW IT

I know there is a God — Perhaps I cannot prove Him unto you,

But because He is, I am, And sometimes on the high hill of rapture

He walks with me a little way, Or in the night, when all is dark within, without—He speaks to me.

Not with words like yours or mine, But just a Voice that bids me live

When it was easier far to die, And so from wisdom born of joy and pain

I KNOW THERE IS A GOD.

—Evelyn Monroe DeLarnette.

ALL THINGS NEW

O LORD JESUS CHRIST, Who didst manifest Thy glory at Cana in Galilee by changing the water into wine, transform our lives, we beseech Thee, by Thy Spirit, that being made new in heart and will, we may be used of Thee in the service of Thy Kingdom, interpreting Thy eternal Gospel to others in such a way as may enable them to see Thee as the One Who canst make all things new; To Thy honour and glory, Who livest with the Father and the Holy Spirit, one God, world without end. Amen.

(H.E.S.D.)

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WITHIN THE VICARAGE WALLS

with the VIXEN

THIS week we had a special occasion in our family. It was the twenty-first birthday of my one and only sister, Elizabeth. I was commissioned by the family to decorate the cake—a job I greatly enjoy.

On this occasion I decided the cake should represent a round basket filled with different coloured roses. Moulding the flowers and leaves in icing took me a whole day to complete, then at night I assembled them into position on the "basket." A bevy of children watched the slow progress with increasing impatience.

"Gosh, Mum," said Michael, drooling at the mouth, "I can hardly wait to eat it. Are you going to leave it on the dining room table to-night?" Because, if you do, there might not be any left in the morning!

They were all duly threatened with all sorts of dire consequences if they so much as touched the cake. I'd had experience of Michael with the "snow" on a Christmas cake in the not-so-distant past.

The cake WAS left on the table to dry thoroughly, but was pushed well back out of Sally's reach. The day before the party, I was busy in the bedrooms, and suddenly was aware the silence had become very "loud," and Sally was missing.

I started to race out to see if the side gate had been left open, picturing all sorts of calamities which could befall her. Passing through the dining room, I found a very pleased little two-year-old, sitting right in the middle of the dining room table, shoes and all, just finishing off the nearer half of the roses and licking her fingers with delight!

I didn't know whether to laugh or cry, but it took me ALL that afternoon to make more flowers to replace them. Next day, we had an eighty-mile trip to attend the party.

We had been looking forward to it for a long time, but just a few days beforehand an obstacle arose.

An important parish meeting, involving a visitor from the city, was arranged for that date. It greatly aroused my ire, for Father, from a sense of dedication, felt disposed to attend the meeting. My reasoning followed the lines that twenty-one years ago, we had ample warning of the party; therefore, my sense of dedication directed me there!

Sometimes I wonder that parish commitments allow a parson to attend his own wedding!

I DROVE the children down next day, the longest trip I've ever done as a driver, and Father arrived in the early hours next morning with the parish visitor, who was returning to his home.

The party had been a great success, and Elizabeth was extremely excited by all the activities, and the wonderful presents which are usually associated with twenty-first birthday celebrations.

One young friend was feeling considerably "down at heart" because of a similar event which he had recently celebrated, but which could not be lauded, because he is, from the point of view of his employers, at least three years older!

It is apparently a habit nowadays for young lads seeking employment to increase their ages. So think twice about it—you young laddies and lasses!

Whilst I was in the city area, I made my quarterly visit to my dentist. Having a doctor and a dentist situated in the same famous street, a mere two blocks from each other, I inevitably forget which is which. I walk all the way up the hill, only to realise I must have passed the place, and have to retrace my steps.

The dentist is on the second floor, and, as he has only a very

small brass plate amongst dozens of others, it is somewhat hard to find, when every other doorway has an equal number of shiny brass plates.

One day he gave me a significant clue to simplify finding him in future, thereby enabling me to keep my appointments ON TIME.

He said, "Why, you merely walk up the hill and look out for the corsets in the window"—not his, but on the ground floor. After that, I had no further troubles until this visit.

I walked up and down looking for the said corsets in the window without success. I finally walked into a chemist and asked for the phone book to find the address. After that, the going was easy.

My difficulty in locating the place was due to the corsetiers remodelling the entire front of their shop. I soon slid thankfully into the surgery. Between us, we have quite an art gallery within my mouth.

A great pity it cannot be opened for inspection. Mr Dentist is a sculptor of note and his finest work is upon me.

Every time I visit him, he makes a detailed inspection, gives a long drawn out "Ah-h-h-h" which could mean anything; followed by much muttering to nurse, a sweet little thing with a most sincere in-

terest in the patients, or "vixens."

I always appreciate her ministrations, taking my coat, asking after my family, and commenting on how well I look, etc.

I REALLY did feel much better after that, and not so much like being in the lions' den.

Always at the dentist, I feel an urgent desire for a drink of water, as though my very life depended upon it, at other times I hardly ever touch it. Anyway, Mr Dentist's water is so wonderfully cool and reviving.

Tell me, what do other people do whilst in the chair having their teeth probed? Naturally, one's vision is strictly limited, and the only view is a pair of very bushy eyebrows. Should one shut one's eyes and keep them closed throughout, or leave them open to appear as intelligent as possible with mouth wide open, and Mr Dentist enjoying a one-sided conversation with one?

