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FUNERAL OF THE BISHOP OF GIPPSLAND

A GREAT CONGREGATION PACKS SALE CATHEDRAL

FROM OUR OWN CORRESPONDENT

Sale, Vic., April 7

A great congregation which included representatives of every parish in the Diocese of Gippsland filled S. Paul's Cathedral, Sale, on Maundy Thursday for the funeral service of the fourth Lord Bishop of the diocese, the late the Right Reverend Edwin John Davidson, whose death in Melbourne on April 1 was reported in the late edition of *The Anglican* last week.

All shops and hotels in the main streets of Sale were closed during the service. As the cortège moved off from the cathedral after the service, preceded by a police motor cycle escort, employees gathered outside the shops in respectful silence.

The Roman Catholic Bishop in Sale stood outside his cathedral with a number of his clergy to pay silent tribute as the cortège passed.

The clergy of the diocese led the long procession into the cathedral. Among them were many who had formerly served in the diocese.

They were followed by the Dean of Sydney, the Very Reverend E. A. Pitt, representing the Primate; the Bishop of Gelong, the Right Reverend J. D. McKie; and Archbishop Woods.

He had given sympathy and understanding to people of all schools of thought, the archbishop said.

A very large congregation attended the cremation at Springvale Crematorium. Many clergy and leading laymen of the Diocese of Melbourne attended.

Bishop McKie, who conducted the Service of Committal, paid a moving tribute to Bishop Davidson.

"He is one who could be called a true Australian in the best sense of that word," the bishop said.

"He was always upright, friendly and outspoken."

"He had a sturdy independence of spirit and was not afraid to speak his mind on the burning questions of the day."

"His keen insight into social problems was a great asset to the Church in Australia."

About 300 attended a memorial service at S. James', King Street, Sydney, last Thursday.

The Rector, Dr W. J. Edwards, conducted the service, assisted by the Bishop Coadjutor of Sydney, the Right Reverend W. G. Hilliard.

The Warden of S. Paul's College within the University of Sydney, Dr Felix Arnott, preached.

AN APPRECIATION

Edwin John Davidson, the late Bishop of Gippsland, was born in Goulburn, New South Wales, on February 12, 1899, the only son of the late W. A. Davidson and Mrs Davidson.

He received his early education at Petersham Public School, under the famous schoolmaster and legendary disciplinarian, James Rickard. This stern but kindly master encouraged Davidson's evident talents, especially his interest in literature.

At the age of fourteen, Davidson took the prize and medal offered by the N.S.W. Chamber of Manufacturers for an essay. The subject of his work, oddly enough, was the wine-growing industry. Although his pupil's choice of subject could hardly have pleased that austere old Methodist, Rickard further encouraged the boy to sit for the old Public Service Examination.

Davidson passed the examination particularly well in English literature, and the N.S.W. Public Service thereupon took him into the Taxation Department (then a State department).

The first Bishop of Gippsland, Arthur Wellesley Pain, then succeeded the schoolmaster as the main influence on Davidson's career. After two years in the Public Service, Davidson was invited by the bishop to undertake studies for the sacred ministry.

SERVICE WITH A.I.F.

World War I interrupted his preparation at the old Divinity Hostel at Sale, Victoria. After mastering those skills then required of a catechist in a remote area, where roads were shocking and horses the means of transport, Davidson volunteered for service with the A.I.F. artillery.

Until the Armistice, he saw action with the 51st Battery, A.I.F., in France and Belgium.

After the war, Davidson completed his theological studies. He went up to the University of Sydney in 1920. The Commonwealth and the University assisted with his fees under the ex-Servicemen's Scheme of the time; but while he was reading for his degree in Arts, Davidson took odd jobs in vacation time and acted as a catechist at weekends.

Davidson was an active and versatile sportsman.

He played Rugby football for the University and took boxing lessons. An amusing story has been told about his encounter in the course of the lessons with a famous pugilist of the time, Dave Smith. Bishop Davidson described the "K.O." he suffered as "accidental, quite accidental."

He was President of the Student Christian Movement in Sydney for a time while up at the University. He maintained his link with the movement to the end.

After graduating Bachelor of Arts in 1924, Davidson went on to Moore Theological College. He was awarded Second Class Honours at the Th.L. examinations two years later. During this time, he served as catechist at Holy Trinity, Erskineville, and in the parish of Pictou.

