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NEGOTIATIONS FOR NEW HOME

C.M.S. HEADQUARTERS IN LONDON

ANGLICAN NEWS SERVICE

London, January 7

The Church Missionary Society has been negotiating with the Diocese of London for the use of S. John's Church, Smith Square, now in ruins, as its headquarters when it is restored.

For some time the C.M.S. has considered moving from its present headquarters in Salisbury Square to Fleet Street.

News of the negotiations was given by the Archdeacon of Hackney, the Venerable M. M. Hodgins, during the last session of the Church Assembly.

Commander Sir Peter Agnew, M.P., whose house in Smith Square overlooks the ruins, has been trying for some time, by way of a motion, to have the church's fabric preserved.

Though an attempt was made to quash the motion, it was discussed, and Archdeacon Hodgins, who is Secretary of the London Diocesan Fund, said there was every prospect of this Church society taking over the church as its headquarters.

The parish of S. John is now united with that of S. Stephen, Rochester Row, so that the Church of S. John is now redundant, and an announcement about the future of the church is expected shortly.

A resolution empowering C.M.S. officers to investigate the possibility of moving from Salisbury Square has been on the minute book since 1951.

QUEEN ANNE CHURCH

The property, which was considered worth £350,000 in 1948, is likely to be worth now about twenty per cent. more than that figure.

The Queen Anne Church of S. John, with its magnificent facade, was designed by Thomas Archer and completed in 1728 at a cost of £40,000.

The money was granted to Her Majesty by an Act of 1710, which directed that certain coal duties were to be used to build fifty churches in and about the cities of London and Westminster.

S. John's was annexed to one of the canopies of the Abbey; it has numbered among its rectors in the last fifty years, the former Bishop of Bristol and Gloucester, the Right Reverend C. S. Woodward, the Bishop of Southwell, the Right Reverend

F. R. Barry, and the late the Venerable Albert Wilberforce.

The new headquarters would be within easy reach of Church House, Westminster, where the Church Assembly meets and of other leading missionary societies.

COMRADES OF S. GEORGE HOLD TENTH FEDERAL CONFERENCE

FROM A CORRESPONDENT

Ballarat, January 10

The tenth Federal Conference of the Comrades of S. George was held at the Boys' Grammar School, Ballarat, near the picturesque Lake Wendouree, from December 29 to January 5.

Among those present were the Bishop of North Queensland, the Right Reverend I. W. A. Shevill, the Bishop of Adelaide, the Right Reverend T. T. Reed, and the Bishop-elect of Rockhampton, the Reverend T. B. McCall.

The State secretaries of the Australian Board of Missions for New South Wales and Victoria, the Reverend N. J. Eley and the Reverend C. E. B. Wood, were also present.

The Archdeacon of Ballarat, the Venerable R. G. Porter, and the Provincial Chaplain of the C.S.G., the Reverend A. R. C. Browne, conducted senior and junior Bible study classes each morning.

Also present were Brother Reg. of the Brotherhood of the Good Shepherd, the Reverend R. E. Mills, the Federal Youth Secretary of the A.B.M., Miss D. Hills, and Miss Yvonne Hooper, from Brisbane. Mrs Eley acted as hostess to the conference.

The Reverend Daniel Uemura, from the Diocese of South Tokyo, at present studying at S. Mark's Library, Canberra,

was the guest of the Comrades, joining in all their activities.

Delegates came from Tasmania, South Australia and the Eastern States. Among them was Jeffrey Doolah, from Thursday Island, who teaches at Cherbourg Aboriginal Mission School, near Rockhampton.

Old friendships were cemented and many new friendships formed.

W.C.C. RALLY IN SYDNEY

His Excellency the Governor of New South Wales, Lieutenant General Sir Eric Woodward, has been invited to be present at the Rally of the Australian Council of the World Council of Churches to be held in the Lyceum, Pitt Street, Sydney, on February 8.

The Bishop of Armidale, the Right Reverend J. S. Moyes, will be the chairman at the meeting.

The theme of the Rally will be "Face to Face with Asia," and a film entitled "We are the East" will be shown.

Dr Reed spoke on the theme of the conference, "After Lambeth—what?", and provided stimulating questions for the discussion groups, which met after each lecture.

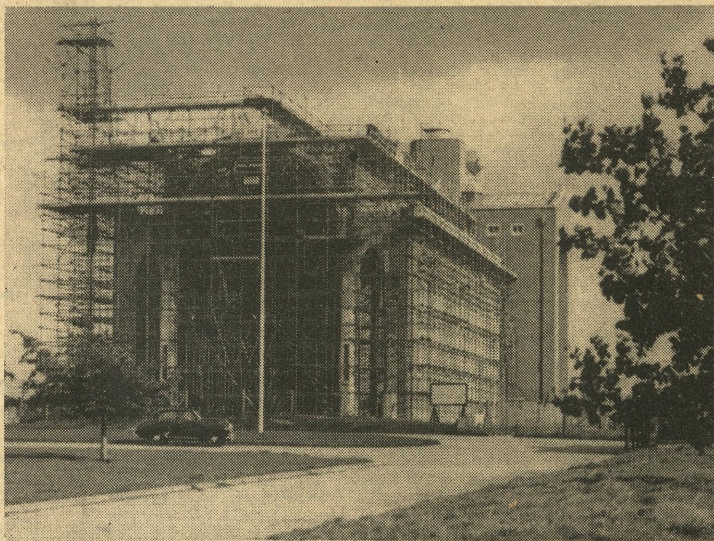
In the evenings, there was a talk on the development of Church music through the ages by Mr Geoffrey Hoy, a drama session by the group led by Miss Yvonne Hooper, an impromptu concert, in which all took part, and the annual business meeting.

On New Year's Eve the company went to Daylesford, where a picnic lunch was provided, and Comrades enjoyed swimming and boating.

The Comrade Office was said at midnight, after which Bishop Shevill pronounced the Blessing to welcome the New Year.

The atmosphere of corporate worship and united activity was largely responsible for the spirit of unity which pervaded the conference.

Comrades returned to their parishes refreshed in spirit and mind, eager to carry into their companies new ideas gained at the conference.



An exterior view of the new cathedral at Guildford, Surrey, the second cathedral to be built on new foundations in England this century. A short article on the building of Guildford Cathedral will appear in "The Anglican" next week.

Photograph by "The Times," London.

FATHER GEOFFREY FAREWELLED

ANGLICAN NEWS SERVICE

London, January 10

The first of the team of friars going to New Guinea, Father Geoffrey, will sail from Tilbury on January 12.

He will be commissioned in S. Philip's, Plaistow, at a sung Eucharist on January 10.

After the service was over, he will be able to bid farewell to Father Geoffrey in the hall adjoining the church.

TEACHERS FOR POLYNESIA

GIRLS BLESSED IN PERTH

BY OUR OWN CORRESPONDENT

Perth, January 12

The Archbishop of Perth, the Most Reverend R. W. H. Moline, before a crowded congregation, commissioned and blessed Miss Jenny Exton and Miss Beryl Goodlad on the Feast of the Epiphany in S. Mary's Church, West Perth.

The two candidates have been trained at the House of the Epiphany, Sydney, and are going to teach in S. Mary's School, Labasa, in the Diocese of Polynesia.

After Evensong the organising secretary of the Provincial Missionary Council, the Reverend D. R. Bazely, presented the two candidates to the archbishop at the chancel steps.

HISTORY TOLD

Having answered the questions put to them by the archbishop they were admitted, blessed and committed to the prayers of the congregation.

Bishop Freeth, who was the preacher, traced the history of the Diocese of Polynesia, comparing and contrasting it with the Diocese of Melanesia, and showed how the migration of brown-skinned people in their canoes to the islands, and the importation of Indian labour into Fiji, had contributed to setting the pattern of missionary strategy in the Pacific.

After the service was over, the Australian Board of Missions film, "Under Five Flags," was screened in the hall of S. Mary's School.

SEVEN CABINS OPENED AT CAMP HOWARD

THREE YEARS OF PROGRESS BY YOUTH DEPARTMENT

The Bishop Coadjutor of the Diocese of Sydney, the Right Reverend R. C. Kerle, dedicated six newly erected cabins at the new youth centre on the shores of Port Hacking on January 4.

More than 400 visitors and 280 campers took part in the service.

The Chaplain for Youth in the Diocese of Sydney, the Reverend N. C. Bathgate, welcomed the visitors and outlined the progress of the new youth centre which, when completed, will cater for 125 young people.

It will consist of fifteen cabins, a dining hall, kitchen and toilet block.

"It is less than a year since the late archbishop, the Most Reverend H. W. K. Mowll, dedicated the new site for the youth centre and opened and dedicated the first holiday cabin," Mr Bathgate said.

He paid tribute to the young men and women of the diocese who have given their time and money to make the new youth centre a reality.

The Venerable R. B. Robinson, who as secretary of the Home Mission Society was instrumental in the purchase of Chaldercot, told of the beginnings of the Diocesan Youth Department and the early days of Chaldercot and Rathane.

In his address the bishop congratulated Mr Bathgate and his team of voluntary workers on the amazing progress that has been made on the new project and commended the parishes

and individuals who have donated cabins.

Accompanied by the honorary architect, Mr. Alan Patterson, and the clergy who are attending the camp, Bishop Kerle went to each cabin to pronounce the prayer of dedication.

The new cabins were given by Mr J. R. Clucas; S. Michael's Wollongong; S. Oswald's, Haberfield; S. George's, Earlwood; S. James', Turrumurra; and S. Alban's, Corralim.

Bishop Kerle invited Archdeacon Robinson to dedicate the final cabin which was donated by the late Archbishop of Sydney in memory of his wife.

It is hoped that the remaining buildings will be completed by the end of May.

This January Camp Howard celebrates its third birthday.

HEADMASTER RETIRES AFTER 30 YEARS

FROM A CORRESPONDENT

Toowoomba, January 10

Mr N. S. Connal, headmaster of the Church of England School for Boys, Toowoomba, retired from that position last month.

During his thirty years as headmaster, he has seen the numbers of the school grow from fifty-seven to two hundred and fifty.

DR BILLY GRAHAM

Dr Billy Graham, who is ill in the Mayo Clinic in the U.S., has spoken personally by radio telephone to his personal representative in Australia and has assured him that he expects his arrival in Australia to be delayed only by one week.

The Australian Federal Liaison Committee for the Graham Crusade, which met in Sydney last Tuesday, has issued a statement that the Melbourne Crusade has now been scheduled to start on February 15—one week later than originally intended.

He re-stated his Australian and New Zealand schedule is expected to be unchanged.



Campers at the tenth Federal Conference of the Comrades of S. George held at Ballarat from December 29 to January 5.

NEW YEAR AT COVENTRY

BLESSING THE UNDERCROFT

ANGLICAN NEWS SERVICE
London, January 7

The Bishop of Coventry, the Right Reverend C. K. N. Bardsley, blessed the undercroft of the new Coventry Cathedral on New Year's Eve.

He also consecrated the altar in the Chapel of the Cross.

The Director of the Royal School of Church Music, Mr Gerald Knight, and the organist of Canterbury Cathedral, Dr Sidney Campbell, composed the music for the occasion.

Special fanfares were played by the Trumpeters of the 16th/5th Queen's Royal Lancers.

The Bishop celebrated the first Eucharist in the chapel on January 1, the Feast of the Circumcision.

Since the destruction of the Cathedral Church of St. Michael in 1940, worship has continued within its walls.

In token of this unbroken witness the light kindled at the altar in the Wyley Chapel in the Crypt was brought to the altar in the Chapel of the Cross on New Year's Eve.

The Goldsmiths' Company of the City of London has given £5,000 to provide for an eight-foot-high cross and candlesticks for the altar in chased silver.

Professor Robert Gooden, who is a member of the School of Silversmithing and Jewellery at the Royal College of Art, will be the designer.

COAL INDUSTRY DECLINING

HUMAN FACTOR TO COME FIRST

ANGLICAN NEWS SERVICE
London, January 7

The Bishop of Llandaff, the Right Reverend Glyn Simon, asked that a new plan be evolved to meet the problems facing the men of the coalfields and their families because of the steady decline in the coal industry.

He was speaking at a meeting of the Cardiff Rotary Club last month.

"I should like to feel that those who guide the destinies of our nation are beginning to look to the future, in which there will be a complete change in this basic industry to which we have been so long accustomed," the bishop said.

Though the coal industry was still vital, it would steadily grow less, and men, women and children would be affected by the decline.

"But," he said, "man is still master of his environment... what is important is that we should take control of the great run-down of the industry before it gets a momentum of its own."

In planning for the future the human factor should be taken into account rather than talk of profit or of "the necessary mobility of labour," the bishop said.

£29,000 PLEDGED FOR CATHEDRAL

ANGLICAN NEWS SERVICE
London, January 7

Members of the cathedral parish at Salisbury, Southern Rhodesia, have pledged, so far, £29,000 to complete the cathedral.

The canvassers, ninety-two volunteers from the parish, hope to collect £37,500 by the pledges, which are payable weekly over a 100-week period.

The cathedral is at present only half finished. If there is any money left over, it will be used to start a hall, offices and living quarters next to the cathedral.

The Diocese of Mashonaland is responsible for the building of the tower and the entrance. An appeal will be launched for the raising of the money.

NEW PARISH STARTED

KITCHEN USED AS CHURCH

ANGLICAN NEWS SERVICE
London, January 7

Special services in S. John the Evangelist, Middlesbrough, were held on New Year's Day to celebrate the centenary of the arrival of the first priest to work in the newly-formed conventional district.

In 1858 Middlesbrough had a population of 19,000; there was one church, S. Hilda, and no hospital.

One of the founder-members of the Community of the Holy Rood, Miss Mary Jacques, was instrumental in bringing from London the Reverend Adam Smith, to become priest-in-charge of the new conventional district of S. John.

The kitchen of Sister Mary's house became a temporary chapel. Services were held there, the household forming the choir.

Later the British Infants' School was used as a church till S. John's built its own school, and used it on Sundays for worship.

In 1865 S. John's Church was built and became the mother church of all Middlesbrough south of the railway.

As the town grew, districts were cut off from S. John and formed into separate parishes.

Now the original parish has a population of 22,000, and is served by four priests, who live in a community house.

This year a parish hall is to be built and the clergy will move to the vicarage next to the church. A centenary fund is being opened as a thanksgiving for the work and influence of the parish.

S. JOHN'S HOME OPENED

CHRISTIAN CARE FOR AGED

BY OUR OWN CORRESPONDENT
Singapore, January 10.

The Chief Minister of Singapore, the Honourable Tun Lim Yew Hock, officially opened the S. John's Home for the Aged in the Sennett Estate, Singapore, on December 21.

The Bishop of Singapore, the Right Reverend H. W. Baines, blessed the house, which has been opened for aged people of all nationalities and creeds.

A group of Christian and conscientious people have been working for many years to secure a place where people, who can no longer care for themselves, may be sure of care and assistance.

The Government of Singapore granted three acres of land on a 99-year lease in Wan Tho Avenue, Sennett Estate, on which the home was built.

S. John's Home will be run on Christian lines to the glory of God and for the benefit of the aged regardless of race, colour and creed.

The plan has the interest and sympathy of many distinguished members of the community, who have become patrons of the home.

The president of the home is the Archdeacon of Singapore, the Venerable D. D. Chelliah.

OLD CATHOLICS AND ANGLICANS

FROM A CORRESPONDENT
Hilversum, January 3

The Reverend E. E. Hawkey, organising secretary for Queensland of the Australian Board of Missions, is returning to Australia this month.

He has become the organising secretary of the Society of S. Willibrord, Anglican Branch.

This society was founded in 1908 to promote friendly relations between the Old Catholics and the Anglican Communion, including the fullest use of the intercommunion now established between them.

EDUCATIONAL EXPERIMENT

CHURCH SCHOOL CLOSES

FROM A CORRESPONDENT
Pretoria, January 6

"Grace Dieu," a secondary school in the Diocese of Pretoria, closed on December 6. The school has been run as a private school under the Bantu Education Act, for the last three years.