The only reply that can be made is "Uh-h-h-h-h," and that gets a little monotonous after a while. I'd like to meet my dentist in off-duty hours, and wouldn't I catch up on some ear bashing!

CHRISTMAS MUSIC THAT SO MANY HAVE LOST

A MID the spate of feeble commercial efforts to "cash in" on the Christmas carol, making people heartily sick of such travesties, it was refreshing to hear a programme of genuine seasonal music by a choir well trained and appreciative of what it was singing.

This was a recital by the Sydney University Graduates' Choir during Christmas week in S. James' Church, Sydney.

Mr G. Faunce Allman was conductor, with Miss Margaret Cheng (a Colombo Plan student) as organist.

The principal work was J. S. Bach's cantata, "Sing We the Birth," featuring baritone David Branagan. This is one of the last of the surviving church cantatas by Bach, written for Christmas, possibly in 1742.

The work was inspiring, especially in the setting of utter reverence—in S. James' Church, a place of true devotion.

This was the Christmas music so many have lost, the unblemished manger music which does not lend itself to canning; it has no lovely lilt for sloppy sentimental sopranos or bingswing baritones.

Right from the opening spirited chorus, the contrasted aria "...of sin's dark blemish," the praise recitative, the triumphant trio, and on to the closing chorale (linked with the opening melody), the whole work rang

with the truly Christian seasonal message of salvation and hope.

Christmas was merrier as a result of such music.

Several carols were also sung during the evening.

A lunch-hour carol recital was also given by this choir on Christmas eve in S. James'.

Opening with the bright "Ding Dong Merrily on High," next came in contrast an Irish "Sussex Carol," followed by the German lullaby "O Little One." An appealing carol, "If Ye Would Hear," was next, then a dainty feminine "I Sing of a Maiden." An expectant note was struck by the choir in Charles Wood's "Past Three O'Clock," then the 15th century English carol "This Endris Night."

The choir's bass trio featured in "The Snow Lies Thick," after which Gustav Holst's slumbering "Lullaby My Liking" was sung. The well-known "In Dulci Jubilo" maintained the merry Christmas air, followed by two short pieces "Herriek's Carol" and "Queen Pastores." The Choir's main tenor voice was featured in "The Kings," followed by the angelic "Children's Song of the Nativity," the melodic "Coventry Carol" and rounded off by the finale "Puer Nobis."

Christmas music at its best.

—O.B.

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Inquiries in the first instance to: General Secretary, Home Mission Society, Diocesan Church House, St. Andrew's Cathedral, George Street, Sydney.

REACTOR GIFT FOR JAPAN

THE "LIVING CHURCH" SERVICE
New York, January 11

The Presiding Bishop, the Right Reverend A. C. Lichtenberger, signed a contract on December 15 for the purchase of a nuclear reactor as a gift from the Protestant Episcopal Church in the U.S.A. to St. Paul's University, Tokyo, Japan.

The ceremony marked the climax of a campaign to raise 360,000 dollars (the cost of the reactor) of which more than 300,000 dollars has been received in cash and pledges.

The reactor is to be used for medical research and will be the first privately-owned reactor in Japan.

"This is not simply a venture in scientific research," Bishop Lichtenberger said.

"The theological basis for this gift is to be found in the doctrine of creation. Nuclear energy is part of God's created world.

"As his people we are concerned with the whole of creation. Here are great benefits that can be made to many people."

U.S.A. AND ENGLISH EXCHANGE

THE "LIVING CHURCH" SERVICE
New York, January 11

At the National Council meeting of the American Church last month a resolution was adopted providing that the council sponsor a programme of interchange of clergymen between the Protestant Episcopal Church in the U.S.A. and the Church of England.

It provides for the exchange of full parochial responsibilities of not more than two American priests per year, for one year each.

This is not to be confused with privately-arranged interchanges which have been taking place for years.

GARGOYLES WANTED

ANGELICAN NEWS SERVICE
Washington, January 11

The Dean of Washington Cathedral, the Very Reverend E. B. Sayre, has invited would-be and amateur sculptors to submit models for gargoyles, needed for the Gothic exterior of this modern cathedral, which is being steadily enlarged.

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CLERGY HOUSES POPULAR

BY OUR OWN CORRESPONDENT

THE Diocese of Melbourne is fortunate in possessing several homes where clergy and their families may obtain accommodation for their annual holidays at very reasonable rates.

The largest of these is Lathamstowe, at Queenscliff. This is a big house on the Esplanade in an ideal position, and has been divided into four flats so that four families may be housed quite independently.

A relic of the days of gracious living, Lathamstowe is characterised by large rooms equipped with bell pushes which holidaying clergy press in vain for the servants who no longer appear.

At Mornington, another seaside resort, a roomy weather-board house has been divided into two large and comfortable flats. Although not as close to the beach as Lathamstowe, the water is not far away, and all the services and facilities of the town are ready to hand.

At Cowes, on Phillip Island, another property which was given to the diocese many years ago has been converted into two flats, situated appropriately enough along Lovers' Walk.

In recent years, a considerable amount of money has been spent on these properties, catching up on arrears of maintenance, and providing modern facilities for a comfortable holiday.

During school holidays, priority is given to clergy with families of school age; at other times, the flats are freely available for clergy who require them.