He was President of the Student Christian Movement in Sydney for a time while up at the University. He maintained his link with the movement to the end.

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TOC H ASSOCIATION

The late Bishop J. D. Langley made him a deacon in 1924, and the following year the late Archbishop J. C. Wright, Primate of Australia, ordained him to the priesthood.

After serving his first curacy in the Parish of S. Clement, Marrickville, he was invited by the founder of Toc H, the Reverend P. B. Clayton, to join the staff of All Hallows, the

centre of Toc H life in the Diocese of London.

As a padre of Toc H, he was sent to the Manchester area.

He served under the late Archbishop of Canterbury and Primate of All England, William Temple, then Bishop of Manchester, and came deeply under the influence of that saintly personality.

On his return to Australia, in 1928, Davidson resumed his Toc H duties as Padre for New South Wales.

In 1930, he was appointed Canon of All Saints' Cathedral, Bathurst. He later served as acting Rector of Orange and as Rector of Carcoar in this diocese.

(Continued on page 12)



The late the Right Reverend E. J. Davidson.

JOHANNESBURG TREASON TRIAL FUND STANDS AT £STG.40,000

ANGLICAN NEWS SERVICE

London, April 7

A total of £Stg.40,000 has been received by Christian Action towards their target of £50,000 to aid the defendants in the South African Treason Trial being conducted in Johannesburg.

Despite this fine response, the Church in Johannesburg has received another severe setback—the Government has ordered the closure of an Anglican training college.

Clergymen in South Africa regard this step as one more link in the Government's programme to eliminate the influence of missions from the education of Africans.

The training school is the Ekutelezi Mission African Nursery School Training College which is to be closed at the end of the year.

SCHOOL TO CLOSE

The Archbishop of Cape Town, the Most Reverend Joost de Blank, has also announced that the board of governors of Grace Dieu, a secondary school in Petersburg, has decided that it can no longer operate the school under the conditions laid down by the Government.

Grace Dieu is one of the few remaining private secondary schools for Africans in the Union.

Two years ago, the teachers' training school, a more important unit on the same site, was closed after the Bantu Education Act was adopted which provided that only the Government could operate teacher-training institutions.

All 95 people appearing at the treason inquiry in Johannesburg have been committed for trial on charges of high treason.

All pleaded Not Guilty. The inquiry opened in December, 1956, with 156 persons accused.

It was announced last December that the Crown had withdrawn allegations against 61 and that the number now facing trial was 95.

Those committed for trial include 58 Africans, 17 Europeans, 18 Indians and two Coloureds.

Contributions for the fund have come from the United States, Australia, New Zealand, India, Belgium, Holland, Switzerland and Canada, as well as from all parts of the United Kingdom.

The Bishop of Johannesburg, the Right Reverend R. A. Reeves, hopes that Christian Action will continue the appeal for funds after the target total is received.

BIG LEGAL COSTS

He said, it was difficult to raise money in South Africa because the white people are afraid of victimisation, and the Africans are mostly too poor.

"Costs for legal defence, despite the generosity of the South African Bar, will grow more and more heavy as the case drags on," he said.

"It is essential to give the accused the best possible legal defence against a charge which, if proven, carries the death penalty."

A newsletter from Christian Action described the plight of the families and dependants of the accused, particularly of the African accused, as desperate.

"The release, without compensation, of 64 of the accused (after thirteen months' imprisonment) has made an immediate and urgent call on the South African Treason Trial Fund for their rehabilitation."

CHRIST IN JEANS

ANGLICAN NEWS SERVICE

London, April 7

The Independent Television Authority in London this month televised a production of the Crucifixion in modern dress.

Christ was portrayed by an anonymous young actor as a burly, dark-haired man wearing jeans and a sweat shirt.

He was subjected to indignities and violence at the hands of rain-coated and trilby-hatted police agents, trying to extort an incriminating confession.

The interrogation methods used on both sides of the Iron Curtain, including brainwashing, were suggested.

The Reverend Hugh Bishop, whose sermon the actors illustrated, in bringing out the meaning of the theme of the faithfulness of God, manifested in the person of our Lord, deliberately alluded to what was going on at that moment in prisons and concentration camps.

THE ANGLICAN PRESS LTD.