Though educational work of great value has been done, it is impractical for the diocese to continue running the school in this way.

The staff, under the Archdeacon of West Pretoria, the Venerable S. P. Woodfield, made a great effort to maintain an independent school, and it has been an experiment well worth making.

The Bantu Education Department will lease the buildings at Grace Dieu with the option of buying them.

The department will run a secondary high school very similar to the school it will replace.

Most of the African staff will continue under the new regime.

The Reverend R. S. Clucas will be missionary worker at the school. He will be in control of the chapel, and have the spiritual care of the Anglican students.

The Sisters of the Order of the Holy Paraclete are leaving the diocese, and will do educational work elsewhere.

The Reverend R. M. Jeffery, who assisted Archdeacon Woodfield to carry on the school, has been appointed Warden of Zonbloem College, Cape Town.

PEOPLE HAVE NO FEAR OF GOD

LET'S HOUSE-CLEAN THE CHURCH

ANGLICAN NEWS SERVICE
New York, January 5

Speaking at a Festival of Faith, held at Cincinnati Garden late last year, the Rector of Trinity Episcopal Church, Dr. Theodore Ferris, said "house-cleaning" in the church was need of a great Church.

Modern Churches may be in danger of losing Jesus Christ; He can be almost completely lost in a Church which has all its paraphernalia in full swing and a continually growing membership, Dr Ferris said.

"In the days of Martin Luther people were scared to death of God, and would pay almost anything to escape His punishment, but people now are not frightened of Him at all. What happens to them after death is almost of no concern," he said.

People to-day fear public opinion; they fear an empty life and a bare old age, and, most of all, the meaninglessness of existence.

We must teach them that "Jesus is the way things are, a way to live and a way to die, a way to love and a way to forgive," the doctor said.

MISSION FOR PORT OF LAGOS?

ANGLICAN NEWS SERVICE
London, January 7

The general superintendent of the Missions to Seamen, Prebendary Cyril Brown, left Tilbury on January 2 in S.S. Calabar for Lagos.

He will discuss with the Bishop of Lagos, the Right Reverend Adetunji Howells, and others interested, the possibility of establishing a Missions to Seamen chaplaincy in that port.

A new centre, catering specially for West African seamen, has been opened at Tilbury, the terminal port in England for the British lines serving West Africa.

A chaplaincy in Lagos will help to provide care for our own seafarers and for those of other nationalities visiting the port.

URGENT NEED OF HOSPITAL

SALE OPPOSED BY DOCTORS

ANGLICAN NEWS SERVICE
London, January 7

Eastbourne Town Council and Eastbourne Joint Health Consultative Committee are protesting against the proposed sale of All Saints' Convalescent Hospital to a Roman Catholic community of nuns.

The Ministry of Housing and Local Government allowed an appeal for the conversion of the hospital to a girls' boarding school by the community, in spite of the local doctors' protests.

The town clerk of Eastbourne, Mr Francis Busby, has written to the Charity Commission on behalf of the two bodies, stating that in their view the hospital should remain in use until another hospital is erected.

He has drawn attention to the grave shortage of beds for the chronic sick in Eastbourne. Doctors say that 100 sick died while awaiting admission to the hospital and that at least seventy should be admitted immediately. Eastbourne local medical committee asked the Minister of Health almost a year ago, when the hospital came into the market, to consider its acquisition as urgent, but they were told the building was unsuitable for use as a hospital for old people.

It is believed that private business interests in Eastbourne have made an offer of £50,000 in connection with a £250,000 development plan.

AMERICANS SEND GIFTS

CHURCHES LINKED BY HISTORY

ANGLICAN NEWS SERVICE
London, January 7

Two ancient parish churches in England, linked in history with America, have received gifts from churchgoers in that country.

A gift of 845 dollars (about £301) has come to Odell, Bedford, from the town of Concord, Massachusetts, which was founded by a former rector, the Reverend Peter Bulkeley, who was dismissed from his post in Odell because of his Nonconformist views.

The present rector, the Reverend F. J. Barwood, received the gift in a simple ceremony from Mr F. T. Boyd, who brought the cheque from America.

The rector's warden, Lord Luke, gave him a framed painting of the church.

The money, added to two other gifts from friends of the church, was enough to restore the church bells.

All Saints', Graham, Upminster, is having its chancel refurnished with gifts from the people of Georgia.

The remains of General J. E. Oglethorpe, founder of the colony of Georgia, lie in the church.

The Bishop of Georgia, the Right Reverend A. R. Stuart, visited All Saints' last year to dedicate a bronze tablet marking the site of the Oglethorpe burial place.

QUEEN'S GIFTS AT EPIPHANY

ANGLICAN NEWS SERVICE
London, January 10

At a service of Holy Communion in the Chapel Royal, St. James's, the usual gifts of gold, frankincense and myrrh were made by two of Her Majesty's gentlemen ushers, on the Feast of the Epiphany.

Her Majesty's gift of gold is converted into notes and distributed to the aged poor. The frankincense is given to an Anglican church which uses incense, and the myrrh goes to a hospital where it can be put to some practical use.

Billy Graham

and his team
pay their own
expenses



OUR LOCAL OBLIGATION

is to provide Crusade organisation facilities and services.

All Crusade Funds are locally controlled and any surplus will remain in Australia at the disposal of participating churches. The efforts of all churches which invited Dr Graham to Australia, supported by the dedicated money of Christian groups and individuals, will be an example to the community of what can be done by people united in a great Crusade for Christ.

THE BILLY GRAHAM TEAM ARE DOING THEIR SHARE—LET US ALL DO OURS.

Local funds are urgently needed because "get ready" expenditure is heavy. Please send your contribution now... or you may become a SHARE PARTNER contributing £1 monthly until the Crusade is over. A reminder will be sent to you each month.

Initially, please pin £1 to a piece of paper, write your name and address on it and post to HON. TREASURER, BILLY GRAHAM CRUSADE 1959, 49 CLARENCE ST., SYDNEY.

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LONDON STORES
OPR G-P-O. BOURKE ST MELB. and at CHAPEL ST. BRANAN.

SUMMARY AND REVIEW FOR THE YEAR 1958 (CONCLUDED)

JULY

THE first issue of THE ANGLICAN for July contained on page 1 a small item of some significance in the history of the British Commonwealth: the news that under the State of Emergency proclaimed in Ceylon only "competent authority" could authorise the publication of news in that country.

Behind this item lay a story of growing Buddhist intolerance towards Christians of all denominations, and of the stirring up of racialism in a fashion which Hitler might have envied. The government of Ceylon was by no means without blame—as it was certainly not without responsibility—for the outbreaks of racial and religious fires, whose embers are still hot on the island.

A strict censorship made it difficult for the remainder of the West to learn exactly what was happening to our Christian brothers in Ceylon; but subsequent information shows that they could have fared much worse. It is a fortunate circumstance that the Church in Ceylon had become so largely indigenous.

From the United States we reported a revolt in the Diocese of Chicago against the Anglo-Catholic "machine" which has for many years, it is widely believed, dominated the organisational life of the Church.

The revolt took the form of a public protest by the Reverend H. R. Higgins, who is rector or a large Evanston parish. In addition to a public statement, Mr. Higgins and his flock withheld their missionary quota to the diocese.

His grounds of criticism are not unfamiliar to some in Australia. A pressure group within the diocese, he maintained, ran "tickets" for synodical elections, boards and so on. The group "advised" synodsmen how to vote on important issues in the convention (synod). It dominated the life and thought of the diocese.

Perhaps the most interesting thing about the case was the reaction of the Bishop of Chicago, the Right Reverend G. F. Burrill. While regretting the action taken by the parish in refusing to pay to the diocese henceforth its annual missionary quota (though the parish paid the same amount directly to mission work), Bishop Burrill frankly said that "our diocese faces serious difficulties in its corporate life."

Clique, "parties and pressure groups are probably unavoidable in diocesan life anywhere. Everything depends upon the practical test of how much like the communist party they tend to become. They are by no means found to be organised only on the basis of churchmanship; there are dioceses in which a ruling junta covers all shades of churchmanship, and whose members are bound together by some other common interest.

In general, these groups become undesirable in direct proportion to their age: the moment they begin to achieve real power and influence, they become dangerous.

It was pleasing to see an Anglican Society formed within the University of Queensland at the beginning of the month. The S.C.M., the E.U. and any other such interdenominational bodies as may exist are all very well in their way. They do much good, no doubt. What the Church of England in Australia to-day lacks above all things, however, is a lay membership which knows the elementary things about the Church, and for which it stands.

It seems obvious, surely, that just as no man can be a good member of the British Commonwealth unless he is a good citizen of some Commonwealth country, so it is impossible to be the best kind of member of an interdenominational group without being first an active and trained member of the Church. The unfortunate fact is that—

though there are of course conspicuous exceptions even among our Bishops—that the S.C.M. and the E.U. alike tend to produce a type, and an attitude of mind, that is anything but Anglican. We simply cannot see that it strengthens the cause of the Church to encourage people away from its institutional props.

As far as we know, there are university Anglican Societies only in Brisbane and Sydney. We should welcome similar bodies in other university cities. The great event of July, of course, was the opening of the Lambeth Conference. It takes place only once in each ten years, and we marked it appropriately by publishing in our issue of July 11 a radio picture of the splendid scene in Canterbury Cathedral at the opening service, with the Archbishop of Canterbury seated on the throne of St. Augustine and wearing the lovely silk cope presented him by the Church in Japan.

In that same edition, we recorded the last Charge to his synod of the retiring Bishop of Newcastle, the Right Reverend F. de Witt Battay.

The Diocese of Gippsland chose Canon D. A. Garnsey of Canberra, to succeed the late Bishop E. J. Davidson.

At the very end of the month it was announced that the Synod of the Diocese of Willochra had chosen the Rector of Griffith, the Venerable V. E. Twigg, to succeed the late Bishop Thomas. Archdeacon Twigg, while deeply sensible of the honour, decided after due thought and prayer that he should remain in the Diocese of Riverina. This was another example of how to "muff" episcopal elections: not a word should have "leaked" from the synod until the Archdeacon's acceptance had been received.

The month closed with the over-subscription of the mortgage debenture stock issue by The Anglican Press Limited.

AUGUST

The Rector of St. Martin, Birmingham, Canon Bryan Green, conducted a series of highly successful missions throughout Australia during the month. These were not of the mass-rally type, and they left an impression which still remains with those who heard him.

From America, we reported growing resistance among Episcopalians to their National Council's proposal to raise the budget for the following year by some 2 million dollars, making a total of 9 million dollars.

Our Episcopalian brothers have for many years conducted their affairs, as a church, through a democratically elected central executive. That this makes for efficiency in many directions and that it has eliminated much overlapping and waste, is undeniable. There was a feeling abroad in America, however, that the whole concept of a national budget also brought in its train the effects of Parkinson's Law—as evidenced by the "inflated" staffs maintained at the centre.

Just how "inflated" these staffs were, is difficult for Australians to judge. Certainly, one result of the comparative American staff plenty has been that we in Australia have benefited greatly from visits which would otherwise not have been possible. Another result of American efficiency has been the number of visits by Australians to the United States.

The only aspect of the Episcopal budget on which THE ANGLICAN was in any position to pass a firm opinion concerned the proposal to establish a new Church magazine at a cost of some 600,000 dollars. This is nearly £300,000 in Australian currency. We thought it was slightly on the high side! Particularly for a magazine which, if it was to be "official" was bound to be dull!

We accordingly made our pronouncement on August 22, in a Leading Article entitled

"Bureaucracy and Budgets," in which we suggested that the American magazine proposal had little merit and that the General Convention would turn it down—as ultimately happened.

Not a few of our readers have gathered that one thing editorially hated by THE ANGLICAN is bureaucracy in any form. We accordingly took the opportunity of pointing a few morals from the Episcopalian story, in the hope that they would in due time prove to have immunised a sufficient number of active Anglicans against the pressure towards "efficient" centralisation which will grow during the next few years here, and particularly after the Constitution comes into effect.

There is a small group within the Australian Church which considers centralisation an end in itself. It is an active and, in many respects, intelligent group with an excellent appreciation of the role astute propaganda can play. On the proposal of a new "official" Episcopalian magazine, we observe that "a similar suggestion has from time to time been mooted in Australia by persons with more enthusiasm than judgement, whose regrettable lack of knowledge of the economics of magazine and newspaper production is outweighed only by their unawareness of the facts elsewhere. The main fact is this: no "official" paper of any kind, above diocesan level, has been launched anywhere in the whole Anglican Communion in this century without very heavy and continuing subsidies."

It is not inappropriate here to mention, as a fact, that anyone who bothers to compare this newspaper with any other Anglican newspaper will find that there is a greater proportion of hard news per unit of cost in THE ANGLICAN than can be found elsewhere. The same is true of the Living Church compared with other American Episcopal publications, as it is of the Church Times in England, which is why people buy them!

On August 26 the Lambeth Report (to use the popular, and not quite accurate term) was released in London. Our correspondent, with the aid of the Church Information Board and the conference secretaries, was able to cable us a somewhat more balanced and comprehensive digest of it than appeared in the secular Press. We actually published this in our issue of August 29.

Within a few days, the complete text reached us by air mail—the first complete text, we believe, to reach Australia. This was arranged by the efficient Sydney representative of the S.P.C.K. It was too exciting a matter for some of us not to speak of it outside the office, and it was not long before the late Primate, whose own private intelligence system and that of this newspaper were on terms of friendly rivalry, learned that we had it and demanded it on loan!

His Grace, in whom tactical subtlety and kindness were nicely compounded, forestalled any refusal by saying over the telephone, "I felt quite sure you would have it. Your intelligence service in these things is so much better than mine." He then proceeded to the new telephone. "I felt quite sure you would have it. Your intelligence service in these things is so much better than mine."

In the same issue, we reported from Brisbane, the dedication by Bishop Kerle of the new Southern Cross VIII for the Melanesian Mission, the ex-communication of several Chinese Roman bishops by the Vatican and the retirement of the famous Lord Chief Justice of England, Lord Goddard.

SEPTEMBER

The month of September saw the return of several bishops from England, among them the Archbishops of Brisbane and Perth, bringing to Australia first

hand impressions of the Lambeth Conference.

In a Leading Article THE ANGLICAN refuted the account by the daily Press of the moderate and Christian statement made by the bishops in Lambeth about race relations and racial discrimination. Australia must surely realise that her White Australia Policy requires serious re-examination.

The Australian Church suffered a great loss in the deaths of two of her great laymen.

Mr E. C. Rigby, C.B.E., Advocate of the Diocese of Melbourne and Lay Canon of St. Paul's Cathedral, died in his eighty-sixth year.

The death of Mr C. H. Archinal, who had been secretary of the Diocese of Sydney since 1938, deprived Sydney of the massive knowledge and sure judgement of this great servant of the Church.

Newcastle figured largely during the month, first by the great civic farewell tendered to the Right Reverend Francis de Witt Battay, the bishop who guided the affairs of the diocese for twenty-seven years, and second by the distress on the coalfields. In the demonstration at Cessnock, the bishop, by taking his place on the platform, assured the miners who had lost their jobs that the Church was concerned for them in their distress.

To Bishop Battay the Australian Church owes her Constitution. It is largely owing to his work and unfailing interest that we now have a Constitution which is acceptable to the Church as a whole.

In appointing the organising missionary of the Bush Church Aid Society, the then Canon T. E. Jones, to be its third bishop the Diocese of Willochra has gained a man whose dominant interest lies in the evangelisation of the people of the Australian outback.

On the resignation of Mr L. C. Robson, headmaster of the Sydney Church of England Grammar School, the Council appointed Mr B. H. Travers, O.B.E., to rule over the school in which he was once head prefect.

A new departure in the Church in New Guinea is the setting up of a branch of the Society of St. Francis. The Bishop of New Guinea, the Right Reverend P. N. W. Strong, will have the help of the friars this year.