Those who have enjoyed holidays at these properties are very appreciative of this asset of the diocese.

SURREY HILLS EXPERIMENT

FROM OUR OWN CORRESPONDENT

Melbourne, January 11
A three day Holiday School is being held at Holy Trinity Church, Surrey Hills, Melbourne, as a holiday interest for children who are not away from home.

It will meet during the mornings of Tuesday, Wednesday, and Thursday, January 19 to 21, and the programme includes devotions, recreation and outings.

Although a parish venture, all children will be welcome to this positive experiment in holiday activity.

U.S.A. WORK WITH DEAF

THE "LIVING CHURCH" SERVICE

New York, January 11

The National Council of the Protestant Episcopal Church in the U.S.A. meeting at Milwaukee last month allocated \$17,368 dollars for work among the deaf, beginning this year.

GREAT ANGLICAN THEOLOGICIANS . . . 1

JOHN COSIN: REVISER OF THE PRAYER BOOK

BY THE REVEREND EDWARD HUNT

THE reformed formularies of the Church of England, says Wakeman, contained no systematic statement of belief, worship or government. They appealed for their interpretation to the witness of the Church Universal. But before they could assume sovereignty over the minds and consciences of men, they required to be studied in the light of theological reasoning.

For the religion of the Prayer Book to remain supreme a new and sympathetic theology was required. The work of such men as Hooker, Andrews and Taylor secured the results of the work of the reformers and the reconstructors, and among such great Anglican theologians we may well include John Cosin.

Born at Norwich, 1594, he was educated at the local grammar school and at Cambridge, where he was scholar and fellow. Taking orders he became secretary to Bishop Overall of Litchfield, and then chaplain to Neile of Durham. Archdeacon of the East Riding in 1625, he took his D.D. in 1628.

Master of Peterhouse, 1634, Vice-Chancellor of Cambridge, 1640, he was appointed Bishop

of Durham, December, 1660, dying in London in 1672.

In between this record of steady preferment, however, Cosin, despite his conspicuous ability and success as an administrator, suffered many setbacks at the hands of the Puritans, who denounced him as a ritualist and friend of Laud.

He lost all his benefices under the Commonwealth and in 1642 withdrew to France, where in his 19 years of exile he ministered to fellow-Royalists with Church of England services.

After the Restoration, as Bishop of Durham, he played an important part in the revision of the 1662 Prayer Book, bringing many of its prayers and rubrics into complete agreement with the ancient liturgies.

THEOLOGIAN

Cosin first came into prominence as a theologian in 1627, with his manual of "Private Devotions," denounced with harsh invective by Prynne as "cozening devotions."

He also ably defended high church practices against an attack by Peter Smart, thus incurring an enmity which later

led to impeachment under the Long Parliament, which might have cost Cosin his life, had he not been released on bail. The charges against him, however, were more abusive than factual. His sole crime was loyalty to ordered worship and defence of the theology of the Book of Common Prayer.

A renowned liturgist he added to his fame as a theologian with his Canon of Holy Scripture, 1657, and History of Transubstantiation, published posthumously, 1675.

A man of dignity and commanding presence he made Durham a model diocese, although his critics accused him of being a Prince-Bishop.

Despite his imperious nature, however, he was a genial companion, tolerant and benevolent, promoting Church schools and charitable institutions and founding a library famous for its collection of books of theology.

An excellent man of business he was tireless in advocating increased revenues for the work of the Church.

As is the case of many Anglicans, Cosin holds an interesting and peculiar position in the history of his Church. A ritualist and vigorous conformer he strongly opposed Romanism and was a friend of the Huguenots.

At the Savoy Conference he did his utmost to achieve reconciliation with the Presbyterians.

Frank and outspoken he observed Sunday as strictly as the Puritans and yet was broad-minded in his views on divorce, being sympathetic towards the innocent party.

In many ways Cosin was in advance of his times, misunderstood by the narrow minds of his fractious age, and not always appreciated by later historians, yet Patterson maintains that the splendid theology of the Church of England owes a priceless debt to such Caroline divines as John Cosin, thanks to whom the Prayer Book and Episcopacy have henceforth within her fold been unchallenged.

LEARNING

And, as Proctor and Frere state, the sound theology of the Book of Common Prayer owes much to Cosin's deep learning and understanding of catholic tradition.

His insistence on conformity was essential in an age of unfettered individualism; his preference for stately worship was invaluable in a period of bleakness mistaken for simplicity and his wise sense of theology rescued the Church from the sterility of puritanism.

Cosin's profound liturgical learning, which contributed so much to the 1662 edition of the Prayer Book, so dear to so many, is his lasting service to the Church, whose teachings he so clearly grasped and unflinchingly expounded.

ORDINATION AT NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, January 11

An ordination service was held in Christ Church Cathedral here on December 19.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, made five deacons and ordained one priest.

Those made deacons were the Reverend Peter Ashley-Brown (to be assistant curate at Mayfield), the Reverend Milton Fowell (Gosford), the Reverend Robert Hughes (Mere-wether), the Reverend Barry Newell (New Lambton), and the Reverend Neville O'Brien (East Maitland).

ORDINATION IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, January 11

The Feast of St. Thomas saw St. John's Cathedral, Brisbane, filled with people all anxious to pray nine young men on their way, as the Archbishop of Brisbane, the Most Reverend R. C. Halse, made four of them deacons and ordained five to the priesthood.