INVESTMENT RATE MAINTAINED

Anglicans from all over Australia are continuing to apply for Debenture Stock in The Anglican Press Limited at the rate of more than £500 each week.

The Secretary of the Press, Mr H. J. Reid, said on Wednesday that the Directors would be able to proceed to allotment at their regular meeting on April 16.

"If applications continue coming in as at present," Mr Reid said, "we shall be allotting well over £2,000 to subscribers since March 21, when the Issue was re-opened."

"Total applications to date, including Debenture Stock already allotted, are for nearly £57,000," he said.

"Barely £13,000 now remains to fill our issue of £70,000."

Yet another diocese became a Debenture Stockholder in the Press last week, when a Victorian supporter transferred her holding as a gift to the Diocese of New Guinea.

A total of 19 of Australia's 25 dioceses now hold Stock, directly or through nominees.

LENTEN APPEAL FOR NEW GUINEA

Further gifts totalling £590 have been received for the New Guinea Mission Lenten Appeal, which closed last week.

The list of these generous donors will be published in *THE ANGLICAN* next week.

INTEGRATING MALTA WITH THE U.K.

ECONOMIC AND OTHER DIFFICULTIES INVOLVED

ANGLICAN NEWS SERVICE

London, April 5

The Times in a Leading Article last week said that the plan for the integration of Malta with the United Kingdom has two aspects.

"One is economic, the other is psychological . . . the psychological difficulty has centred on doubts as to whether a mere constitutional act could suffice to integrate into the United Kingdom a distant Mediterranean people, even one with such a long and close association with Britain as Malta."

The article concluded that the manner in which the negotiations have been conducted "goes a long way to confirm those who doubt whether the psychological union is really workable."

In February, the Archbishop of Canterbury, Dr Geoffrey Fisher, expressed this very doubt to the Church Assembly in London.

"INCREASINGLY UNEASY"

He said: "It need hardly be argued that under any such proposal (for integration) there must be absolute security that the conditions of religious liberty which operate in Great Britain

shall operate no less effectively in Malta also."

Dr Fisher said he had received assurances from the Colonial Secretary, Mr Lennox-Boyd, that, as far as it lay in his power to do so, these constitutional provisions should be maintained and enforced.

The archbishop, however, said that he was increasingly uneasy about the situation.

"DENIALS OF LIBERTY"

"Anglicans and others in Malta have suffered denials of their proper liberties in one way or another, often and grievously," he said.

In essence, the archbishop doubted if, in the event of integration, Maltese Roman Catholics would be prepared to allow to non-Catholics on the island "the same liberties of conscience, religious profession and ecclesiastical freedoms as are an essential part of our constitutional freedoms here, and, indeed, of the British way of life."

BIG WINTER EVANGELISTIC EFFORT THROUGHOUT WALES

ANGLICAN NEWS SERVICE

Cardiff, April 7

The Church in Wales is to embark on an intensive teaching and evangelistic campaign during the winter of 1958-59. News of the campaign, which is called "Faith and Family"—in Welsh, "Teulu Duw"—was given in an April pastoral letter from the Archbishop of Wales, the Most Reverend John Morgan.

The campaign, which will develop naturally and directly out of the Lambeth Conference and its Report, will have a two-fold aim:

1. To set out clearly the meaning of the Christian family, showing how the life and religious practice of the natural family should reveal in miniature the life of the whole fellowship of the Family of God.
2. To link up the life of the natural family with the life and worship of the divine family, the Church, as the necessary

expression of Christian belief and the safeguard of Christian standards in social life.

CAMPAIGN'S PHASES

The campaign is planned in two phases. The primary emphasis of the first phase will be on the instruction and the deepening of spiritual life of the existing members of church congregations—the faithful laity in every parish.

The second phase will use the quickened interest, knowledge and enthusiasm produced by the

earlier campaign, in a nationwide evangelistic effort.

This procedure emphasises the fact that, in the Church's mission, education in the faith and evangelism are inseparable.

The plan which finally emerges from the considerations of the central committee and subsidiary discussion groups, will be adaptable to the traditions, background and conditions of each parish or area. Material will be circulated in both English and Welsh.

AMBITIOUS PLAN

Suggestions have already been made for pageants, rallies, cathedral functions and services which will help in the task of knitting together the whole family of God in the diocese or other units.

The Church Times of London said: "The campaign will be the most ambitious and far-reaching piece of concerted action which the Church in Wales has undertaken since disestablishment."