THE ANGLICAN is keeping before the minds of church people the question of an adequate training for the clergy—a training which will not be entirely academic but will include practical guidance by responsible and capable teachers. In a Leading Article we welcomed the holding of the first School of Pastoral Care held in Melbourne, while realising that there is need for much more experience in the curriculum and the ground covered in such a school. Much more time and care is needed in training the young clergy in the pastoral side of their office.

Tasmania followed the splendid example of the Diocese of Perth in integrating her missionary effort, thus getting rid of the party feeling which handicaps so much of the missionary work of the Church and reducing the costly overhead expenses which eat in so much of the funds provided by devoted and missionary-minded people.

Our first issue of September contained some account of the Synod of the Diocese of Riverina, which had actually concluded on the last day of the previous month. The synod was remarkable, as usual, for the high and thoughtful quality of the bishop's charge. It is no reflection upon his brother bishops to say that Bishop Robinson's synodical charges are probably couched in better English—in terms of balance, cogency and beauty—than any others delivered in this country. The bishop and our correspondent alike, however, living as they

do in an area where time (particularly in terms of news deadlines) is of less importance than it is in a city—let alone a city newspaper office—seem to err on the side of modesty. One of two things usually happens: either we do not get the charge from them at all until, hearing of its excellence many months later, we write for a copy; or else they send it diffidently along a week or so after it has been delivered.

A special Society should be formed for the Purpose of Persuading Bishop Robinson to Send Advance Copies.

It was announced that the Franciscans had at last resolved to set up their first overseas branch and that this would be done in the Diocese of New Guinea.

Our feelings at the news were frankly mixed: gratitude and shame. We could not but be grateful to the Father Minister and General Chapter of this famous Anglican religious Order for coming to the aid of the Bishop of New Guinea, who is so sorely in need of priests. At the same time, we reflected that it was a very poor show that Australia should still have to rely upon help of this kind from England. Once again, we felt bound to point out that the Church which does not effectively evangelise is as the salt that has lost its savour. Despite its redeeming features, the work of the Church in New Guinea remains one of our outstanding failures.

In Melbourne, some acute thinkers were assessing the success of the School of Pastoral Care conducted there in the previous month. There will be other such Schools—there can hardly be too many of them.

OCTOBER

With that political impartiality which we aim to maintain, and which all active members of all political parties deny we succeed in showing, we published a pompous Leading Article on October 10, lamenting the decline in standards in public life in Australia, and castigating a Labour and an ex-Liberal politician as examples. The former was Mr Abe Landau, who had committed the unpardonable gaffe of attacking a Public Servant by name on the floor of the Legislative Assembly of N.S.W. for criticising him mildly in a formal report. The latter was Sir Percy Spender, who committed the equally unpardonable crime—worst, blunder!—of believing he could remain a director of an international company while being a Judge of the International Court!

The tone of the Leading Article may have been pompous; but the substance of what it contained was of great moment. The Church has a vested interest in the observance of constitutional conventions, and this newspaper did no more than its duty in commenting as it did on these two disgraceful events.

We recorded in this month the deaths of the former Bishop of Chichester, the Right Reverend G. K. A. Bell, and Bishop K. M. Block, of California.

The month saw the appointment as Principal of Moore Theological College, Sydney, of Dr D. B. Knox. This was reported objectively, as is our custom, in our news columns, and severely criticised in a second Leading Article upon the grounds, first, that Dr Knox was not in the first rank as a scholar, and second, that he had been appointed without the vacancy having been advertised. The Leading Article might in some respects have been more happily phrased, and it was not surprising that exception was taken to its tone by the senior tutor at Moore College, the Reverend Harry Bates, who loyally supported his Principal-elect, and by the Dean of Melbourne, Dr Babbage.

In a Letter to the Editor the following week, Dr Babbage

achieved a rare thought: "Your sweeping 'generalisations,' he said, 'have seldom been marked by scrupulous . . . accuracy in detail' (our italics). We were duly convulsed—as Dr Babbage no doubt intended—with mirth.

On the general question of appointing college principals, we still hold that the present system is bad. It is no less bad because it happens to be followed in most—but not all—Anglican theological colleges. There is far too much of this un-Anglican practice of regarding the appointment of a college principal as something in the personal gift of this or that bishop, or of this or that esoteric clique or small group, appointed goodness-knows-how in many cases. This is wrong. As far as Australia is concerned, the first principle should be that there must be no diocesan colleges. Few of the clergy and fewer of the bishops would agree to this proposition. It can be pushed through only by a good solid burst of anticlericalism on the part of the laymen. The next principle should be that vacancies are advertised, or at least made widely known before they are filled, and that they should not be filled from any small group of people who are "in." The third principle should be that good boards or governing councils of colleges should make appointments after objective assessment of the merits of the candidates offering. If the Church elects bishops thus—and we do—they why should the equally important posts in colleges be treated otherwise? The last principle is, of course, that a principal, once appointed, should be given as free a hand as humanly possible.

Overshadowing most of the month's news came the death of Archbishop Mowll on October 24. We paid His Grace our last compliment by reporting his death between black mourning rules of the kind used by *The Times*. The only previous occasion on which we had used them was for the death of the late Queen Mary. We were glad in a small way to repay our debt to him by acknowledging it in a Leading Article.

NOVEMBER

No less than three bishops were elected to fill vacant sees during November. The first, made on November 4, was that of the Reverend E. K. Leslie to Bathurst; the second, made on November 28, was that of Bishop Gough to Sydney; the third, made the following day, was that of the Reverend T. B. McCall to Rockhampton. It was the first time that three elections had been made in Australian history in the same month.

The progressive Diocese of Bendigo—may it go from strength to strength!—resolved at its synod to allow women to sit on vestries.

The Brotherhood of the Good Shepherd resolved to accept responsibility for the parish of Darwin, Diocese of Carpentaria.

In Adelaide, a significant conference was held on Christian Healing by clergymen and physicians, and H.E. the Governor set the foundation stone of the new chapel at Pulteney Grammar School.

DECEMBER

The events of the last month of 1958 are so recent and fresh in most minds that there is little point in recapitulating them.

Not that, to judge from our news columns, it was an especially eventful month!

THE ANGLICAN printed its usual annual letter from a Melbourne priest, reminding our readers that Christmas was preceded by Advent, and we published a Leading Article upon the topic this year.

This is a concrete example of the way in which, in general, the Church does fail in its educational task.

May December, 1959, tell a different story!

THE ANGLICAN

(Sponsoring: Sir George Peckham)

FRIDAY JANUARY 16 1959

A VALUABLE DEVELOPMENT

One of the most pleasant duties of this newspaper during the month of January, over the past six years, has been to report the increasing number of youth camps held each year by Church organisations, and by the several dioceses. It would appear that about four to four and a half times as many children now attend these camps as attended them in the last pre-war year. As far as very young children are concerned, in particular, the emphasis appears to have moved away from the limited, because specialised, kind of "house party," with its emphasis on prayer and Bible reading, which was the fashion in 1939. This trend in no way derogates, of course, from the value and importance of camps, house parties and the like which are mainly religious in character. There is as much need for them as ever. The value of the type of camp which has now developed so successfully, under the auspices of diocesan youth departments and Church youth organisations, is that they provide for the children who attend them the kind of balanced living which is lacking in nearly all "nominal" Anglican homes. A carefully planned daily programme, in which prayer and Bible reading are included as a matter of course with eating, with swimming and other games, and with other activities, must be regarded as psychologically highly desirable.

Family prayers, family reading from the Scriptures, should form part of the background of every Anglican child. But how many of them grow up against this background? Most mothers are too busy cutting lunches and weaving through the minutiae of breakfast preparations, most fathers are too intent on catching transport, in urban areas, at any rate, for any time to be set apart for family worship. In the evenings, the distractions of city life are such that most families probably find it even more difficult than in the morning to worship as a family.

The result is that too many of us by far tend to worship, in a family sense, only on Sunday. It follows—it has tended so to do for decades past—that since Sunday is set aside from the rest of the week, the things that "belong to Sunday" also tend to be placed in watertight compartments: that is, God ceases to exist in our minds for six days of every seven.

This is an unsatisfactory condition which every true Anglican should try to remedy. To return to the practice of daily worship in church, which existed at one stage of medieval history in Europe, would no doubt be desirable; but it is an impractical aim in modern social conditions. If our clergy, however, are bound in duty to say their daily offices, then Christian laymen are no less bound to render worship in private, and preferably within the fold of the family.

Of all the benefits that children derive from Church holiday camps, none outweighs the habit they form of regular, daily worship as part of their ordinary lives. No habit is more worthy of fostering and perpetuating when they come home. There is little doubt that next year, and the years that follow, will see an even greater number of these camps during the school holidays. It is not enough for the laymen of the Church to encourage their growth by sending their children to attend them, or by helping to finance them. We must strive to help these camps achieve their real goal, the religious one of accustoming children to see that Our Lord is ever present, a part of our ordinary, everyday life, and not a Sunday abstraction. In practical terms, the best way to do this is to join with our children each day in regular family worship.

Another Example to Follow

The Roman Catholic Church in England, less than ten years ago, hit upon a most successful method of gaining converts from the Church and from Protestant bodies, and of bringing non-believers to their faith. The method was to set up an Enquiry Centre, with a sufficiently large staff to handle enquiries about Romanism made either directly or by post. The most effective extension of this scheme was to supply to those interested courses of instruction by post. In order to ensure that a large number of people became sufficiently interested, paid advertisements were placed in both mass-circulation and English provincial newspapers. The total amount spent to date in this way runs to some hundreds of thousands of pounds.

The Roman Church in Australia has now brought back here a priest trained and experienced in the methods which have achieved such success in England. He will start work shortly from Sydney. There is no need for us to await the results: they can safely be predicted in advance. Now, whose job is it in the Church to emulate the Roman example—and to do an even better job?



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

Sharpening Labour's Publicity Sense

The Australian Labour Party has never seemed to me to shine in the field of publicity, so that the proposal to establish a Federal secretariat for the party is not before its time if it tackles that question as an early priority.

The Labour leader, Dr Evatt, stands in need of some expert advice in "putting across" Labour's message.

Into the hour which the A.B.C. gave him for his policy speech in the general election a few months ago, he tried to crowd everything, and frequently expressed his regret that he could not achieve the impossible.

Yet the Prime Minister, Mr Menzies, gave in unhurried fashion all the main points in his party's programme and finished with a few minutes to spare.

If Dr Evatt had only been advised to make a cold appraisal of his speech in good time before its delivery and to have it rehearsed within the time limit, it would have been much more effective to his radio audience.

I noticed that, when the speech was published in booklet form, the front cover comprised a strange jumble of unrelated types—a reflection, like the radio speech, of confusion and lack of selective care. The Liberal Party's corresponding booklet, on the other hand, was smaller, had an attractive cover, and was set in larger type to make it easier to digest.

In spite of the Labour Party's wide popular backing it has never succeeded in attempts to run a daily newspaper. Perhaps lack of adequate advertising support is one reason for that. But at least a large contributing cause must be the fundamental one of not learning the art of modern publicity.

For no outrageous charge a public relations firm could give the A.L.P. a lot of most valuable advice that could possibly turn the tide for Labour in the next general election. Even if the A.L.P. is not yet ready to risk burning its fingers in another newspaper enterprise, better public relations would enable it to answer much more authoritatively the public questions which arise from time to time—in between elections as well as during campaigns.

The triennial Federal conference of the A.L.P. will be held in Sydney in March. If it decides to set up a secretariat with a research staff and perhaps the aid of public relations experts, the party will have taken a useful step in planning its regeneration as an effective Opposition and potential alternative Government.

Test Cricket Can Still Fascinate

Test cricket is far from dead, in spite of the gloomy predictions often seen in our newspapers that dull, unadventurous players will kill the game as a public spectacle. Record-paying crowds on some days of the second test in Melbourne and the third in Sydney showed that "big" cricket still fascinates an amazingly large number of people of both sexes and all ages.

But, on the Sydney experience,

CHURCH CALENDAR

January 18: Second Sunday after the Epiphany.
January 20: Fabian, Bishop of Rome and Martyr.
January 21: Agnes, Roman Virgin and Martyr.
January 22: Vincent, Spanish Deacon and Martyr.

the cricket authorities are inexcusably inconsiderate in their treatment of the crowds. Thousands were kept for five or six hours outside the ground on the second day until a definite decision had been made whether play would be possible. Many would have risked paying for admission, even if there had been no play, in order to get a seat for rest and shelter.

Even on the third day of play on Monday—a beautifully fine day which drew more than 50,000 people to the Sydney Cricket Ground—long queues had formed before the gates were opened at 9.30 a.m., and there was a great crush at the narrow turnstiles which could have been minimised by an earlier opening.

I believe Melbourne treated its crowds much better. Certainly it is assisted by the location of its ground in a park environment, making the handling of queues easier than in Sydney. Melbourne also has much more accommodation for

the ordinary, unprivileged public.

Amenities inside the Sydney ground are shockingly inadequate for a big crowd. This is a question on which the Health Department might well prod the trustees of the Sydney Cricket Ground and the sporting bodies associated with them.

In spite of these grumblings, let us record that it was grand to note the spirit of the crowd at the Sydney test in its appreciation of good play on both sides. Cricket still stands supreme as the game best exemplifying the tolerance and good feeling we should all strive to bring to daily living. May it always remain so!

Neighbourliness In Canberra

There are still many opportunities to be good neighbours, as was well illustrated by the appeal made to Canberra citizens during the week by the Member for the Australian Capital Territory, Mr J. R. Fraser.

The vanguard of another large movement of public servants and their families is reaching Canberra this week from Melbourne.

Appealing for a practical welcome to the newcomers, Mr Fraser said:—"Let them know about bread, meat and milk deliveries; the way to the shops; where the schools are; how far it is to church; and when the garbage man calls."

Canberra is heading fast towards the 50,000 mark. But it is still small enough to have most of the pleasant aspects of provincial life, where people come fairly closely into contact and can develop more graciousness than seems to flourish in the bustle and rush of larger cities.

Yet one senses that Mr Fraser's plea was made because he noted some hostility toward newcomers in Canberra, based possibly on the special arrangements made for their housing there.

But surely it is only just and reasonable that people uprooted from the homes they have occupied for many years in Melbourne should have this provision made for them. Indeed, it is the right of all who have already been transferred to Canberra and who will be in the early future, as the moving of departments to the national capital is continued.

The growth of Canberra is bringing more sharply into focus the place of the national capital, not only as a political but also as a religious and educational centre. Perhaps one day our General Synod will meet there as a matter of course.

Splendid City And Country Link

One of Australia's finest consistent acts of thoughtfulness is being highlighted now, as it is every January, by the presence in Sydney of children from the Far West of New South Wales.

Outback children are brought annually to Manly, near Sydney, for a few weeks of recreation. Many of them have never seen the sea before, and frolics on the beach and in the surf are especially popular.

But this holiday is only one aspect of the fine work being done on behalf of Far Western children. The permanent Drummond Home in Manly is a 365 days-a-year headquarters. Children needing special medical care can stay there, and in many other ways this movement is doing a fine Christian work. One can imagine few better ways of acknowledging the interdependence of city and country on which the true happiness and prosperity of Australia are founded.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

JESUS CHRIST THE PIONEER

HEBREWS XII: 1-13

WHAT an effect must all these great souls have on us! "Cloud" is a word used by Herodotus for a host of men.

But "witnesses" refers first of all to their positive task of bearing their testimony to God, to their fatherland, to the city having the foundations.

It does not mean primarily "spectator." And yet the author does think of them looking on at the race we are running. The heroes of old watch us as we run, but we, as we run, watch Jesus Christ.

And we lay aside any encumbering clothing or superfluous flesh, that we may run as athletes run. We lay aside the sins which thoroughly encumber us, like an encumbering robe.

We look away, that is the sense of the word, we look away from the visible world to Jesus Himself, the Pioneer and Perfecter of our faith, the Exemplar and the One who gives us power to follow.