The deacons were Messrs Douglas Laver, Brian Lynes, Donald Routley and Noel Brown, and those priested were the Reverend Colin Arkell, James Craigie, John Steele, David Anthony and Roger Swetenham, all with the exception of Mr Routley from St. Francis' College. Mr Routley trained at Ridley College, Melbourne.

The ordination retreat was conducted by the Dean of Brisbane, the Very Reverend W. P. Baddeley, who also preached at the ordination service.

The men were supported also by a number of their erstwhile fellow-students and some 25 of the clergy of the diocese.

At the conclusion of the service, friends gathered round the newly-ordained men offering good wishes and congratulations.

Morning tea was served in the Social Room attended by the archbishop, the dean and many of the clergy and friends of the men who were sent off to their various appointments with the good wishes and prayers of all.

At the same service the Reverend Dallas Hinde was ordained priest, to serve at Waratah. The Venerable A. N. Williamson presented the candidates, while the Reverend E. A. Bailey and the Reverend P. Grieves assisted the bishop as sub-deacon and deacon.

The Venerable C. W. Nicholls and Canon L. Stibbard acted as bishop's chaplains.

The sermon was preached by the Reverend E. Barker, who also conducted the pre-ordination retreat.

After the service the Dean of Newcastle, the Very Reverend W. A. Hardie, entertained the ordinands to morning tea.

The dean was also responsible for the ordering of the service, with the assistance of the cathedral chaplain, the Reverend T. J. Johnstone.

FIRST GUESTS AT MOWLL VILLAGE

FROM A CORRESPONDENT

After extensive renovations and improvements to the main house and cottages at the Mowll Memorial Village at Castle Hill, the first guests are about to be received by the C.E.N.E.F. Board of Management.

The board has found it necessary to change its approach to the appointment of staff, owing to the unexpectedly high average age of those who have been accepted for admission.

In the first instance, it will be essential to appoint a matron-in-charge of the village rather than a superintendent to take charge of the whole village.

As a result of this decision, Mr F. J. Wilson, who has been acting as superintendent, will now be available for another appointment.

Mr Wilson has had considerable experience and success in work amongst boys.

Applications for admission to the village should be made to the executive secretary at the C.E.N.E.F. centre, 201 Castle-reagh St., Sydney.

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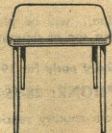
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SUMMARY AND REVIEW OF THE YEAR 1959

MARCH

March saw the award of the Blake prize, for a "modern" type creation of the kind to which we are now growing accustomed.

The Church in Western Australia had really something to be proud of during this month: the very first Olympic-size pool in Perth was opened by the Governor at Guildford Grammar School.

Not only was this the first Olympic-size pool; it cost only £18,000, and was completed in the extraordinary period of three months.

The Metropolitan James, of Melita, became the head of the Greek Orthodox Church in the Americas.

The Editor received during this month more letters than

for many years past. The island is remarkable for a more repressive spirit than would be found in medieval times, or to-day in Colombia or Spain.

During the course of the debate, the Archbishop of Canterbury bluntly accused the Government of refusing to enforce the principle of religious freedom, to which lip service was paid in the Bill.

An interesting overseas development during March was the appointment of a lay secretary by the Archbishop of Canterbury. The first holder of the office, Mr R. Belowe, was a former chief education officer for the County of Surrey. One or two Australian archbishops, we suspect, have a sufficient volume of administrative work to justify similar appointments in this country.

Church in Japan. Our own branch of the Anglican communion was represented by the acting Primate, the Archbishop of Brisbane.

The British and Foreign Bible Society produced early in April the first modern Russian translation of the four Gospels.

April saw the issue of what has come to be known as the Richardson Report, which gave considerable increases in emoluments to Ministers of the Crown and to Federal Members of Parliament and Senators.

We duly commented in a Leading Article upon the bad grammar and worse principles enshrined in the Report.

"The basic defect of the Report, and its recommendations as a whole, spring from two implicit and closely connected assumptions, both of which are invalid," we said.

"The first is that by making a political career more attractive . . . in financial terms, better men will be encouraged to enter Parliament.

"As a corollary to this assumption, the Report states explicitly that membership of the Parliament is and should be a full-time occupation!

"The basic assumption, equally invalid as the first, is that the function of the politician is to govern."

We argued against this proposed increased scale of pay getting better politicians by quoting the example of the great parliaments of the time of the first Elizabeth and the Stuarts, when men would go into hiding, or even flee the country, in order to avoid a writ of summons to the Parliament of Westminster.

POLITICIANS

Were these, the parliaments of Coke, Hampden, Wentworth and Pym, inferior to the assemblies in Canberra to-day? we asked.

As to "governing" the country, we said "it cost these courageous men much in time and treasure, not to 'govern' England, but to watch like hawks those who did."

The full-time politician, we said, was a "monstrosity of monstrosities."

"It is not, and never has been at any time in any British community, the function of parliament to govern," we said.

"We elect a politician for one purpose, and that only: to criticise the executive, to watch it, check it, bring it tumbling down if it persists in encroaching on the rights of the individual."

The Bishop of Canberra and Goulburn raised again during April the question of the status of Canberra in the Australian Church.