"The Christian Church has been accused of making pompous pronouncements on social problems and public questions without adequate consideration of the issues involved. That criticism, in the opinion of its organisers, cannot be levelled at this campaign."

MOMBASA BISHOP HOPES FOR "NON-PROFESSIONAL" MINISTRY

ANGLICAN NEWS SERVICE

Mombasa, April 7

The Bishop of Mombasa, the Right Reverend Leonard Beecher, in a pastoral letter this year said that he hoped the Lambeth Conference would find some means to sanction a "non-professional" ministry in his diocese.

The bishop said he was "disturbed by the inadequacy of the ministry in so vast a diocese, and our incapacity to provide adequate ministrations both of Word and Sacrament for all our people."

He hoped that the Committee on Ministry and Manpower of Lambeth would "find ways and means to sanction the ordination of men who will continue in

their lay profession and also serve as priests."

The bishop was concerned about a "separatist" church movement in Central Nyanza. Disappointment and jealousy had given rise to movements which were a cloak for political agitation, he said.

Strengthening inter-relations with other denominations in the diocese, principally the

own cathedral at Ranchi, that they undertook to pay all the expenses involved, including railway fares for bishops coming from distant parts of India.

CAR FOR THE BISHOP

Having provided all his episcopal attire, these tribesmen, although impoverished themselves by famine, are collecting to buy their bishop a car.

Hitherto, the bishop, like most Indian priests, has made his diocesan visits by bicycle.

Bishop Marsh began his career in the famous flower market of Convent Garden, as a salesman. He first offered to be a missionary on the Gold Coast, but his destiny was to be a much cooler region.

He was ordained in Canada and sent to Eskimo Point on Hudson Bay. He took with him a huge pile of lumber to build his house.

JACK-OF-ALL-TRADES

During his seventeen years in this barren place, he was not only priest to his Eskimos, but teacher, doctor, carpenter, electrician and painter.

Now, as bishop, he does a good deal of flying to visit his sprawling diocese. Last year he managed to visit the whole of it.

He says that to be bishop of the Arctic one must become accustomed to living tough and to eating raw seal meat. He admits cheerfully that he likes both.

U.S. CLERGYMAN FOR RUSSIA

THE "LIVING CHURCH" SERVICE
New York, April 8

A priest of the Protestant Episcopal Church of America will be one of three representatives of American student and youth organisations visiting the U.S.S.R. this month.

The purpose of the visit is to complete the groundwork for an exchange of college students between the U.S.S.R. and the United States, later this year.

The Council on Student Travel, a private educational and student exchange organisation, is responsible for the plan. This Council represents a number of student organisations, including the Y.M.C.A. and the Y.W.C.A., the Experiment in International Living, and the United Student Christian Council.

The student leaders are visiting Moscow at the Russians' request, and will be the guests of the Soviet Youth Committee. They will see Soviet education centres and have a series of talks with Russian student leaders.



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APPLECROSS CHURCH IS CONSECRATED

DESIGN GROWS OUT OF WAR-TIME FRIENDSHIP

FROM OUR OWN CORRESPONDENT

Perth, April 7

A war-time association between an Anglican padre, his Roman Catholic confrere and an architect culminated in the consecration of a new church at Applecross, Diocese of Perth, on Palm Sunday.

The Archbishop of Perth, the Most Reverend R. W. H. Moline consecrated the £17,500 church and two bishops took part in the service.

They were the Right Reverend C. L. Riley, father of the Rector of Applecross, the Reverend L. W. Riley, who preached, and the Assistant Bishop of Perth, the Right Reverend R. E. Freeth.

The Church, which is fully furnished, includes an electronic organ.

It has seating accommodation for 300.

A feature of the building is the graceful freehand arch fronting the sanctuary.

STEEL CROSS

On the exterior west wall a stainless-steel cross, 20ft. by 8ft., is silhouetted against the windows over the organ-loft.

Lights have been fitted behind the cross for use at night.

The story behind the church is most unusual.

During the last war, Mr Riley, a Roman Catholic padre (the Reverend J. Evans), and an architect (Sydney G. Hirst) were colleagues at Morotai.

On return to civilian life, the Roman Catholic priest asked Sydney Hirst to draw him plans for a new church to be built at Gwynneville, N.S.W.