What an example of patience and faith He showed—just what His readers—and we—need.

Think of Jesus! He had to endure the persecution of sinners. He suffered as we have never had cause to suffer.

Have we forgotten that we should never take suffering lightly, or be faint because of it, and lose faith and hope? For suffering has its significance, it is the discipline which love provides for those it would lead to maturity of mind and heart.

"Chastening" here means "education." It is for education that we should endure, education is the purpose of discipline, and discipline is an essential part of the relation of father and son.

Our earthly parents disciplined us in arbitrary fashion at times, but with God discipline is always directed to our profit—to make us partake of the divine nature.

How important then is it that we learn to react rightly to it and make straight paths with our feet that the weaker brethren may follow and their dislocated lives be healed.

I looked to Jesus, and I found In Him my Star, my Sun, And in that light of life I'll walk Till travelling days are done.

CLERGY NEWS

CAMPBELL, The Reverend J. F. S., at present Chaplain, R.A.F. Station, Hutton, Bucks., to be Rector of Emu Plains with Mulgoa, Diocese of Sydney, after February 21.

GOLDSWORTHY, The Reverend A. S., Rector of Holy Trinity, Kensington, Diocese of Melbourne, to be inducted Rector of Yarrawonga, Diocese of Warragamba, on January 16.

REARDON, The Reverend K. N., Assistant Priest at S. David's Cathedral, Hobart, Diocese of Tasmania, to be Priest-in-Charge of Claremont with Chigwell in the same diocese.

COMMUNIST CHINA FIGHTS RELIGION

ANGLICAN NEWS SERVICE

London, January 5

The New China News Agency claims that people have "done away with feudal religious privileges and feudal exploitation."

The same report says that priests are forced to do heavy manual labour, and that ninety per cent. of the women in the Kuynan special district of the Nianghsia Hui Autonomous Region are working long hours at the heaviest work.

The Peking People's Daily says that people have pulled down their gods, realising that their happiness comes from their own labour, and reliance on the leadership of the Communist Party.

The paper, however, admits that this is not true in all localities, for superstitions are rampant in some places, and in others the power of gods and spirits has only been shaken.

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.

DEACONESSES ABROAD

THE MINISTRY OF WOMEN

TO THE EDITOR OF THE ANGLICAN

Sir,— I have just received a letter from two of my former Gippsland deaconesses on tour in Europe which I feel contains a real challenge to our Church in Australia. They stayed at various deaconess houses in Germany and Switzerland and were tremendously impressed by the quality and quantity of their service.

They write: "Altogether there are 45,000 deaconesses in Germany and they have schools, hospitals, homes, farms, and all run entirely by deaconesses. Just out of Zurich we stayed at a deaconess hospital and we have never seen finer equipment anywhere."

Here, surely, is a challenge to our bishops and the Church generally. What an avenue of Christian service is open to us here in Australia if we have the faith and the leadership. What a difference good trained deaconesses would make to our Christian witness and service here in our land.

I know we have, and really value, our Religious Community of Sisters. We have about 150 deaconesses; we have sent out 45 trained women specialists from our St. Christopher's College in the Diocese of Melbourne.

But what are these among so many? Where is a real and effective ministry of women? We may well envy other Communion for the amazing work of their consecrated women. But here is surely the challenge and the opportunity. I ask all who love Our Lord and his Church to pray about this important challenge to us all.

Yours, etc.,
D. B. BLACKWOOD,
Deloraine, Tas. Bishop.

THE OLD CATHOLIC CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,— I have to thank you and the Reverend A. V. Maddick for kindly publishing my letter about the Old Catholics in your issue of November 14.

In reply to Mr. J. R. Blair (THE ANGLICAN, November 14), it seems to me unlikely that there are any Old Catholics in Australia, any more than in England. Those who come to either country should come with a commendation to the local bishop, and should be received precisely as if they were Anglican. They may possibly need some instruction in our manner of worship.

It is contrary to Catholic order that there should be two churches in full communion with each other in the same country, and it should only be done when there is a large group with a different language and different religious habits, like the Polish Old Catholics in the U.S.A.

At the same time, let me remind your readers that the Australian Church is the only Anglican Church (except the Church in Japan) which has not yet accepted union with the Old Catholics under the Bonn Agreement.

Union with the Orthodox is a distant goal. Union with the Old Anglican Church (except the Catholics by accepting the Bonn Agreement (see the Lambeth Report, 1948), could and should be carried out at once.

Your obedient servant,
(The Reverend)
C. B. MOSS, D.D.,
Winchester, Hants, England.

FUNERAL PARLOURS FOR COMFORT

TO THE EDITOR OF THE ANGLICAN

Sir,— Mr. R. R. Bailey's letter (THE ANGLICAN, January 2), highlights a situation which does a serious disservice to pastoral work. It is not uncommon for the priest to be the last consulted about the time of burial.

In the Diocese of Perth most undertakers, when dealing with Anglicans, normally ask the relatives whom they would like to officiate and if necessary suggest a suitable person, who may or may not be the duly appointed pastor of the parish. The chosen person is then advised: "There will be a funeral at such and such a time: could you take it?" He could add "take it or leave it," and the more easily since at the main cemetery a rostered priest is at hand for left-overs.

The worst features are probably a by-product of a former diocesan system now fortunately abandoned; indeed much of the present slackness, wherever it obtains, springs from our unreasonableness to recognise the pastoral opportunities which can attach to such occasions. How, then, can we expect undertakers in a competitive world to respect the responsibility of a parish priest if we ourselves so little regard it?

Perhaps the depths were plumbed in a letter I once received from a respected retired priest in which he referred to "the undertaker for whom I work."

The situation is not without its problems, but it is doubtful if we realise the implications of our catch-as-catch-can attitude in this as in other of the Occasional Offices of the Church.

Yours faithfully,
(The Reverend)
ARTHUR PIDD,
Claremont, W.A.

MARRIED STUDENTS IN COLLEGES

Sir,— At the present time in Australia a number of married men with families, good incomes and good prospects in the world, are offering themselves for the ministry, and I am certain there are going to be more of them. Recent experience with one of the very best of them has convinced me that the Church could do with a little more thinking about the particular problem they pose.

Although I am glad to hear that St. Francis' College, Brisbane, contemplates married quarters for students, I question whether the kind of married candidate I have in mind ought to be asked to fit into college life. He had enough of community life in the army and his community to-day is his family. Certainly that state of life into which he has entered should not be suspended during training, nor should his wife and children be forced to live like camp followers, struggling to catch an occasional glimpse of him.

What he does need is the discipline of prayer and study—the right kind of parish where these things are understood and practised, especially if tutors are near at hand, will make up what he lacks. He is in no position to live without an income for a couple of years, and needs to go straight from his job in the world to a stipendiary post in the Church.

The parishes best equipped to train him will almost certainly want him to be in deacon's orders, but I am assuming that his bishop has had plenty of time to study him and knows his man.

This is in no sense a plea for easy ordination. Indeed, I should stipulate that in no circumstances should anyone go straight to a pastoral charge without training and supervision, as we know has sometimes been done in Australia.

Ordination will never be easy for a married man with three or four children, and a job worth £1,500 a year. Let us count the cost as they are counting the cost and pay it realistically where character, experience and faith combine to declare that it should be done.

Yours faithfully,
(Canon) W. B. WARD,
Toowoomba, Qld.

A PECULIAR PEOPLE

TO THE EDITOR OF THE ANGLICAN

Sir,— May I suggest that your correspondent, the Reverend Edwin Badger (THE ANGLICAN, December 24) has misunderstood much of the point of Barbara Thiering's article (THE ANGLICAN, December 12) by confusing two quite different principles in church finance.

He says that "women, whose gifts are to make cakes and teasosies, are blamed for using these gifts" and asks "why would St. Paul say that 'the Church has no part in commerce'?" and quotes St. Paul's tent-making (and, presumably, tent-selling), together with Lydia, as a refutation of the idea.

But I note from the article itself that the women are not blamed for making and selling cakes and teasosies. Rather they are encouraged to do so—"Let the women raise money privately in this way if they will, and give it as their own gift." What is condemned is "to use the name of the Church of God to promote the selling of cakes." Between the two ideas—on the one hand engaging in commercial enterprise as an individual and giving to the church from the proceeds, and on the other hand turning the church into a commercial enterprise by selling goods in the name of the church—there is a world of difference.

Your correspondent quotes Paul and Lydia, but Scripture shows them engaging in commercial enterprise on their own account—it does not show them donating Paul's tents or Lydia's purple to the church and making it engage in business.

I sincerely hope that other readers will notice this distinction made in the article, remembering also how our Lord commended those who used their talents and pounds in business (Matthew 25:14ff. and Luke 19:11ff.) and said, on the other hand, to those selling in the temple grounds, "Take these things away: you shall not make my Father's house a house of trade." (John 2:16, R.S.V.) We ought to avoid making the church to any extent a trading institution or using its name to foster sales.

Yours sincerely,
B. W. POWERS,
Mulgoa, N.S.W.

FRANKENSTEIN TO-DAY?

TO THE EDITOR OF THE ANGLICAN

Sir,— On December 16 the *West Australian* published an article under the title "Machines that Make Decisions" taken from the U.S. magazine *Time*, in which it was stated that in Britain an International Conference was held on the subject of the "Mechanisation of Thought."

Here it was reported that none of the speakers had an answer to the question "What is Intelligence?"

A Dr. Marvin L. Minsky declared that the problem was unduly complicated by "irrational human reverence for human intelligence—I am convinced that there was nothing special about intelligence or creativity."

Are modern scientists planning another "Frankenstein's monster," that, as the story goes, attacked its maker? After all, these wonderful machines that are making automation possible are planned and designed by trained mechanics, and motivated by electricity, which must be directed, or misdirected, by man.

We could say of the human body that it was made of matter and motivated by the nervous system, but the controlling mind is not "material" but spiritual.

Let Dr. Marvin L. Minsky think again. Did this world of ours come into being by a "fortuitous concurrence of atoms" or by the will and purpose of the One Almighty Person, the One Source of Love and Truth and Wisdom?

"In the beginning God—and God created man in His own image. In the image of God created He him."

Yours, etc.,
(The Very Reverend)
R. H. MOORE,
Scarborough, W.A.

I'D LIKE TO KNOW

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

What is the meaning of the phrase "via media"?

I have had two letters asking about this much-used phrase.

One correspondent quotes from the fourth article on the Australian Primacy, in which Canon Border writes: "And let it be stated the majority of Anglicans do not want either brand of extremism. They want *via media* in all things." (THE ANGLICAN, November 14.)

The meaning of the phrase is "the middle way." In the introduction to the 1662 Prayer Book, there appear these words: "It hath been the wisdom of the Church of England, ever since the first compiling of her public liturgy, to keep the mean between two extremes, of too much stiffness in refusing and of too much easiness in admitting any variation from it."

This, from its context, applies to rites and ceremonies only, but it has become the very heart of the Anglican way of thinking and believing—the *via media*—the mean between two extremes.

The Englishman temperamentally does not like excesses either way. He does not favour the tub-thumping enthusiast who is completely dominated by emotion, nor does he like the cold withdrawn logic of the scientific mind which can be as unfeeling as it is aloof.

What is true of his feeling about extremes generally, is true of his religion. His Church is a mean between "the meretricious gaudiness of the Church of Rome and the sluttish of fanatic conventicles."

A NEW NAME FOR THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,— In your correspondence column, and recently in the *Brisbane Courier-Mail*, there has been a lot of comment on the proposed name of the Church of England.

I would like to support the view for "The Holy Catholic Church of Australia," as it is already used in the Anglican Communion, "The Holy Catholic Church in China," and also in Japan.

As we profess in the Nicene Creed Sunday by Sunday, "And I believe one Catholic and Apostolic Church," in which all forms of churchmanship are included, why not stand up to our beliefs and clearly state what we are part of by having the only name that would define us clearly to all Christians—"The Holy Catholic (and Apostolic) Church of Australia."

Yours faithfully,
M. F. GEARY,
Brisbane, Qld.

EVENING PRAYER A PICTURE SHOW

TO THE EDITOR OF THE ANGLICAN

Sir,— "Old Fashioned Anglican" (THE ANGLICAN, January 2) is worried about the poor observance of Advent.

At our parish church that is only one of our worries. Very frequently our evening service is a picture show, with very little reverence for the building in which it is held.

Why cannot the clergy do as they promised at their induction? I always thought it was their duty publicly to say morning and evening prayer on Sunday. We do not get what we come for when we attend, so now we stay at home and listen in. No wonder our churches are so poorly attended.

I hope that someone in a position of authority will draw the archbishop's attention to this sad state of affairs.

Our young people are being trained to think this is a normal way to conduct Evensong.

Yours, etc.,
DISTRESSED,
Melbourne.

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, addressed envelope is enclosed.

This principle is carried out in many ways.

Take doctrine, for example. On the one hand, the Church of Rome speaks with absolute authority, while, on the other hand, the Protestant churches leave it often to the conscience of the individual believer, each being his own interpreter of Holy Writ.

The former adds to Scriptural doctrines from tradition and history, sometimes with very little historical fact behind them. The latter over-asserts some doctrines to the exclusion of the rest, often out of relation to the rest. On one side is a rigidity and restriction, and on the other, undue liberty and freedom which can end in licence.

The Church of England strikes a balance between these two attitudes. The former Archbishop of York, Dr Garbett, was fond of saying that in no other nation is there found such a remarkable combination of respect for authority and love of freedom. Our Church permits freedom of belief on secondary matters of the Faith, but speaks with definiteness and authority on major matters.

The Bible is the inspired Word of God, but the individual Christian is not bound to any one theory of inspiration. On a major matter like eternal life, the Church is definite, but on a secondary matter like the details of heaven and hell, she is much less definite. In secondary matters she leaves as much freedom as possible, distinguishing between what is necessary for salvation and what is of valuable custom but not necessary for salvation.

BISHOP'S ELECTION IN ROCKHAMPTON

TO THE EDITOR OF THE ANGLICAN

Sir,— There are certain aspects of this matter that might well be mentioned.

Whilst one sympathises with the Reverend L. E. W. Renfrey it seems probable that there is no one to blame but his friends.

One cannot imagine that any advice was ever received by Mr. Renfrey either from the provincial bishops or, officially, from the Diocese of Rockhampton, so that there is no call on either of these bodies to say anything.

Until other facts are forthcoming we must take it that those who supported Mr. Renfrey for the vacant bishopric were, in their enthusiasm, only too ready to notify him of their success and this caused the mischief. They failed to impress upon him that what they were telling him was really a breach of confidence; that, because the election was subject to the confirmation of the bishops, all publicity should for the time being be avoided and the chickens should not be counted until they were clear of the shells. Thus for obvious reasons those who could throw light on the matter maintained a discreet silence.

The report about what the bishops did is hearsay, but in any event the steps they took to arrive at a decision are entirely their own business and from them the Church is entitled neither to explanation nor apology.

Whether the long-standing and accepted rule covering the approval of the bishops should be revised is a matter concerning which there could be many opinions but we can be sure that premature disclosures will cause trouble whatever the rule may be.

I am, etc.,
(Canon) M. A. WARREN,
Longueville, N.S.W.

The principle is "You ought," rather than "You must."

The balance between authority and freedom is held in worship. The Anglican is taught that as he comes to worship he must come with a repentant heart, eager for God's forgiveness and determined to live more worthily. How he does this, is left to him. He can resort to a priest for spiritual advice and absolution, or, in the privacy of his own home, or within the Church service itself, find relief in confession.

Some like to genuflect, to make the sign of the Cross, to beat their breasts, to fast before Communion. Others do not. The Church has not legislated on these customs, leaving to the individual churchman the freedom to decide how best to use them for his spiritual health. "As touching, kneeling, crossing, holding up of hands, and other gestures, they may be used or left, as every man's devotion serveth without blame." (1549 Prayer Book.)