There is much to be said for Bishop Burgmann's point of view, which is that it is hardly fair for the sole responsibility of keeping the flag flying in the national capital to rest on a small country diocese. Support from the Church as a whole is needed.

Doctor Billy Graham, the well-known American evangelist, returned from New Zealand early in April and opened his Sydney campaign.

The Bishop of Ballarat, the Right Reverend W. H. Johnson, issued a salutary warning during an address to his synod on the tendency of too many to regard the Church as "a business organisation."

During the same presidential address, to his synod, Bishop Johnson said some very generous things about this newspaper, and urged his people to read it more. What appealed most to us was his approval of the controversies which are noted from time to time in our

columns, and which, conducted in a spirit of charity, the bishop felt, served a most useful purpose.

The Diocese of Ballarat decided during April to welcome in our office overseas delegates to the World Conference of the G.F.S.

These included visitors from Ireland, England and the United States, as well as many parts of Australia.

Bishop Donald Baker, whose place in the affections of so many priests of the Province of Victoria is assured, asked the Archbishop of Melbourne to relieve him during April of his duties as Archdeacon of Geelong.

We spared a moment during the month to tilt at "the incredible Sir Arthur Warner," whose "lack of appreciation of one of the more elementary conventions of public life" touched us on the raw.

What we objected to in Sir Arthur was his holding an office of profit as a Minister of the Crown while retaining the Managing Directorship of a large public limited company.

Such a thing, we declared, had been unknown in any politically advanced British community since the time of Mr Gladstone's second administration.

The extraordinary thing about the situation in Victoria is that not one single prominent citizen or one respectable organ of public opinion has had the courage to say a thing about it.

Although the full story cannot yet be written, it may at least be revealed that The Anglican Press Limited was very nearly swallowed up by a commercial printing company at the end of the month.

The Directors frustrated the bid, found some fresh capital,



Miss Gail Eagleson, one of the delegates from the United States of America, to the World Council meeting of the Girls' Friendly Society which was held at "Gilbulla" in April.

she has received about most topics in connection with the Graham Crusade.

The correspondence continued for some time; but was inconclusive, although all the relevant points—and a great deal of irrelevant ones—were brought out during its course.

The Chaplains to the Missions to Seamen for the several Australian ports held a conference in Sydney from March 3 to March 6, and were reported in our columns as having got through a very great amount of business.

One of the topics of discussion, which should be of much greater interest to Church people than it is was facilities for Asian sailors visiting this country. Few seem to grasp the fact that here is a magnificent opportunity for practical evangelism.

In London, the House of Lords accepted the Bill to provide that, as long as Malta was constitutionally associated with the United Kingdom, the principle of religious freedom would be maintained.

In fact, of course, the concept of religion freedom in Malta is purely theoretical. There is no religious freedom in Malta, nor has there been

In Singapore, at the beginning of the month, a member of the Sydney Department of Promotion, Mr Geoffrey Walker, launched a Stewardship Campaign.

In Canada, the official national paper of the Anglican Church, the *Canadian Churchman*, was issued for the first time as a fortnightly in magazine form, instead of as a monthly tabloid newspaper.

The Diocese of Armidale resolved to support the Graham Crusade.

The Y.A.F. in Melbourne launched an appeal for £25,000 to build a camp on a one hundred and sixty-eight acre property some thirty-five miles from Melbourne.

The A.B.M. in New South Wales exceeded its budget collections for the year by some £7,000.

APRIL

Our first Leading Article for April dealt with the position in South Africa arising from what we termed "the infamous Treason Trials," and the barely believable costs and hardship which had been borne by the victims—the "accused."

The Archbishop of Canterbury was the chief visitor at the Centenary Celebrations of the

columns, and which, conducted in a spirit of charity, the bishop felt, served a most useful purpose.

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The Bishop of Olympia, U.S.A., the Right Reverend Stephen Bayne, whose appointment as chief executive officer of the Anglican communion was announced in April.

reconstructed the Board of Directors, obtained the agreement of their creditors to a moratorium, and appointed Mr John Willis as General Manager—the job which Mr Francis James had been doing in an honorary capacity for some months previously.

The Precursor of S. Paul's Cathedral, Melbourne, the Reverend Godfrey Kircher, courageously criticised the politicians' pay grab during the course of an Anzac Day address, at which the Governor of Victoria and many prominent Melbourne citizens were present.

Towards the end of the month the Archbishop of Can-

terbury was able to announce, with the approval of the Metropolitan of the several branches of the Anglican communion, that he had appointed Bishop Stephen Bayne to be the chief executive officer of the Anglican Advisory Council on Missionary Strategy, and of another body. The appointment met with widespread approval. (To be continued)

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OBITUARY

EARL HALIFAX

We record, with regret the death of Earl Halifax on December 23. He was 78.

Chiefly in his positions as Viceroy and Governor-General of India, Foreign Secretary and war-time Ambassador in the United States, he was most influential in international affairs.

He was a man of many gifts and strong Christian idealism, deeply respected.

"Lord Halifax impressed himself on the Indians because they realised the intensity of his religious belief," the Home Secretary, Mr R. A. Butler, wrote in *The Sunday Times*.

Lord Pakenham wrote in *The Observer*, "Gandhi trusted him, because Gandhi divined that Halifax was a good man."