The design was awarded second place in the 1954 Sulman architectural award in New South Wales.

Mr Riley, while on a visit to New South Wales, called on Father Evans.

SIMILAR DESIGN

Seeing the church designed by the third member of their war-time confederacy, Mr Riley decided to have the church reproduced in his parish of Applecross, a rapidly expanding suburb of Perth south of the Swan River.

Sydney Hirst obliged by producing plans based on the original design.

The consecration service was an impressive one.

Bishop Freeth assisted the Archbishop in the service of consecration. There was a long procession of robed clergy; the congregation filled the church, and a public address system relayed the service to another

large congregation outside the building.

Bishop Riley preached on Isaiah 56:7, "Mine house shall be called an house of prayer for all people." This was appropriate, he said, to the occasion and the day, for it was the text quoted by our Lord in the temple on the first Palm Sunday.



Children from the parish of Enoggera taking part in the Procession of Witness through the streets of Brisbane on Good Friday, pictured in Ann Street.

BIG CHURCH ATTENDANCES ON GOOD FRIDAY AND EASTER DAY

Anglican cathedrals and churches throughout Australia reported record attendances at services on Good Friday and Easter Day.

Large numbers took part in or watched Processions of Witness in many cities and towns on Good Friday.

More than 7,000 people took part in the Procession of Witness in Sydney, which was led by the Bishop Coadjutor of Sydney, the Right Reverend W. G. Hilliard, in the absence of the Archbishop of Sydney, who is ill in hospital.

In a service in St. Andrew's Cathedral after the procession, Bishop Hilliard condemned the paganising of the most sacred day in the Christian Calendar.

The procession, he said, was a witness to the faith of Anglicans and a protest against the opening of the Easter Show on Good Friday.

Bishop Hilliard said: "When Jesus came to Sydney, they staged a monster show. And put on special ring events to make the people go."

It didn't help them meditate on God's great cure for sin; But it did assist the management to rake the shekels in."

The Archbishop of Brisbane, the Most Reverend R. C. Halse, led a procession of 5,000 through the streets of Brisbane.

The Procession of Witness was organised by the Church of England Men's Society.

The Vice-Principal of St. Francis' Theological College, the Reverend John Hazelwood, told a packed City Hall congregation after the march, "The Easter bunny and the chocolate egg have replaced the Crucified Christ at Easter for many."

The Archbishop of Melbourne, the Most Reverend Frank Woods, took part in his first Good Friday services at St. Paul's Cathedral.

He conducted the Three Hours' Devotion in the afternoon for a congregation of 1,500.

"The Christian life," he said, "is not something achieved, but something given."

"If it means nothing to you that He Who knew no sin became sin for us, don't be de-

jected. Rather pray that it will come to mean something to you."

"Will you examine yourself with regard to help for those who suffer? Will you examine yourself for people and causes you know about and which you could do something about?"

"And will you resolve to do it?" he asked.

In the evening, the cathedral choir, under the direction of the master of the choristers, Mr Lance Hardy, presented Stainer's "The Crucifixion."

ARCHDEACON BITTERLY ATTACKS MELBOURNE FLOGGING SENTENCE

FROM A CORRESPONDENT

Melbourne, April 7

In a bitter attack on flogging last week, the Venerable G. T. Sambell said it was a violence which should be abolished as a legal punishment.

Archdeacon Sambell, who is a Director of the Melbourne Diocesan Centre, was referring to the flogging sentence passed on two convicts of Pentridge gaol, William John O'Meadly and Henry Taylor, for their part in a prison break in which a warden was shot.

"Violence is violence, whoever administers it," the archdeacon said.

"There is a strange contradiction between our present concern over juvenile behaviour and the savage sentence of flogging which may soon be carried out on two criminals."

"Judicial punishment can only be measured by the standard of humanity prevailing at the time

and the efficiency of the punishment in preventing crime."

"Most people would like to feel that in the past 50 years our standards of humanity have improved."

"Yet we are now prepared to revert to a punishment which has been almost entirely abandoned in the civilised world."

"From the point of view of deterrence, there is overwhelming factual evidence to show that flogging has never been an effective deterrent."

NO DETERRENT

"Supporters of corporal punishment failed to produce any proof from the mass of relevant statistics to show that whipping has at any time reduced the offence for which it has been imposed."