THIS principle of the *via media* holds true between the sacramental side and the more personal or subjective side. Our Church endeavours to hold the balance, valuing the one without forgetting the importance of the other. This is seen most markedly in the words of administration used at the Communion service itself. The traditional side is found in the opening words: "The body of our Lord Jesus Christ which was given for thee"; "The blood of our Lord Jesus Christ which was shed for thee." The new and more personal aspect is found in the words, "... feed on Him in thy heart with thanksgiving." "Drink this in remembrance that Christ's blood was shed for thee, and be thankful."

Is not this true also of the ministry of the Church, which is neither that of the priest of the Church of Rome who sacrifices his solitary mass, nor that of the Free Church minister whose main pre-occupation is preaching.

Our ministry is that of the Word and the Sacraments, and, although there are parish churches which stress the one or the other, the Anglican norm is that when the sacrament of the Holy Communion is administered, there should also be the preaching of the Word of God.

Evelyn Underhill well expresses it: "The puzzled student of Anglicanism can find within the borders of the Prayer Book an almost complete Evangelicalism: grave, Biblical, prophetic, devoted, based on the preaching and hearing of the Word, suspicious of ceremonial acts and sensible signs, emphasising the personal relation of the soul to God, greatly concerned with man, his needs, problems and duties, and hardly distinguishable in temper from the unstylised public worship of the Nonconformist sects."

"But we can also find, using the same books and obedient to the same authorities, a sacramental, objective and theocentric worship, emphasising the holiness, authority, and total action of the Church, her call to adoration and vocation of sacrifice, revealing her traditions and her saints, using all the resources of symbolic expression."

Within this middle way lies the very genius of the Anglican Church. Sometimes, in holding the balance between the Evangelical and the Catholic aspects of the Faith, the tension issues in harshness and bitterness, even sometimes in scandal.

But the last few years have seen a birth of tolerance and understanding. As John Calvin lay dying he is supposed to have said that there was nothing that he wanted to retract except a plea for toleration which he made at the age of 25. We today are learning the truth of the old adage, "In things essential, unity; in things doubtful, liberty; in all things, charity."

ANGLICAN OF THE WEEK



Our Anglican of the Week is one of the leaders of the Revival Movement in Africa which spreads from Ruanda through Central Africa to Tanganyika.

He is Mr Festo Kivengere, an assistant master at the Alliance High School at Dodoma, Central Tanganyika.

He is visiting Australia with the Assistant Bishop of Central Tanganyika, the Right Reverend Yohana Omari, on the invitation of the Church Missionary Society.

Mr Kivengere was educated in Uganda, and then went to the University of London.

He is a member of synod and of the diocesan council in Central Tanganyika.

He speaks English fluently and is greatly gifted in evangelistic preaching.

Since he has been in Australia, he has spoken at the Katoomba Convention in New South Wales, and at the Upwey Convention in Victoria, as well as at the C.M.S. summer schools at Moss Vale, N.S.W., and in Victoria.

Mr Kivengere's schedule includes visits to South Australia.

CHILD'S LIFE OF OUR LORD

A STORY BOOK OF JESUS. Enid Blyton. Macmillan. Pp. 158. 31s.

ENID Blyton is surely the most popular and prolific children's writer of the present day.

Although her books cover a wide age group, she is always at her best with the young child. Older children read her books avidly but because of their repetitive themes and simple style they make no demands on the reader. What is good literature for the under - seven is mere pandering to laziness in the twelve-year old.

This, however, is a book for young children who can read to the standard usually required for the eight-year old and for mothers to read to those younger still.

The stories cover the life of Our Lord from the Nativity to the Crucifixion. All the Enid Blyton virtues: simplicity of style, plenty of action and conversation and repetition for emphasis help make this a perfect book for the young child to read again and again.

The author has closely followed the Gospel narrative, using the original text wherever possible.

The many line drawings and colour plates by Elsie Walker and the large, clear type all help to make this a most attractive book.

It would make an excellent birthday gift to a god-child, aged between four and eight years.

—J.S.

Reviews of Recent Books

TWO AIDS FOR PREACHERS AND TEACHERS

FAITH FOR LIFE. Graham Christie. The Faith Press. Pp. 199. 12s. 6d.
MANY MIGHTY WORKS. Douglas Carter. The Faith Press. Pp. 156.

THESE two books, of similar format, issuing from the same press, have many attributes in common. Both contain talks on the Church's teaching, arranged according to the Church's year, both are primarily intended for young people, and both are suggested for use at the Eucharist.

Father Christie's book covers the Baptismal promises, the Christian duties, the implications of the Creed, the relevance of the Commandments, and the purpose of the Sacraments. Additional matter is provided for the Festivals of Michaelmas, All Saints, Harvest Thanksgiving and the Dedication of a Church.

These addresses are commended by the Archbishop of York and their distinctive feature is that their message is driven home by apt and arresting stories, and enlivened by touches of humour. The author says: "We can only make sense of this life when we regard it as a kind of school for life everlasting, a preparation for what lies beyond."

For Confirmation or general religious instruction week by week, or as a refresher course for those whose picture of the Faith is not so vivid as it might be, this book is excellent.

The Vicar of St. Alban's, Hull, sticks closely to the Sunday Gospels. His commentary on them is coupled with suggestions for "Teaching the Lesson," leaving the preacher or teacher to expand, elaborate, or give illustrations.

The author bids us "be on the watch for opportunities of bearing personal testimony amongst those people whose lives touch our own. Many of them never hear the gospel preached in church, for they are not there to hear it, but they can hear it from us."

Both these books are first-class aids for preachers and teachers, and both are loyal to the Faith "as this Church hath received the same." They should form part of the armoury of every up-to-date exponent of the Church's message. One could wish that such books might be available in sturdier bindings, for in the course of such constant use, as undoubtedly will be theirs, paper covers are apt to disintegrate.

—A.T.B.H.
Our review copies from Church Stores, Sydney.

FOR LEARNED READERS

THEOLOGY IN CONFLICT. Gustaf Wingren. Oliver and Boyd. Pp. 170. 36s. 6d.

THIS is an unusual book, an effort to get behind the theologies of Nygren, Barth and Bultmann, to discover the presuppositions with which they face their tasks, and critically to evaluate the result upon their thinking.

The writer believes that each of these theologians is influenced by "anthropological" presuppositions, his concept of man and the human situation, and by his "hermeneutical" presuppositions, his attitude to the New Testament, what it is, how it is to be read and understood.

There is no possibility of bringing the whole theology of each man under review, so Dr Wingren selects the fact that "man is in bondage both to guilt and to the law." With regard to this particular aspect of New Testament theology the author holds that all three scholars through their presuppositions distort the truth and the Scriptures.

This is a difficult book written, of course, in an un-English style, and the argument, which is closely packed, is also intricate and tortuous.

Dr Wingren also has presuppositions which call for criticism, but anyone who has time, some knowledge of the writings of the three scholars and an analytic mind, will find the book rewarding and stimulating.

—J.S.A.
Our review copy from Rigby Ltd., Adelaide.

BOOKS FOR SUNDAY SCHOOL TEACHERS

ANGELIC NEWS SERVICE

The Church Information Board published last week for the Church Assembly Children's Council the first three of a new series of Church Teacher Booklets.

The series is designed to deal with various aspects of religious education, and is meant for the help of teachers.

Miss Dorothy Baker has written the first two, *Teaching the Old Testament* and *Teaching the Parables* with the object of helping the young and inexperienced teacher. Simple background material is followed by schemes of work and methods of teaching.

The author of the third booklet, *Teaching Scripture to Girls of Twelve to Seventeen*, is Miss E. M. Naylor, who has had much experience in teaching.

It will appeal to the more mature and experienced teacher.

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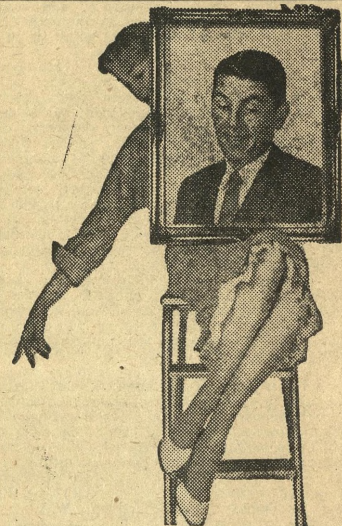
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LITTLE BOY BLUE

Some amusing results came
from a competition in *The
Church Times* (England), in
which readers were invited to
compose a polysyllabic version
of some familiar nursery rhyme,
after the style of the well-known
rendering of "Twinkle Twinkle
Little Star" which ran:

"Scintillate, scintillate, globule
vivifie
Fain would I fathom your
nature specifice."

The Reverend H. A. Thomas
sent in the following polysyllabic
version of "Little Boy Blue."
His effort was placed first in the
list of those "commended."

*Little Boy Blue come blow up
your horn
The sheep's in the meadow, the
cow's in the corn,
But where is the little boy that
looks after the sheep?
Under the haystack fast asleep.*

His polysyllabic version read:
*Diminutive youth of cerulean
hue
Inflate your wretched instrument
do,
Mammalian ruminants, sheep as
a fact
Are invading the flat graminical
tract;
Bovine females (lactiferous
strain)
Are clearly discernible in the
grain.
The juvenile sentinel, where does
he stray?
He's recumbent, somnolent,
under the hdy.*

AUTHENTIC CHRISTIANITY

To man in his sin and frustration,
God comes in Christ
with forgiveness and new life.

By Christ and His Cross we
are set free from our sin and
released to the freedom which
belongs to the sons of God.

This is the plain truth of two
thousand years of Christian
experience. This is the central
conviction of Christianity.

A story told about Sir James
Simpson, the Scottish scientist
who contributed largely to the
development of surgical anaes-
thesia, sums it up:

Asked one day by a student
at Edinburgh, "Sir James, what
do you consider your greatest
discovery?" the surgeon, by this
time an old man, replied quickly
and with evident emotion, "That
I am a great sinner and that
Jesus Christ is a great Saviour."

Here, surely, is authentic
Christianity.

—From *The Faith of the
Church*, by J. A. Pike
and W. N. Pittenger.)

BELIEFS MATTER

"It doesn't matter what a
man believes as long as he is
sincere," is a statement which
will hardly bear experiment in
any practical realm.

Such an expression is ridicu-
lously shallow and thoughtless,
says a London journalist.

Most non-churchgoers go
through life deluding themselves
that they can maintain a com-
fortable neutrality on all the af-
firmations of the Christian faith.

Such is not the case, however.
If a man cannot decide whether
or not he has a soul, then
eventually—perhaps quicker than
he thinks—the question will be
decided for him: he will lose his
soul, he will die of neglect and
starvation.

"What are creeds to a man
who wants bread?" is the cry of
the unthinking materialist.

We might reply that creeds do
matter even in this case when
the creed says it is the duty of
those who have to share with
those who have not. A hungry
man would be likely to be worse
off if the creed was that every-
one must look after himself.

The Youth Page

TALKS WITH TEENAGERS

THE UNIVERSAL MALADY

The story has often been told of how the great
artist, Leonardo da Vinci, on one occasion visited
a prison seeking someone with a face evil enough
to serve him as a model for a painting of Judas.

Looking among the prisoners, he found a
villainous looking person and asked to be allowed
to paint him.

"It will not be the first time," the man said.
"Fifteen years ago you painted me as Christ."

What a commentary on the ef-
fect of sin in a man's life?

The face that had once attract-
ed attention because of its manly
beauty had been changed by
sin into something treacherous
and evil.

The life that had started out
well, and apparently so full of
promise, had somehow failed to
achieve its objective—it had
"missed the mark," as we say,
and become altogether the oppo-
site of what it might have been.

How often the Bible, and par-
ticularly the New Testament,
warns us of the exceeding awful-
ness of sin!

"The soul that sinneth it shall
die" (Ezekiel 18:4); "the wages
of sin is death" (Romans 6:23)
—again and again the Scriptures
emphasise the danger and the de-
structiveness of sin, and point us
to the only cure for its malig-
nant evil, the free and full salva-
tion which God offers us through
Jesus Christ our Lord.

UNIVERSAL

The commonest word in the
New Testament for sin is the
word *Hamartia*. It is found more
than 50 times in the letters of
S. Paul, and its verb form,
Hamartanein is frequently used
to describe the act of sin.

Behind this word there is a
picture.
The soldier, training to meet
an approaching enemy, sets up
a target at which he throws his
spear, or towards which he
shoots his arrow.

Now the word which the New
Testament uses so frequently
for "to sin" is the word which
was once used simply to de-
scribe the spear-thrower whose
shaft had "missed the mark."

His effort was a failure, and
"failure" is the basic meaning
of this familiar word.

So S. Paul writes, "All have
sinned, and come short (liter-
ally, are continually coming
short) of the glory of God" (Romans 3:23).

He sees sin as the univer-
sal failure of man to come
up to the standard God has
set — to "hit the target," so
to speak, which God has put
before him.

Sin is not a disease, like
mumps or measles, which some-
may catch and others may not
—it is a universal malady in
which every one of us is in-
volved.

It is, as Aubrey Moore says,
"The one dark insoluble mys-
tery of human life . . . So
impossible for us to explain,
so futile to try to explain away."

DOMINATING

Though it cannot be ex-
plained away, S. Paul, like a
wise and careful physician, diag-
noses its evil course in our
lives, and shows how, unless it
is radically dealt with, it comes
at last to dominate us.

So, for example, he points
out that "the Scripture hath
concluded all under sin" (Gala-
tians 3:22), that is to say, they
are under the power of sin, and
this thought is found again in
Romans 3:9, while in Romans
5:21 sin is said to rule over
man.

As we read on, even in the
Authorised Version, let alone
the Greek Testament, the power
of sin in the lives of men is
shown to be tremendous.

In Romans 6:14, Paul speaks
of sin having "dominion over"
us, that is to say, taking pos-
session of us, ruling us, and in
the next chapter he pictures sin
as an enemy force taking men

prisoners ("bringing me into
captivity to the law of sin" —
Romans 7:23), and occupying
their lives just as an army oc-
cupies captured territory ("sin
dwelleth in me . . . the evil
that I would not, that I do,"
Romans 7:17-20).

And so we come back to
the warning of our Blessed
Lord Himself: "Whosoever
commiteth sin is the slave of
sin" (John 8:34).

The thing which looked as
harmless as a spider's web be-
comes at last an enslaving fet-
ter—the foolish thought, the
careless word, the thoughtless
act leads on to even greater
foolishness, until the ability to
pray is gone, the appreciation
of beauty fades, and the desire
to do good has passed away.

This is what our Lord meant
when He spoke of sin's slavery.
The slave belonged absolutely
and completely to his master
—he had no life of his own,
no right to a moment of time,
no claim on anything, not even
on his own children; all that he
was and all that he possessed
belonged absolutely and com-
pletely to his master.

DESTROYED

It is for this reason that S.
Paul urges us: "Reckon your-
selves to be dead, indeed, unto
sin, but alive unto God through
Jesus Christ our Lord" (Romans
6:11).

Death was the only thing
that could free a slave from
his thralldom, for a dead man
could no longer serve his for-
mer master.

Paul's argument is that those
who have been "baptised into
Jesus Christ" are dead to sin,
and should no longer live in
sin.

Baptism, then, is a sign of
our salvation, symbolising the
washing away of sin's defile-
ment (Acts 22:16), and the
cleansing power of the blood
of Christ shed on Calvary (1
John 1:7).

The prayer of the sinner must
always be:

*"Let the Water and the Blood,
From Thy riven Side which
flow'd,
Be of sin the double cure,
Cleanse me from its guilt and
power."*

The one sovereign remedy for
sin is to be found in the Cross
and in the Saviour Who suf-
fered there.

The whole of our Christian
Faith centres there.
There would be no Christian
religion if it were not for the
Sacrifice on Calvary, and the
glorious Resurrection which
followed it.

So it is that on Christmas
Day the Church praises God
for His great Gift of Jesus
Christ "born as at this time for
us . . . and that without spot
of sin, to make us clean from
all sin."