The Times recalls his arrival in Bombay on Good Friday, April, 1926, when the Indian intelligentsia were impressed by his decision to postpone the elaborate State reception to the next day, in order to observe the fast and take part in the three hours' service in the church on Malabar Hill.

The Right Hon. Sir Edward Frederick Lindley Wood, first Earl of Halifax, third Viscount Halifax, of Mount Bretton, in the West Riding of Yorkshire, first Baron Irwin, of Kirby Underdale, in the county of

York, in the peerage of the United Kingdom, and a baronet, K.G., P.C., O.M., G.C.S.I., G.C., M.G., G.C.I.E., was born on April 16, 1881, at Powderham Castle, Devon.

His great-grandfather was Earl Grey of the Reform Bill.

His father was for many years president of the English Church Union, and Edward grew up to be a staunch Anglo-Catholic, but one always ready to encourage co-operation between the Anglican Church and the Free Churches.

As the Hon. Edward Wood, he was elected in 1920 a member of the House of Laity of the Church Assembly.

He resigned in 1926 after appointment as Viceroy of India, and was later re-elected in 1947.

His publications included a biography of John Keble, published in the "Leaders of the Church" series while he was still a young man, and re-issued in 1932.

He was educated at Eton and Christ Church, Oxford, where he gained a First in Modern History.

His election in 1910 as Conservative member for Ripon began more than four decades of service in public life.

He was one of the few men whose parliamentary speeches sometimes change intended votes or lead to the withdrawal of unfortunate proposals.

His influence on the Indian mind and on the evolution of Indian independence was great, after his appointment as Viceroy of India in 1925.

In 1938 he succeeded Mr Eden as Foreign Secretary, as which he was fated to be judged by the failure of the policy which led to the Munich agreement.

As British Ambassador to the United States in wartime, he gave outstanding service to the Allied cause, being devoted to high principles.

Lord Halifax inherited a lifelong interest in the Universities' Mission to Central Africa, of which he was president from 1947 to 1954.

HE also had associations with the Community of the Resurrection at Mirfield, and was often among those attending the commemoration day festival.

Characteristically, he expressed a wish that there should be no address at his memorial service, which was held in York Minster on December 28, but his niche in history is assured by his long record of service to his country and to his God.

W.A.B. writes:

"That long, lean Christian" kept Christmas, 1959, with the Master he had served so devotedly. It was Gandhi who thus described the person of Lord Halifax. When we see the events of our generation in perspective we shall reckon Lord Halifax, whom in India we knew as Lord Irwin, as the greatest of the long line of the Viceroys of India.

Gandhi himself owed much to Christianity. Perhaps the Gospel of St. Luke and Tolstoy were among the great spiritual influences in the life of the saintly Hindu patriot. That he found Halifax a saintly Christian at a crucial moment in India's struggle had much to do with the contentment of India's relations with the Commonwealth when freedom had been won.

On Maundy Thursday, 1926, to the thunder of guns the new Viceroy landed in Bombay. An irate official rang up the Senior Presidency Chaplain, Canon J. L. C. Dart. "Padre, what the hell has Good Friday to do with the Viceroy of India?" Poor man, his arrangements had been upset. The gleaming vice-regal train was waiting at Victoria Terminus. But Lord and Lady Halifax would attend the Three Hours' Service in Bombay Cathedral before they entrained for Delhi.

The impression made on devout Hindus was indescribable as the story spread among the 300 million people. The gibe

"Satanic British Government" went flat. Indians revere religion. The sacrifice of the God-Man appeals to their hearts.

The influence of Lord Halifax in the orderly evolution of Indian independence was as great at his influence on the Indian mind. (Viceroys were actual administrators as well as glittering figureheads.)

The grand old man, who died in 1934, at home in Yorkshire, supported his son in India with his prayers. He had sacrificed his own career to his religion for every ambition might have been gratified in the life of the second Lord Halifax, the chosen friend of the Royal Family.

But in the bitter days of persecution to be an Anglo-Catholic was a bar to distinguished public life. He devoted his life to his beloved Church of England. He became the great leader of the English Church Union.

With Cardinal Mercier he arranged the Malines Conversations (1923-24), which for a time looked as though they might heal the gaping wound in the body of the Western Church.

HAD they foreseen the sweeping tide of Atheistic Communism, Roman and Protestant critics of the Conversations might have been more kindly. As it is the Conversations afford one of the most interesting studies of modern religious events.

Thinking of his own sacrifice for his religion Lord Halifax spoke of his son's career in India, and remarked with satisfaction, "And he believes as I do." How true it is that "the whirligig of time brings round its revenges."

Many ministerial offices were held by the Earl of Halifax in the British Government. It was remarked that when Halifax spoke he generally carried the House with him.

He was very human and loved his Yorkshire home and countryside. When the Bishop of Calcutta asked of him what he intended to do when he returned from India, his reply was, "I shall be M.F.H. of our Hunt." In 1934 he became Chancellor of Oxford University.

Apart from his Indian viceroyalty, Halifax will be chiefly remembered as the great British Ambassador to America during the war. The Americans loved and trusted him implicitly. President Roosevelt went out to sea to meet the battleship which Churchill sent to carry Lord and Lady Halifax to America in 1940.