"The British Cadogan Committee, which exhaustively examined the subject finally reported that they were unable to find any body of facts to show that flogging had produced a decrease in offences, or an increase when it was not used."

"In the case of a man who is already serving a life sentence and has been submitted to hard labour and solitary confinement for long periods, the court is admittedly faced with a difficult problem in imposing a further punishment."

However, that is no reason for imposing a sentence of violence which it has been proved will not deter, will certainly not reform, and will brutalise the offender, the men who must apply the flogging, and the community that sanctions it.

EXTRA HELP "VERY WELCOME" AT ADELAIDE CATHEDRAL

FROM OUR OWN CORRESPONDENT

Adelaide, April 7

"We expect that additional help (in St. Peter's Cathedral) would be very welcome during the next few months, when the bishop will be attending the Conference," says the April edition of the *Adelaide Church Guardian*.

The "Guardian" is the official organ of the Diocese of Adelaide.

The paper asks "if the endowment given many years ago by the late Mrs W. K. Simms to provide a special preacher at the cathedral is still in existence."

It says, "Older churchpeople have happy recollections of two Special Preachers in particular,

Canon Wise and the Reverend Philip Carrington, now Archbishop of Quebec, who attracted and edited large congregations Sunday after Sunday."

Your correspondent understands that those parish priests in the diocese who have clerical assistance would be willing to act as special cathedral preachers from time to time in a voluntary capacity.

RELIGIOUS EDUCATION

FROM A CORRESPONDENT

Melbourne, April 7

Seven religious education experts of the U.S. Episcopal Church will come here next June to conduct a church and group life laboratory conference.

The Director of the General Board of Religious Education, Mr Val. Brown, announced this on April 1.

The conference will be held during Monday, June 23, to Saturday, July 9, at "Marybrooke," a guest-house at Sherbrooke, Mt Dandenong, 26 miles from Melbourne.

A GREAT EVENT

Mr Brown said: "Such conferences as this one are part of the ongoing life of the Church in America."

"This conference will be one of the outstanding events in the life of the Church in Australia. It will follow a similar conference conducted most successfully in England last year."

The Americans who will lead the conference are all coming at their own expense. They are:

The Reverend David Hunter, Director of the Department of Christian Education in the Episcopal Church; the Reverend Francis Voelcker, Executive Secretary of the Unit of Evaluation; the Reverend John Midworth, of the Executive of the Laboratory Project; the Reverend Elson Eldridge, Executive Secretary of the Division of Leader Training; the Reverend A. E. Persons, Associate Secretary of the Division of Leader Training; the Reverend A. D. Davies, Executive Secretary of the Division of Adult Work; the Reverend A. N. MacMillan, Director of St. John's Church, Sharon, Pennsylvania; Miss Mary Louise Villaret, Associate Director of the National Department. Mr. Brown will also be a leader.



The chapel choir of the Church of England Grammar School, East Brisbane, with their choir-master Mr Lionel Sawkins in the front row. The choir will take part in the Brisbane Three Choirs Festival in June, which Mr Sawkins is organising. The parish choirs of South Brisbane and St. Luke's, Toowoomba, will also take part.

THE ANGLICAN

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A MATTER OF PRINCIPLE

Although British people are chary about the word "principle", they are liable to utter it loudly and indignantly when they believe a man is being "unfairly" treated. When they do begin to utter it, those in authority do prudently look into the "unfairness" in question; British people standing on a "principle" can be formidable. That is why the leaders of the Waterside Workers' Federation, the Australian Labor Party and the Department of Labour and National Service would be sensible to look into the complaints of two Australian waterside workers, a Mr Frank Hursey and his son, Mr Dennis Hursey.

The story the Hurseys have to tell is this. They worked on the Hobart waterfront. In October, 1956, Hobart Waterside Workers' officials proposed a levy of ten shillings on all members by way of subvention to A.L.P. election funds. At the watersiders' meeting in Hobart Town Hall which discussed the proposal, Mr Frank Hursey was counted out, shouted down, and otherwise prevented from speaking against the proposal, which the meeting approved. On principle, Mr Hursey and his son refused to pay the levy. Later, in March, 1957, the Hurseys attempted to pay their regular union dues (less the amount of the levy). They tried again on three later occasions. Each time, union officials refused to accept the dues while the ten shilling levy for A.L.P. funds remained unpaid. Union officials also instructed the Hurseys' workmates to "send them to Coventry"—to refuse to speak to them or even to share a bill of tea with them. The result of the union campaign against them was to deprive the Hurseys of their livelihood as Hobart waterside workers.