But the note of praise rises
to its highest pitch at Easter-
tide when we think of Him as
the One "Who hath taken away
the sin of the world; Who by
His death hath destroyed death,
and by His rising to life again
hath restored to us everlasting
life."

The universal malady finds
its cure in the "full, perfect,
and sufficient sacrifice" offer-
ed by Christ upon the Cross
and the domination of sin is
destroyed through the mercy
and love of God for all those
who "with hearty repentance
and true faith turn unto
Him."

PLENTY FOR ALL

One of the deepest fears of
mankind is the fear that there
will not be enough to eat.

In days gone by this fear
gnawed at the heart of almost
everyone, but modern science
with its growing knowledge of
the techniques of production has
done a lot to eliminate that fear
from the greater part of man-
kind.

The third of the "four essen-
tial human freedoms" spoken of
by President Roosevelt in an ad-
dress to the United States' Con-
gress in 1941, which later became
incorporated into the Atlantic
Charter, is "Freedom from want."

It reminds us that no man
can really be free if his life is
crippled by poverty.

Freedom of the Press, even re-
ligious freedom, is of little value
to a man or a country if what
someone has called "the carping
cares of want" still oppress the
mind and sap the energies.



Our stamp, one of a set is-
sued by New Zealand in 1936,
to commemorate the holding of
a conference of the Empire
Chambers of Commerce at Wel-
lington, shows a lorry laden
with bales of wool, on its way
to the city for shipment over-
seas, while in the top left-hand
corner is seen a shearer at work.

The "golden fleece" has for
long been a symbol of the pros-
perity of both Australia and
New Zealand, and the expression
"home on the sheep's back" has
come to typify our reliance on
pastoral prosperity to keep from
us all the gnawing pangs of
want.

But such prosperity as is ours
imposes upon us a serious re-
sponsibility.

We are stewards of our pos-
sessions, whether they are per-
sonal or national, and our pros-
perity—the fact that we have
plenty for our own needs—poses
for us the question of our bro-
ther who is less well off than
we are.

Without doubt, this is a mat-
ter which touches on economic
and political problems of the ut-
most complexity; but it is also
true that the Bible has some-
thing to say on this matter, too.

Its teaching is clear and un-
equivocal:

*"Whoso hath this world's
goods, and beholdeth his brother
in need, and shutteth up his
compassion from him, how doth
the love of God abide in him?"*
(1 John 3:17).

God has provided plenty for
all.

It is our responsibility to see
to it that we are faithful in our
stewardship of all that He has
entrusted to our care.

—H.E.S.D.

DAY BY DAY

*If thou but diest day by day
To sins that clog thy homeward
way,
Each night shall be a grave of
care,
And morn a resurrection fair;
And daily be thy strength
restored
By the dear Presence of thy
Lord.*

—Author Unknown.

FORGIVE US OUR SINS

O LORD our God, our
Creator and our Judge, pro-
voked every day, yet strong
and patient: Forgive, we be-
seech Thee, our rebellion
against Thy will, our forget-
fulness of Thy Law, our com-
placent apathy, our culpable
ignorance, our tolerance of in-
tolerable wrongs. Have mercy
upon us, O Lord, and turn
our hearts, through Jesus
Christ our Lord. Amen.

—(The Prayer Manual)

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THE EFFECT OF PROMOTION SCHEMES ON MISSIONS . . . 2

BY THE REVEREND T. B. McCALL

IT will be obvious to many readers of the first article under this heading, that, although it may have dealt satisfactorily (from some people's point of view) with the question of A.B.M.'s expenses, it did not by any means exhaust the whole subject.

In particular it did not deal with the vital question, so much in the air to-day, of unification of all missionary effort both home and overseas.

The subject is too big to be discussed in a sentence or two. It is really too big for one article, but it must be attempted.

First, it is true that if all the promotional work of the Australian church were done by one body instead of four or more, there would be a fairly considerable saving in expense, though perhaps not as large as some may imagine.

Second, it is equally true that the advantage would not be very great unless there was a correspondingly large increase in the overall income.

What can be done to unify all

this effort? To have one staff instead of four or five, one fountain-head of publicity of all kinds, one seat of planning for all promotional activity?

The immediate answer seems to be a National Council modelled on that of the United States, or better still Canada. We ought also to examine the New Zealand system.

THERE is already a body formed by General Synod held in 1955, known as the National Promotion Council, but it is as yet virtually a sinecure, without funds of its own and with only an honorary staff. Can this be the place where we meet? The answer would depend on the amount of voluntary co-operation between the various bodies concerned, and/or the amount of monetary assistance provided by the dioceses of the Australian Church.

It has been frequently said that the church in Australia is tired of the overlapping of Societies and that a unified system should be adopted.

Indeed, the recently formed

Provincial Missionary Council of West Australia, and the Overseas Department of the Diocese of Tasmania show that there is some strong evidence of this feeling.

On the other hand there is some not inconsiderable amount of opposition to any unified scheme in several quarters, the answer to which can be found only by conversion or constraint.

Constraint is out of the question, for not only is the forcing of a pattern undesirable and usually disastrous, but it is in any case impossible. There are no powers under the proposed new Constitution of the Church of England in Australia and Tasmania for taxing the dioceses.

This fact must be faced, and any question of forcing the issue put aside, in order that our full powers may be employed in evolving some better scheme that will be at once more Christian, more democratic, and that will have the support of all concerned.

It has been said that the issue is bedevilled by churchmanship. The writer thinks this is a nonsensical and irrelevant answer. It is sufficiently refuted in three of the great churches of the Anglican Communion, but perhaps above all in the Church of the United States where ex-

tremes unknown in Australia meet under the aegis of the National Council.

There are no missionary dioceses supported by any board or society of the Australian church that approach either the "high" extremes of the Philippines, or the "low" of the Episcopal church in Brazil. Both come under not only the support, but the authority of the National Council at 241 Fourth Avenue, New York City.

Home Mission work in the United States is supported in the Dioceses of Chicago and Texas



The Reverend T. B. McCall

alike with many varying shades of churchmanship in between. To say, therefore, that churchmanship is an inseparable barrier is intolerable nonsense.

In New Zealand we find the overseas work, chiefly in Melanesia, Polynesia, and Pakistan, all looking entirely to the New Zealand Anglican Board of Missions for its regular support, and the dioceses of the C.P.N.Z. accepting quotas each year fixed for them by N.Z.A.B.M., under the authority of General Synod.

Churchmanship, therefore, need not be any barrier at all, but there is something else that is a more important objection. It is what we may call roughly the "society" principle, as against the "Church" principle. I say "roughly" because some "society" supporters would resent any suggestion that they do not in a real sense represent the Church. Of course they do represent the Church, and indeed all the vast missionary expansion of the Church of England (in England) is due to the devoted work of "societies."

At the same time they do not represent the Church speaking as one. It is not to the Church of England that the Bishop of Borneo looks for help, but to the Society for the Propagation of the Gospel. Similarly some dioceses in Africa look to the C.M.S. and some to U.M.C.A., and so forth.

The strong argument in favour of societies is that they represent groups of enthusiasts, whereas the "Church" principle results in an elected board or committee which may or may not be bursting with missionary zeal. This is a false argument, for even granting that it contains a measure of truth, the answer surely lies in the church as a whole becoming more zealous for the spreading of the faith. There is little sign that the churches in America, Canada and New Zealand are less zealous than their English brethren.

One prominent Australian ecclesiastical (complete with metaphorical gaiters) even urged at a recent diocesan synod that the society principle was proved by the fact that all the great advances made by the Roman Church had been through religious communities, just as in the English Church it had come through societies!

The comparison is not really exact, for the Roman Catholic Religious Orders come under the direct authority of Rome — and Rome may, and sometimes in fact does, ban or even dissolve them.

HOWEVER, there is no need to consider the possibility of dissolving or banning societies in the Church of England! New Zealand has a vigorous branch of the C.M.S., but still manages to work happily under the support of the N.Z.A.B.M.

It was originally intended by its founders that the Australian Board of Missions should play a similar role in Australia, but as that has not come to pass is there any reason why we in Australia should not attempt an even larger "umbrella" of unification than one covering just overseas missions?

If we are not yet ready for a National Council holding complete authority (and we may never necessarily accept such a scheme) can we not at least consider the possibility of unifying the greater portion of our work at home?

To many a Council for National Promotion already set up would seem to be the answer. The writer does not wish to suggest a concrete answer but rather to point out the grave disadvantages and losses under the present system and urge all churchmen to think, pray, and wrestle with this subject, for something ought to be done quickly. The demands in the mission field are too vital and too urgent for us to continue to use wasteful methods at home.

At the same time we must be very much on our guard against using contempt for the present system as a means of excusing ourselves from our missionary responsibilities. We must use the only means we have to hand at

present, whilst working hard for something better. If every reader would pray hard, and give generously, we should already be a number of steps forward.

In the meantime, please remember that nothing is wasted by any of these bodies deliberately, or through carelessness. Remember, too, if sometimes officers of this Board or the C.M.S., or any other society, seem impatient of ill-informed criticism, it is because the majority of them, and most certainly the lay staff, are working at considerably lower salaries than they could obtain in other employment.

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OLD TRADITION OF PLOUGH SUNDAY

ANGELICAN NEWS SERVICE

London, January 12

The tradition of Plough Sunday is being revived in many English villages to-day.

On the First Sunday after the Epiphany the men, who are due to return to work after the twelve days' Feast of Christmas, bring a plough to church to be blessed.

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TYPHOON DEVASTATION ON IZU PENINSULA

By THE REVEREND HUGH BUTLER

NO task, surely, is more difficult than that of one person attempting adequately to describe the appalling damage done by typhoon Ida which passed over the Izu peninsula in October. I have never before seen so many wrecked homes and heard of such great loss of life.

The typhoon struck Ito on a Friday evening. My own home, which is built on a concrete foundation, five feet thick, shook from end to end, and I expected at any moment to be hurled out of bed into the pouring rain outside.

The next morning, as soon as it was light, I went outside to inspect the damage. To my joy I discovered that, in spite of a wind estimated at 150 miles

per hour, very little damage had occurred to the rectory. This happy state of affairs applied to the church and to the hostel also.

My next task was to see how

The Reverend Hugh Butler is a missionary of the Australian Board of Missions whose parish is the seaside resort of Ito and the surrounding district in Japan.

others had fared. My staff and I walked down into the town; and the sight we saw was truly appalling. Every road, shop and house between the church and the river, a distance of half a

mile, had been inundated with mud and water, in some cases to a height of four to six feet. Even at that early hour thousands of men, women and children were busily trying to clear their shops and homes of mud and wreckage.

The two main bridges, made of ferro-concrete, had been completely destroyed and swept out to sea. Whole sections of road had disappeared into the river, and dozens of hotels, situated as they are close to the bank of the river, had been undermined to such an extent that entire rooms were simply hanging in mid-air.

We went from street to street on our first tour of inspection and beheld the same sad story.

We saw homes completely destroyed or half-destroyed. There were dozens of homes without roofs, without floors; and all of them, almost without exception, were covered with mud up to a depth of two or more feet.

It was tragic to see old and young using all kinds of implements that came to hand—shovels, buckets, pots and pans—hour after hour and day after day ridding their homes of mud and throwing it out into the streets.

NOT only had the town on the south side of the river been affected, but when we were able to cross over to the other side (which was not until the following day when temporary bridges had been constructed) we found the same extensive damage. Those who had suffered from the rapidly rising river had been swamped by the heavy rain which had forced its way through their roof tiles. Other people had had their homes crushed by extensive landslides.

Altogether it is estimated 60 or 70 deaths occurred in Ito alone and that hundreds of houses were a total loss.

The Reverend John Matsumoto, who had gone down the coast as far as Irozaki, situated at the southern extremity of Izu peninsula, returned to Ito with a much better report; all the Christians were safe in the different centres of Church work, although many had suffered loss to a greater or lesser degree.

Two days after the typhoon we set out for Ohito where, we had been told, the loss of life and property was even more extensive than in Ito. The report was only too true.

I stood at a spot on the river bank close to where the raging waters had broken through. Here, as far as the eye could reach, was nothing but inundated country and debris. The whole valley had been covered with floodwaters.

We were told that a thousand people, including many children, had lost their lives and that over 1,500 homes had been destroyed. And I can well believe this, for at one stage of our journey we saw at least fifty acres of timber debris, piece piled upon piece, at a place where the floodwaters had subsided—these were the remains of the 1,500 homes.

Some houses, fortunately situated on high ground, had not been swept away, but most of these had suffered severely and in some cases had been overturned or broken in pieces.

I spoke to one poor man who had lost his family, his home, and his farm and who was now working for the government repairing roads for a small pittance. What courage he showed, considering what he had suffered! He was 68 years of age. As we spoke to him I



The Reverend Hugh Butler (right) and the Reverend John Matsumoto (centre) talking to the old farmer who lost family home and farm in the typhoon.

could hear the strange sound of a helicopter overhead bringing necessary commodities to the stricken people.

Since the disaster these planes have worked around the clock carrying relief loads to the victims of the typhoon.

UPON our return to Ito we formed a Typhoon Relief Committee whose job it was to give publicity to the tragic event and to make a list of all those families that were in the greatest need of assistance. The list was a large one. We learned very soon that *tatami* (straw floor mats), *futon* (quilts), blankets and clothes were immediate requirements.

Since then money and goods have been sent to us from all parts of Japan, from Australia and from elsewhere. From Hokkaido to Kyushu donations have come, Japanese and foreigners alike giving of their substance. One American doctor, based in Korea, whom I met in the train whilst returning from Tokyo to Ito kindly gave me a cheque for 20,000 yen.

In November the Relief Committee members visited the homes of all those people who suffered the most extensive damage, especially those who lost their homes. Where they deemed it necessary the Relief Committee has given money and food and clothes to these victims. All such gifts have been gratefully received by everyone.

The committee's thanks are offered to the good people who contributed so generously and to the good people who have worked so hard distributing relief. But above all, tribute must be paid to the people of Izu who have borne up under this tragic disaster with such courage and fortitude.



Clearing the debris from the main street in the town of Ito after the typhoon had passed.

THE ECUMENISM OF PRAYER

By DR. J. R. NELSON

TENS of thousands of Christians in this generation have learned the ecumenism of good works and the ecumenism of faith.

There is also an ecumenism of prayer. All striving after the manifesting of unity in Christ is arrogance on the part of Christians when such striving is not compassed about by sincere prayer. Primarily by prayer is the movement for unity motivated, sustained and fulfilled.

As with Jesus himself, who, under the duress of his last days, was moved to implore the Father for the unity of his Disciples, the Christian to-day finds his concern for the Church's life and mission most real when he prays for it.

The whole question of prayer for Christian unity is essentially the same as the question about any prayer to God. For what should we pray? How should we pray? Can intercessory prayer "change God's mind"? How does God answer prayer?

Saints and scholars have tried for centuries to answer these questions to the satisfaction of their hearers and readers and themselves. But Jesus Christ's own example of vigilant persistence in daily and nightly prayer speaks more eloquently than all treatises upon its necessity.

Prayer is a petition which is answered. It is a search which is gratified. It is a knock upon a door which opens. "If you ask anything of the Father," He promised, "He will give it to you in My Name."

"Dare we pray, then, for what seems impossible? As we survey the fragmented state of the Christian people and congregations and confessions to-day, we open our hands outward and

shrug our shoulders. Impossible that they should all be one!

Among the Churches affected by, or arising out of, the Protestant Reformation, the issues of doctrinal division still defy solution; Biblical authority, believer's baptism, consensus in doctrine, historic episcopal succession, independence of a Church from the State.

Between Eastern Orthodoxy and the Churches of the "West,"

Dr Nelson is Dean of the School of Religion at Vanderbilt University, Nashville, Tennessee, and a former executive secretary of the World Council of Churches' Department of Faith and Order.

that is, Roman Catholic and Protestant, there have been established recently some new and very promising relations. Especially within the World Council of Churches have Orthodox and Protestant churchmen, as well as those of non-Roman Western Catholicism, learned to know one another's teaching and practices. But none would expect to-day a really intimate unity of faith, order and worship among these Churches, which are so unlike one another.