It was during this period I met again the man under whose Government I had served and whom I revered. He had come over to London for talks with Mr Churchill, and he and Lady Halifax were guests during a week-end of Colonel Victor Cazaleat, at Swifts, in Cranbrook Parish.

Of course, they were at the Holy Eucharist in the lovely 14th century church of St. Dunstan, called "the Cathedral of Weald." Their reverence at the altar was what one would expect of those great Christians.

DIOCESAN NEWS

BATHURST

GEURIE

The diocesan chaplain, Canon Harry Thorpe, returned to the vacant Parish of Geurie on December 23 and will remain in charge while the rectory and church are being renovated. It is the biggest face-lift work on the church properly for some time, and already the rectory has been plastered. Painters, carpenters and plumbers are now at work. Afterwards many inner improvements will be made in the church. Geurie parish has shown great spiritual and financial promise since the follow-up every-member canvass last September.

INDUCTION AT BATHURST

The Reverend Eric Barker, formerly Director of Promotion for the Diocese of Newcastle, was inducted and instituted as Rector of Bathurst and installed as canon residentiary of All Saints' Cathedral on January 3.

BRISBANE

LAYREADERS' MEETING

The first meeting for 1960 of the Layreaders' Association in the Diocese of Brisbane is to be held at Holy Trinity Church, Fortitude Valley, Brisbane, at 7.45 p.m. on Tuesday, January 19. All parish and diocesan layreaders are invited as are also those who are interested in the work of the Layreaders' Association. Future meetings will be held on the third Tuesday of each month unless other notification is given.

PERTH

MISSIONARY CANDIDATE

The Reverend John Bowyer, at present assistant priest at St. Columba's, Scarborough, having offered for service in the New Guinea highlands, leaves next month for residence in the House of the Epiphany, Sydney, to begin his training.

SUMMER SCHOOL

The twenty-third annual summer school for Sunday School teachers

and clergy of the Province will be held in S. Mary's School, West Perth, from January 22 to 25, under the chairmanship of the Reverend F. C. Armstrong. The theme is: "Our Anglican Heritage." The Reverend Alan MacDonald is chaplain and Mrs. L. M. Evensen is the organiser.

RIVERINA

ORDINATION

The Bishop of Riverina, the Right Reverend H. G. Robinson, made Mr Bruce Allan Schultz deacon in the Church of St. Aidan, Lockhart, on December 21. The ordinand was presented by the Venerable V. E. Twigg, and the sermon preached by the Reverend T. Primrose. This was the first ordination to be held in this church.

SYDNEY

S. PAUL'S, CANTERBURY

The Young Anglican Fellowship of S. Paul's Church, Canterbury, will hold their first meeting in 1960, a Fellowship Tea, on January 24. Their regular meetings are on Tuesday nights. The Fellowship also produces a monthly magazine.

Other organisations at S. Paul's will resume activities in February.

WANGARATTA

ORGAN DEDICATED

A new pipe organ was dedicated at S. Paul's Church, Euroa, on December 18, by the Bishop of Wangaratta, the Right Reverend T. M. Armour. The organ was not used in the service until after the rector, the Reverend E. Badger, had asked the bishop to dedicate it to the glory of God and in memory of Edward Stribling, who was a former choirmaster of S. Paul's. A recital was given after the service by the organist of All Saints' Church, East St. Kilda, Mr B. D. Clarke.

The new organ, which has electro-pneumatic action, was built by Mr Stephen Laurie.

RETREADS HELP

THE "LIVING CHURCH" SERVICE

New York, January 11

The Women's Auxiliary of Otara Episcopal Church in the seaport town of Otara re-makes old Christmas cards for sale through the churches and mission schools in Japan.

Through these retread cards they are re-building an old church.

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SUMMER SCHOOL IN HOBART

(Continued from Page 1)

marked contrast to each other. One was produced by the Department of the Interior on the life and art of Albert Namatjira, in 1947, long before the ignominy of Namatjira's death.

The other was produced by the Aborigines' Advancement League during the visit of the Parliamentary Select Committee on Aborigines to Western Australia in 1957-58.

It showed the appalling conditions, under which the Aborigines live in the areas left after the rocket ranges have taken great sections of territory formerly Aboriginal reserves.

This film was shown in Canberra at the time the Select Committee's report was made. The report was shelved and little or nothing has been done, it seems.

Dr Baker's remarks on the "White Australia" policy have already been widely publicised, as he contended strongly that the policy is at best "sub-Christian," and pleaded for a quota system similar to those of Canada and the United States, as a first step towards the only truly Christian policy of open immigration.

He made clear that in India the feeling is that this sort of policy based on colour and racial prejudice—as they are firmly convinced it is—makes a mockery of the idea of the Commonwealth being a family of nations.

The quota system of Canada, on the other hand, though a discriminatory policy, appears to be quite acceptable.

Mr Chiu gave the political background of present-day South and East Asia first, on Wednesday evening, so that we could see the work of the Church there in perspective.

He spoke of the magnitude of the task which confronts the indigenous churches—the total number of Christians being somewhere about 35,000,000 amongst 1,500,000,000, or 2.3 per cent. of the population.

BORNEO

The dilemma of the Chinese in the "Nanyang" or overseas areas (the Chinese, of the distinction) was outlined by Mr Nigel Heyward of the Diocese of Borneo, when he described the unenviable position they are in, with no homeland to which they can easily return, but being harried by most governments in their adopted lands. Mrs Heyward then showed slides illustrating the life of the Church in Borneo.