Much more slender still is the thread of hope for the full reconciliation of the great Roman Catholic Church with these other Christian Churches. The rock of St. Peter, when presumed to be the basis of the Papal hierarchy, is still a block in the way leading to and from Rome.

Impossible, we ask? Jesus answers: With God all things are possible.

Nothing less than daily

prayer for Christian unity should be considered normal for the person who is serious about the Ecumenical Movement. Prayer for forgiveness, for daily bread, for protection from temptation and evil—these we offer daily in the prayer Jesus taught us. Why not also prayer for unity? This is already the habit of numerous Christians in their private devotion, and is an indispensable element in the prayers of certain Church liturgies.

If sufficient numbers of Christians in all confessional traditions would accept this daily discipline, it would be unnecessary to encourage observance of a special season of the year which is set aside for prayer for unity.

S. Paul warned the Galatians against being overly zealous about the efficacy of special seasons. And there is a marked tendency in Churches to-day to exaggerate their importance.

Nevertheless, the Week of Prayer for Christian Unity is a needed reminder of the primal importance of the ecumenism of prayer. We are prodded to remember in a methodical way the various kinds of persons and kinds of Churches which make up the whole of Christendom, and each day to pray specifically for the well-being and sanctification of each person and Church, and for the divine grace whereby all who are now divided by whatever barriers may be brought together in the perfect unity which God has ordained for his Church. Furthermore, we find encouragement and inspiration in the knowledge that all around the world Christians of diverse Churches, races, nationalities and tongues are concentrating with us in this faithful appeal unto God the Father.

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THE year 1958 will be memorable in ecclesiastical history, primarily for the ninth Lambeth Conference, with its great call to work for reconciliation between nations and between Churches.

But it will also be remembered for many other things, including the report on Synodical Government; a new development in Church finance; the fullest statistical picture of the Church of England ever presented; further progress in the revision of the Canon Law; and the opening up of a new vista in education.

THE Lambeth Conference was attended by 310 bishops from the world-wide Anglican Communion. It is not a legislative body, but its advice to the Churches and Provinces in communion with the See of Canterbury carries great weight. The theme of reconciliation ran through the discussions of all its committees, and was the main message of the Encyclical Letter—reconciliation through bringing tensions and differences between "men or groups or nations" under the power and influence of God. The Bishops' Message emphasised that "a divided Church cannot heal the wounds of a divided world."

The conference itself gave leads towards closer Christian understanding and agreement in many fields, and, subject to certain amendments, especially furthered the schemes for Church union in Ceylon and in North India and Pakistan.

The conference invited the Churches of the Anglican Communion "to engage in special effort during the next ten years to extend the scope and deepen the quality of personal and corporate study of the Bible." The conference also initiated steps which, in the opinion of many, may usher in a new epoch in Prayer Book revision.

On the theology of sex and the family, Resolution 115 went further than any previous Lambeth Conference in saying that family planning "in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and important factor in Christian family life."

BROADLY, the Church of England acts in Church government through two bodies—in spiritual matters through the ancient Convocations of Canterbury and York; and in temporal matters through the Church Assembly, which includes a House of Laity.

The main constitutional proposal of the synodical report was that a House of Laity should be attached also to each of the Convocations. The proposal has been remitted to the Convocations for consideration.

If it should finally become law, the laity would be associated as of right with doctrinal legislation, and would take part from the beginning in such matters as the revision of

the Canon Law, on which at present they are only consulted as a matter of grace after proposals have been debated and shaped in Convocation.

THE Central Board of Finance was responsible during 1958 for two developments of major importance. The first was the Church Funds Investment Measure, which the board had prepared, after exhaustive consultation with the dioceses, and which received the Royal Assent in February, 1958.

Its object is simply to provide facilities for the better investment of Church funds; it does this by creating an Investment Fund and a Deposit Fund to be administered by the Central Board and by conferring upon the Central Board wide powers of investment.

The measure applies not only to the board's own funds, but potentially to the funds of every parish in the land, and of all Church societies, trusts, schools and colleges. Under it, the participating funds, however small, will enjoy the benefit of a greater range of investments, including equities, than has been open to most of them, and more expert management than can be provided separately for many medium and small funds.

THE Statistical Unit of the Central Board of Finance, with the co-operation of other Church bodies, produced the fullest statistical survey of the Church of England that has ever been made, and this was published on 12th December in *The Official Year-Book of the Church of England, 1959*.

This revealed that of the 40,218,000 persons born and resident in the Provinces of Canterbury and York at the end of 1956, it is estimated that some 26,771,000 had been baptised in the Church of England, and that the number of confirmed members was 9,691,000. The number of persons on the electoral rolls was 2,894,710, and the number of parochial Easter Communicants was 2,348,354.

Both the last two figures may give a slightly misleading impression unless it is remembered that these are only parochial statistics. The number of extra-parochial churches and chapels is 2,241, a figure never hitherto compiled, and including Royal peculiars; Service chapels, pri-

son, hospital, educational and other institutional chapels; private chapels, etc.

The figure of parochial Easter Communicants in these churches and chapels and naturally does not include children or those who have gone to Scotland, Ireland, Wales, or the Continent at Easter.

The number of deacons ordained in 1958 (514) was the highest since the war; but this is well below the estimated annual wastage through death and retirement. The total number of clergymen in active service continues to decline.

THE new developments in the educational sphere are summed up as follows by *The Official Year-Book of the Church of England, 1959*, p. 41:

"BLAME THE VICAR"

When things go wrong it's rather tame
To find we are ourselves to blame.
It gets the trouble over quicker
To go and blame things on the Vicar.
The Vicar, after all, is paid
To keep us bright and undismayed.
The Vicar is more virtuous too
Than lay folks such as me and you.
He never swears, he never drinks,
He never "should" say what he thinks.
His collar is the wrong way round,
And that is why he's simply bound
To be the sort of person who
Has nothing very much to do,
But take the blame for what goes wrong
And sing in tune at Evensong.
For what's a Vicar really for
Except to cheer us up? What more,
He shouldn't ever, ever tell
If there's such a place as Hell,
For if there is it's certain he
Will go to it as well as we.

"The agenda for the Autumn Session of the Assembly included Reports by the Board of Education and Central Board of Finance on the new situation created by the intention of the Minister of Education to increase the capacity of the teachers' training colleges in the country by 12,000 places, and to amend the grant regulations so as to empower him to make grants of up to 75 per cent. (instead of 50 per cent.) of the cost of approved capital expenditure to enable the voluntary colleges to be expanded to take more students.

"Both Reports recommended that this opportunity should be seized, but the Church Assembly will not be asked for a final decision until the Spring Session, 1959. The capital expenditure necessary to expand the Church Training Colleges is likely to be

of the order of £1 million. This sum would be borrowed, probably by two or three issues of loan stock over a period of two or three years. The servicing of such a loan would require the Church Assembly to accept an additional commitment in the region of £70,000 per annum.

"During the year, a beginning was made in the reorganisation of the major part of the Church's educational work under the Church of England Board of Education; and of the moral welfare and industrial work under the new Council for Social Responsibility."

ANOTHER report was that of the Archbishops' Commission which considered the Church's Ministry of Healing. The report summarised much theology in this field; cleared

away many misconceptions and made practical suggestions for fuller co-operation between clergymen and doctors.

IN the wider fields of inter-Church relations and overseas missions, there was much quiet progress, but, apart from the Lambeth Conference, there were few outstanding events.

After the death of Pope Pius XII the Archbishop of Canterbury sent a message of sympathy with the Roman Catholic Church in the loss of its beloved leader; and after the election of his successor the Archbishop of Canterbury sent him the following message:

"To His Holiness, John XXIII, the Vatican City.

"The Archbishop of Canterbury sends sincere greetings with prayers that God may guide and sustain you in your new responsibilities. May the spirit of the Beloved Disciple and Evangelist whose name you have chosen ever rest upon you."

In January 1958 an official introductory conference was held for the first time with representatives of the Netherlands Reformed Church. At the opening of the Lambeth Conference the Old Catholic Archbishop of Utrecht and representatives of many of the Orthodox and Lutheran Churches were received.

In June the Archbishop of the Finnish Lutheran Church was received by the Archbishop of Canterbury and the Nikaeen Club arranged a reception in his honour at Lambeth Palace.

A joint report by the Church of England and the Church of Scotland recommended a system of Elders in the former and of "Bishops-in-presbytery" in the latter as a first step towards unity between the two Churches; but this had a discouraging reception from the presbyteries of the Church of Scotland.

An interim report of conversations with the Methodist Church suggesting "parallelism-within-unity" as a path towards organic unity, is under consideration by the two Churches.

R.S.C.M. HOLDS SUCCESSFUL CAMP FOR CHOIRBOYS

FROM A CORRESPONDENT

Melbourne, January 10

The annual camp for choristers was held at S. John's Church, Flinders, Victoria, for a week beginning on December 26, under the auspices of the Royal School of Church Music.

The R.S.C.M. is allowed the use of the parish hall of S. John's, and the boys sleep in tents pitched within the church grounds.

The camp serves two purposes. It gives boys from various Victorian church choirs the opportunity of meeting and singing together, and enriches their musical experience in a week's course, culminating in services sung in S. Paul's Cathedral, Melbourne.

It also gives the boys a seaside holiday under expert supervision. Choristers from choirs affiliated with the Royal School of Church Music are eligible to attend the camp, and this year twelve choirs were represented, as well as the Victorian Demonstration Choir.

The director of the camp was the acting choir master of the Victorian Demonstration Choir, Mr Philip Newell, who conducted choir practices and prepared the choir for cathedral services.

The organist was Mr Michael Wentzell, who plays for the demonstration choir and also in S. Peter's, Melbourne.

The chaplain was the Vicar of Flinders, the Reverend H. A. Hall.

The camp commandant was Mr Bryan Dowling. He was responsible for the general organisation of the camp, which was so excellent that this was one of the most successful ever held.

The boys were divided into two houses, Merbecke and Farant, and there was great compe-

tion between the two.

Services were sung at S. John's, Flinders, and at S. Mark's, Balmarring. At the conclusion of the camp the boys sang the services in S. Paul's, Melbourne, on January 4.

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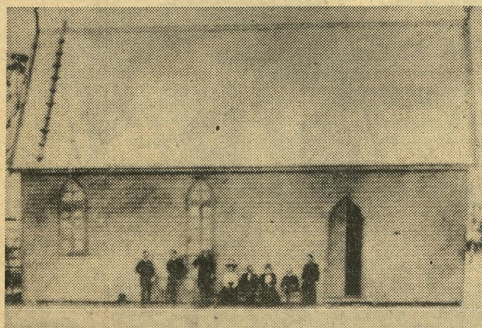
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A photograph of S. Saviour's Church, Kanowna, on the day of its dedication, October 3, 1898. It was re-erected in Wyalcatchem in 1927.

Starting from scratch, in less than four months, under the guidance of this young man, S. Saviour's Church was erected.

After World War I, owing to the fixing of the price of gold, the working out of the alluvial and rising costs, Kanowna gradually became a deserted village.

A contractor bought the church and advertised it for sale. Mr Oliver, of Wyalcatchem, bought it for £250.

It was dismantled and sent 400 miles by rail to Wyalcatchem, where it was re-erected, with buttresses added, to strengthen the walls after such rough handling.

Here it stood for another thirty years.

OBITUARY

O. T. GARDINER

We record with regret the death on January 4, at the Home of Peace, Petersham, Sydney, of Oliver Thomas Gardiner, in his seventy-second year.

Mr Gardiner was a former inspector of schools.

He was a pupil teacher at Luttonow near Orange in 1905, and received his training at Blackfriars School. He was a science master in Parramatta and North Sydney High Schools.

He was deputy-headmaster at Lismore High School, and at Parramatta High School, and finally headmaster of Yanco Agricultural High School.

In 1934 he became an inspector of schools serving in the country and in Sydney.

After leaving the department Mr Gardiner taught for a short time at the Church of England Grammar School for Boys at Morpeth, and joined the staff of S. Andrew's Choir School in 1953.

Mr Gardiner married Miss Maude Farr, who was staff inspector in charge of Home Science Schools and a departmental psychologist in the Education Department of New South Wales.

The funeral service was held at S. Andrew's Cathedral, Sydney, on January 6.

The Headmaster of the Cathedral Choir School, Canon M. C. Newth, took the service. In his sermon Canon Newth described Mr. Gardiner as "Nature's Gentleman" and spoke of his brilliant teaching abilities.

"Mr Gardiner was a man of great kindness and deep humility. He aimed at producing a high quality of life more than an informed mind," he said.

More than twenty inspectors of schools and many teachers of the Education Department were present at the service. The Director of Primary Education represented the Director General of Education, Dr H. Wyndham.

After the service the cortege, with police escort, proceeded to the Northern Suburbs Crematorium.

R. M. BREWER

We record with regret the death of Rosalie Margaret Brewer who passed away in her sleep at her secluded cottage at Darlington in the hills near Perth, W.A.

Mrs Brewer was the widow of the Reverend H. A. Brewer, a missionary in Uganda for many years.

The deceased lady had been a missionary nurse in Uganda for thirty years. There she met the missionary priest whom she eventually married, and together they worked for many years in the mission field.

At the funeral service, which was conducted by the Rector of Darlington, the Reverend L. S. Quinlin, a short address was given by the Rector of Maylands, the Reverend P. S. Lawrence who spoke of Mrs Brewer's devotion to Christ and her steadfast service in the mission field.

When she came home she spent her time in stirring up missionary interest, particularly in Church Missionary Society fields.

"She had such a wide knowledge of missionary work," said Mr Lawrence, "that in Perth she often was in demand for missionary meetings and exhibitions, but probably her greatest impact was in the unseen service of prayer and intercession to which she brought devotion to our Lord and an intimate knowledge of many missionaries and mission fields."

The late Mrs Brewer is survived by three daughters, Dawn Timmis, a missionary in Umbale, Uganda; Mrs Rosemary Bates of Manjimup, Western Australia; and Mrs Star Williams of The Rectory, Five Dock, Sydney.

RADIO SERVICE

S. John's College, Morpeth, will broadcast the Holy Eucharist on the Feast of the Conversion of S. Paul on January 25 at 7.30 a.m. on the A.B.C.

ARCHBISHOP'S MESSAGE

ACCEPTANCE OF THE CROSS

ANGLICAN NEWS SERVICE

York, January 12

The Archbishop of York, the Most Reverend A. M. Ramsey, has taken verse 19 of Psalm 55 as the text of his New Year message.

The text reads: "Because they have no changes, therefore they fear not God."

"Those who lead lives of unbroken prosperity and security, with no new experiences or changes of fortune, easily forget God," he writes in his current *Diocesan Leaflet*.

"Those who know the ups and downs of fortune, dangers and anxieties, fresh experiences and adventures, are more easily sensitive to God's presence."

"Nearly all of us are in this second category; indeed who is not? But the realisation of God's nearness does not follow without cost to us, and from that cost we can easily shrink."

"The cost is that of our acceptance of the principle of the Cross—that loss, insecurity, pain and the like are the very means whereby we can go out from ourselves to others in a new-found sympathy, prayer, brotherhood and love, and therein find the nearness of God; and can also go out from our earth-bound concerns and anxieties to fellowship with God, whose reign embraces heaven as well as earth."

"So it is that in the midst of 'changes', unforeseen, unwelcome, painful, that we can be more than ever near to God, and discover that 'all things work together for good' for those that love Him."

BRING OUT AN ANGLICAN!

The following British families are anxious to migrate to Australia. They are all practising Anglicans, who have been recommended as immigrants by the rectors of their parish churches.

Readers of THE ANGLICAN who are in a position to help in any way, particularly by sponsoring a family, by providing accommodation or offering employment, are asked to write to the Reverend K. Roughley, Diocesan Immigration Bureau, Church House, George Street, Sydney.

131. Mr. Sandford, 22, wife, son 1. Fitter's mate.

132. Mr. Brook, 44, wife, daughters 11, 10, 7, 5. Bus driver 11 years, now driver for G.P.O.

133. Mr. Shield, 36, wife, children 11, 5. Cycle, radio, television salesman past five years.

134. Mr. Boulton, 31, wife, children 11, 8. G.P.O. postman/driver 7 years. Builder's labourer, machine operator.

135. Mr. Willington, 29, wife, son 1. Ambulance driver 7 years, ward orderly, male nurse.

136. Mr. Lilling, 40, wife, children 14, 13, 9. Maintenance pipe fitter.

137. Mr. Brautigam, 38, wife, children 7, 2. G.P.O. postman driver, painter and decorator.

138. Mr. Dent, 36, wife, children 13, 11, 9. Woodman on forestry estate. Experience of mixed farming.

139. Mr. Fant, 49, wife, children 21, 18, 14. British Railway signalman, 32 years' service.

140. Mr. Pharo, 44, wife, daughter 14. Sheet metal worker, Vickers Armstrong Ltd. twenty years' service.

"STAGE SERVICE" IN DERBY CATHEDRAL

ANGLICAN NEWS SERVICE

London, January 12

The annual "stage service" in Derby Cathedral will be held on the evening of Septuagesima Sunday, January 25.

It will be attended by the cast and members of the Derby Playhouse Company and of the Hippodrome Pantomime Company.

All amateur operatic and dramatic groups in Derby have been invited to attend.

CHRISTIAN YOUTH HOLDS CONFERENCE IN CANBERRA

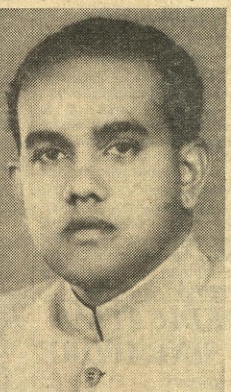
FROM A CORRESPONDENT

Twenty-five Anglican youth leaders from all over Australia are attending the third Australian Conference of Christian Youth, which is being held at Canberra Grammar School from January 14 to 21.

The conference is being conducted by the Australian Christian Youth Council, the Youth Department of the World Council of Churches.

Delegates from seven other Australian churches, from the Y.M.C.A., the Y.W.C.A., and the Australian Student Christian Movement are joining with leaders from New Zealand, Malaya, Japan, Indonesia, Nauru, North Borneo, India, Tonga and Fiji at the conference.

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, preached at the opening service on January 14.



The Reverend Harry Daniel

The theme of the conference is "Jesus Christ is Lord." Delegates are joining in daily Bible study on Christian missions, and doing research into problems of proclaiming the gospel and establishing it as an agent of reconciliation and service in the world.

Chief speaker is the general secretary of the Indian Student Christian Movement, the Reverend Harry Daniel.

Mr Daniel arrived in Melbourne on January 10 to attend the S.C.M. conference in Geelong, a Y.W.C.A. summer school neo.

in Melbourne, the Canberra conference and the annual meeting of the Australian Council for the World Council of Churches at Gilbulla in February.

Overseas delegates include Deacon Abraham Thomas, of the Syrian Orthodox Church in India, now doing post-graduate study at Moore Theological College, Sydney; the Asian secretary of the World Assembly of Youth, Mr N. Krishnaswamy, and two sponsored by the Australian Board of Missions, the Reverend Daniel Uemura, an Anglican priest from Japan, and Mr Frederick Rajit, a theological student from British North Borneo.

BISHOP ACCEPTS ELECTION

THE "LIVING CHURCH" SERVICE

New York, January 11

The Rector of S. Paul's Church, Rochester, N.Y., the Reverend G. L. Cadigan, has accepted his election as bishop coadjutor of Missouri.

It is likely that his consecration will take place in Christ Church Cathedral, St. Louis, soon after Easter.

DIOCESAN NEWS

SYDNEY

PATRONAL FESTIVAL

The Patronal Festival of S. Paul's, Canterbury, will be celebrated from January 25 to February 1.

The Young Anglican Fellowship will hold its first Fellowship Tea for 1959 on Sunday, January 25, at 5 p.m.

The Y.A.F. meets every Tuesday night at 7.30 p.m., in the War Memorial Hall, Church Street, Canterbury.

YOUTH WEEK

A forum discussion on "Religion for Squares?" has been arranged by the young people of S. John Baptist Church, Ashfield.

The discussion will take place during the Youth Tea on Sunday, January 25.

Other activities and services have been arranged for Youth Week which begins next Monday and ends with a hike on Australia Day, January 26.

MISSIONARY MEETING

The annual meeting of the South American Missionary Society in New South Wales will be held in the Chapter House, George Street, on February 27.

OPPORTUNITY SHOP

The Council of the Home Mission Society is opening an "Opportunity Shop" at 532 Parramatta Road, Petersham.

Goods of all sorts will be sold at the shop. Second-hand goods, tools, small furnishings and any lines which can be obtained.

Anything saleable will be collected by a truck.

Profits will be used for the purpose of extending Home Mission Activities in the diocese.

Telephone MA 2852 or MA 5632, or write to "Home Mission Society, Opportunity Shop," S. Andrew's

Cathedral, George Street, Sydney.

C.M.S. BOOKSHOP

The Church Missionary Society has opened a new bookshop in the Old City Hall building, 182 Church Street, Parramatta.

The aim is to provide a complete services for churches and church people in the area.

Particular attention is being given to children's Bible story books.

MISSIONARY HOME FROM INDIA

FROM A CORRESPONDENT

Melbourne, January 10

Miss Nina Youlden, who has had many years' missionary service in India evangelising in the villages, and, since 1947, pioneering Christian literature and Bible Society work in Poona and district, has now returned to Melbourne to work with the British and Foreign Bible Society.

Miss Youlden, who was secretary of the Women's Branch of the Bible Society for North India and Pakistan, will bring to the Bible Society in Australia a rich and mature experience.

She will spend considerable time in addressing women's meetings in and around Melbourne and organising women's work in the Bible Society; she will be available also for preaching services.

Any request for services and addresses may be directed to the British and Foreign Bible Society, 241 Flinders Lane, Melbourne.

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CONVOCACTIONS TO MEET THIS MONTH

ECUMENICAL STATEMENT TO BE DISCUSSED

ANGLICAN NEWS SERVICE

London, January 10

The Convocation of Canterbury will meet in Lambeth Palace, from January 13 to January 15, and the Convocation of York in S. William's College, York, on January 13 and 14.

They will be asked to commend to the study of the Church the "Interim Statement on Conversations between the Church of England and the Methodist Church," which, though published before the Lambeth Conference, has not yet been officially presented in Convocation.

In the Convocation of York the Bishop of Bradford, the Right Reverend F. D. Cogan, will move:—

"That this Convocation takes note of the dangers inherent in the growth of multi-racial communities in many of our great cities, and the increasing number of men and women of other races than our own who are finding employment in British industry.

"It commends the problems inherent in this situation to the study of the Church, and the welfare of these people to her special care."

The Vicar of Barking, Canon W. F. P. Chadwick, has tabled a motion on the same subject which he will present in the Lower House of the Convocation of Canterbury.

Both Convocations will discuss two draft canons concerning Baptism. One of these canons would permit parents to be godparents of their own children, provided the child has at least one other godparent.

Canons dealing with marriage, burial and cremation, and the "Declaration of Assent," to the Prayer Book and Articles made

by the clergy at ordination will also be discussed.

The Bishop of Winchester, the Right Reverend A. T. P. Williams, will report to the Convocation of Canterbury on the progress of the new translation of the Bible into modern English.

SEVENTH ANNUAL SCHOOL OF CHRISTIAN EDUCATION

FROM A CORRESPONDENT

Armida, N.S.W., January 10

The Bishop of Armida, the Right Reverend J. S. Moyes, was the chairman at the seventh annual school of Christian Education, held in Armida School from December 27, 1958, to January 3, 1959.

Representatives came from the Dioceses of Armida, Grafton and Newcastle.

Sixty resident members and many more, who came daily, studied under able leadership the concerns and problems of the Church's mission in the world to-day.

The bishop gave a series of lectures on the doctrine of the Atonement which dovetailed in with the study of the doctrine of the Church, conducted by the Rector of The Entrance, the Reverend M. M. Thomas, in the senior Bible study group.

The Vicar of Wee Waa, the Reverend J. D. Potter, conducted Bible study in the junior group, and the assistant priest of the cathedral parish of Armida, the Reverend K. A. Brasington, directed the study of doctrine in the group.

The Vicar of Boggabilla, the Reverend Milton McGregor, acted as chaplain at the daily worship in the school chapel, basing his addresses on the text "I am the way, the truth and the life." (S. John. XIV. 6).

Study groups faced the practical problems of interpreting the Gospel to the world in all the varied activities of life.

The Principal of S. Christopher's College, Malvern, Vic., Mrs. Olive Jose, with seven graduates from the college, were

leaders in many of the groups, showing what a vital part the college plays in the promotion of Christian education, and the importance of the ministry of trained women in the Church.

ISLAND CHURCH DEDICATED BY BISHOP OF SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, January 10

The Bishop of Singapore, the Right Reverend H. W. Baines, dedicated the new Church of S. James', Pulau Bukom, on December 21.

The bishop was assisted by the Dean of Singapore, the Very Reverend E. O. Shield, and the Chaplain of the Mission to Seamen, the Reverend Peter Rynd.

Members of S. Andrew's Cathedral Choir sang at the dedication service.

The Island of Pulau Bukom, which is owned by the Shell Company, is half an hour by launch south of Singapore.

Two churches on the island have been built by the Shell Company for their employees. Both churches have been housed in the same building, the Church of S. John being used by the Roman Catholic Church and the Church of S. James by the An-

NATIVITY PLAY IN ADELAIDE

FROM A CORRESPONDENT

Adelaide, January 10

The value of visual means in teaching the Christian faith was shown at the Church of S. Luke, Adelaide, on December 21, when a Nativity Play, entitled "The Stained Glass Window," was performed by the parishioners.

The rector, the Reverend G. C. Bennett, was asked to have the play performed again, and a capacity congregation crowded the church on the evening of January 4.

"Anglican has become the accepted name of that part of the Catholic Church which has derived its orders, faith and practice immediately from the Church of England, i.e., the Catholic Church in England."

"Catholic (or its equivalent, universal) is the only title used in our official Prayer Book and, because there is a determined attempt by the less informed members of the Roman Church to claim a monopoly of the title Catholic and to stigmatise other baptised members of the Church as non-Catholics, it becomes necessary to assert our rights to this title, outside our churches as well as in."

"So 'Anglican Catholic' is the most suitable name for members of our Church, whether in England, Ireland, Persia, Nippon, Australia, America, etc., etc., and to the uttermost part of the earth."

Ornaments and vestments for the church have been given by the Dutch settlers in Indonesia. Credit for the building of the church has been largely due to the administrator of the Shell Company on the island, Mr. Barton-Wright.

The new church comes within the cathedral parish of Singapore. Services will be conducted by the Chaplain to the Missions to Seamen, the Reverend Peter Rynd, and by members of the cathedral staff.

PLAN TO PRESERVE OLD CHURCH

ANGLICAN NEWS SERVICE

London, January 7

Diocesan authorities are supporting a scheme to preserve S. Mary-at-Quay, in the heart of the Ipswich dockland.

It is planned to use the church as a centre for the Boys' Brigade.

The honorary director of the Friends of the Friendless Churches, Mr. Ivor Bulmer-Thomas, says there are a number of intricate questions to be answered.

S. Mary-at-Quay was very much damaged during bombing raids and the diocesan authorities asked for permission to demolish the church when there was a fall of flints from the fifteenth-century tower last month. The executive committee took all possible steps to avert this calamity, said Mr. Bulmer-Thomas.

ARCHBISHOP'S THRONE FOR YORK MINSTER

ANGLICAN NEWS SERVICE

York, January 12

Two thousand pounds has so far been received towards the cost of an archbishop's throne for the nave of York Minster.

The throne, to be a memorial to the late Archbishop of York, Dr Cyril Garbutt, has been designed by Sir Albert Richardson.



Members of the seventh annual school of Christian Education which met in Armida from December 27 to January 3.

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

RECTOR'S SECRETARY required for the parish of Cooma, to take up duties mid-January. Applicant should have a knowledge of figures. Duties include acting as assistant treasurer for the parish. Work is of a confidential nature and attractive salary and working conditions are offered to suitable person. Application should be addressed to the Reverend G. E. Julien, P.O. Box 43, Cooma, New South Wales.

BOOKKEEPER-CLERK. Christian girl, 18-20, required for interesting duties connected with Youth work. Good knowledge of book-keeping, typing and bright personality essential. Apply Church of England Youth Department, MA 1942 (Sydney Exchange).

APPLICATIONS are invited for the position of Australian Board of Missions Secretary for the Diocese of Adelaide. Clerical or layman. Challenging and interesting work, good salary, house supplied. Full particulars from the Bishop of Adelaide.

OUTBACK HOSPITALS

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

A SYDNEY professional woman with four young children requires an experienced housekeeper-mother's help to keep house and to supervise the children for four days each week and occasionally on an additional day. Three of the children are of school age, the other is aged eighteen months. Comfortable accommodation and a good salary are offered in a pleasant Sydney suburb. Enquiries please to Box No. 93, THE ANGLICAN.

HOME SECRETARY Australian Board of Missions. Position vacated by Bishop-elect of Rockhampton. Applications should be made in the first instance before February 15, 1959, to The Chairman, Australian Board of Missions, 14 Spring Street, Sydney, New South Wales. Particulars on request.

APPLICATIONS are invited for Director of Religious Education in State Secondary Schools for the Diocese of Perth. Teaching experience and organising qualifications essential. Preference given to priest. Apply Diocesan Secretary, G.P.O. Box D144, Perth, Western Australia.

PRIMARY SCHOOL Assistant, resident, for small girls' school. Very pleasant conditions. All particulars to Box No. 96, THE ANGLICAN.

ORGANIST CHORMASTER for S. John's, Ashfield, R.S.C.M. experience. Apply in writing with references to the Rector.

MATRON REQUIRED. Carrum Downs Settlement for the Aged, Victoria. To take charge of small hospital and also general oversight of health of all residents. Further particulars: The Director, Brotherhood of S. Laurence, 67 Brunswick Street, Fitzroy, Victoria.

CHAPLAIN-MANAGER. required for Carrum Downs Settlement for the Aged, Victoria. Opportunity for person to think out and pioneer a new and pleasant approach to the aged. Further particulars: The Director, Brotherhood of S. Laurence, 67 Brunswick Street, Fitzroy, Victoria.

MAINTENANCE OFFICER required for Carrum Downs Settlement for the Aged, Victoria. To be responsible for directing and carrying out maintenance of the Settlement. Other help available. Hours provided. Further particulars: The Director, Brotherhood of S. Laurence, 67 Brunswick Street, Fitzroy, Victoria.

NOTICE

INTER-CHURCH AID Relief Depot, Victoria. Due to plans for new activities at the Clifton Hill Methodist Church, all delivery of gift parcels to this depot for despatch overseas by the Australian Commission for Inter-Church Aid should cease as from January 10. The new depot at the new location of the Resettlement Department, 125 Leicester Street, Fitzroy, will open on approximately February 16.

Will churches, Sunday schools and donors kindly hold anything they have until that date when a phone call to the Reverend Frank Byatt, MF 6813 will confirm the date of opening.

EDUCATIONAL

"DUNDEE."
The Home School for Sub-normal Children, Station Street, Blackheath. Parents—we invite your problem child difficulties. Every handicapped child urgently needs the special care and training which we are qualified to give. Pleasant happy home environment for boarders and day pupils. School re-opens January 27 for Nursery, Certified School and Sheltered Workshop (training and employment) groups.

Apply: The Principal, W-129, or Supervising Mistress, Mrs. L. M. Belcher, 10 Station Street, Katoomba, New South Wales.

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