On Thursday evening Dr Baker spoke on "Healing Friendship," giving a vivid account of the work being done at Vellore Christian Medical College and Hospital within

the Church of South India. Amongst other things, he highlighted the necessity of having a majority of committed Christians on the staff of any institution run by the Church, if it is to be a truly Christian institution.

The final evening of the school found us being challenged by Mr Chiu to realise that Australia's destiny will be that of Asia.

His masterly address, "Ye are My Friends," made plain the task we face as friends of Christ and one another.

We must no longer think of the overseas parts of the Church as missions, or we will think of them as children.

They are churches in their own right now, even though it did take the war to open the Church to the local population.

To-day the justification for missions is not just to carry out Our Lord's command to preach the Gospel (i.e., Him) out of duty to tell others their duty, but because of an inner compulsion to help others preach to their people.

So we here have a responsibility jointly with the Asian Churches.

Australia's friendship must manifest itself in a new way, therefore; for our relationship with the churches overseas must now be a partnership.

The chaplaincy and mission areas are gone, the indigenous

churches are finding their feet, but for a time yet they still need help—provided it is of the right kind and comes in the right spirit.

The school closed with the chairman, the Bishop of Tasmania, drawing out some of the lessons we had learned during the week, by emphasising certain key words—Come, Go, Show, and adding a fourth, that we should Glow as we showed forth the Gospel; in other words, as we preached Christ crucified and risen.

There was a wonderful spirit of purpose, of fellowship and of hope throughout the school. This was assisted by the participation of all members, especially the younger ones, in the conduct of services arranged by the chaplain, the Reverend O. S. Heyward.

LITURGICAL EXPERIMENTS IN BAPTISM AND CONFIRMATION

ANGLICAN NEWS SERVICE

London, January 11

At the meeting of the Convocations of Canterbury and York next week important decisions may be made concerning the new forms of service for baptism and confirmation.

There is a proposal that bishops should be authorised to select parishes where the services can be tried out experimentally for a limited period.

The services are based on the report of the Liturgical Commissions, which was submitted to the Archbishop of Canterbury and York just over a year ago and published during last year.

The aim of the compilers is to recover the worship of the primitive church in whatever liturgical reform is contemplated—a principle approved by the last Lambeth Conference.

The Liturgical Commission recorded its conviction that baptism and confirmation must

be viewed as two parts of one whole, and must further be associated closely as possible with the Holy Communion.

The commission, which has the Dean of Lincoln, the Right Reverend Colin Dunlop, as its chairman, has twenty-two members, all clergymen.

Two members, the Dean of York, the Very Reverend E. Milner White, and Canon Ernest Evans, recorded their disapproval of the form for infant baptism and of the introduction to the confirmation service when the report was produced.

There has been a "trial run" of the new rite at S. Michael's, Summertown, Oxford, where it was watched by members of the commission.

The Bishop of Southwark, the Right Reverend Mervyn Stockwood, said some time ago that he might designate a church in South London where liturgical experiments could be carried out.

HAILSTORM LIFTS CHURCH

FROM A CORRESPONDENT

Capella, Q., January 11

The Church of the Holy Spirit here was struck by a fierce storm of wind and hail on December 23.

In little more than a quarter of an hour after the storm had hit the small township two or three houses had been almost completely destroyed and several others were unroofed.

The Anglican church and the masonic hall, which stand on adjacent allotments, were the worst casualties among the public buildings.

The Church of the Holy Spirit was erected in 1907 and had recently had extensive repairs and redecoration.

The force of the wind moved the building about nine feet, leaving it leaning at an angle with many of the foundation blocks sticking up through the floor.

Most of the furnishings, including the altar and the organ, were salvaged.

By permission of the Peak Downs Shire Chairman these were arranged in the supper room of the shire hall for the Christmas Day Eucharist, celebrated by the Rector of Clermont, the Reverend E. Ullock.

After the service a committee was formed to plan immediate repairs and restoration.

A few days later a contract for £450 was accepted for the restoration of the building, and local church people have already provided all but a few pounds of this amount.

CANON G. W. BRIGGS

We record with regret the death on December 30 of Canon George Wallace Briggs, of Hindhead. He was 84.

Canon Briggs had a marked gift for sacred verse and for expressing religious aspiration in simple language.

He gave great help to the editors of "Songs of Praise" and more than a dozen of his hymns appear in that collection.

He was a joint editor of "Prayers and Hymns for Use in Schools" and he had a particular understanding of the problems of children's worship.

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

RELIEVER. APPLICATIONS are invited for reliever to housemother at the Church of England Home for Boys, Carlingford. Apply Superintendent, 756 Pennant Hills Road, Carlingford, New South Wales.

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THE COUNCIL of Geelong School of England Grammar School, Corio, Victoria, Australia, announces with regret the impending retirement of its present headmaster, Dr J. R. Darling, and invites applications for the appointment of a new headmaster to take up duties in September, 1961.

HOUSEMOTHER. APPLICATIONS are invited from suitably qualified persons to be housemother at the Church of England Home for Boys, Carlingford. Apply Superintendent, 756 Pennant Hills Road, Carlingford, New South Wales.

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