The communist General Secretary of the Waterside Workers' Federation, Mr Jim Healy, has understandably defended his union's behaviour. His story is that the Hurseys, having refused to pay their regular union dues in 1957, ceased in due course to be members of the Waterside Workers' Federation. Mr Healy points out that the port order which covers Hobart requires union members to be given preference in rosters for work. He states that the Hurseys repeatedly refused to pay their dues amounting to eight pounds, offering instead to pay half a crown less and maintaining that this small sum represented an A.L.P. affiliation fee which they refused on principle to pay.

The Hurseys are supporters of the Roman Catholic-influenced Democratic Labour Party, which is bitterly opposed to the Australian Labor Party. Their struggle is mixed up with bitter party and sectarian issues. The facts are still in dispute, as Mr Healy's statements indicate. This does not, however, prevent the case from bringing forward and emphasising two principles of cardinal importance.

No Australian should be compelled to belong to a political party he does not want to belong to.

No Australian should be compelled to give financial or other support to such a political party.

The maintenance of these principles is of the highest concern to all Australians: they are two of the marks of the free polity we want ours to be and to remain. They breathe the very spirit of that free Anglican ethos which our forefathers created and which it is our duty to defend. Apart from its connection with the notorious Waterside Workers' Federation, apart from its involvement in the sectarianism and politics, apart from the fact that the Hurseys happen to be Roman Catholics—indeed, all other considerations aside, the two principles just set out make the Hursey case a matter of the closest importance to all Australians.

The importance of the case is so great that one would have expected the leaders of the Church of England in Australia to have made some public statement about it. One would have imagined that they could no more have ignored its principles than the clerics of the day ignored the attempt of James II to make illegal use of the Dispensing Power. But the free spirit of the Seven Bishops is apparently dormant, to say the least, for our leaders have passed the Hursey case over in indifferent silence.

Anglicans will look forward to hearing from their leaders some defence of the principles involved in the Hursey case. When they have heard this defence, they will undoubtedly demand that the Federal Government should inquire into the actions of the Waterside Workers' Federation, and, if necessary, bring it to account. In this and in other matters, Mr Healy and his communist associates have for too long shewn signs of being a law unto themselves—with the active support of sections of the Executive, Federal and State, whose duty lies in another direction.



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

Passing Of Bishop Davidson

No one who had even so slight an acquaintance with Bishop Davidson as I had could fail to be greatly saddened by his death at the apparent peak of his powers.

When I saw him last at the blessing of the Anglican Press last November he appeared to be in the full vigor of health. He spoke with much enthusiasm of his work, begun less than three years ago, in the diocese of Gippsland.

He had the rare gift of being able to meet all sorts and conditions of men on their own ground. I believe a hotel-keeper often went sailing with him. Yet no man met "Ted" Davidson without feeling better for the experience.

His gifts as a speaker were matched by those as a writer. "Life and Religion" so well expressed the range of his interests and the sense of social justice he brought to bear on many varied questions.

After being the much-loved rector of historic St. James' Church in King Street, Sydney, for 17 years he took the courageous course of resigning in 1955 because he felt it was time for a change. I know he then had no other position in mind.

But in the providence of God "Ted" Davidson was called soon afterwards to the diocese of Gippsland to be its fourth bishop.

Although his time there was so short it was remarkably rich in service. The work and example of this cheerful, energetic manly Christian—truly one of God's happy warriors—will live long after him.

Thoughts on The Hursey Case

With the principle in the Hursey case—that men should not have to pay a political levy to retain their jobs—I am in full agreement.

The Hurseys, father and son, have been unable to get work on the Hobart waterfront for the past two months. They are members of the Democratic Labour Party and have refused to pay a levy of 10/-, struck by the Waterside Workers' Federation in aid of Australian Labour Party funds. Since February 7 whenever they have tried to report for work they have been unable to do so because union pickets have blocked their way.

Apart from the vital principle involved, there are other disturbing aspects of the case.

I went to the Sydney Domain on Sunday afternoon, when the Hurseys appeared on a D.L.P. platform and the father, Frank Hursey, explained his stand.

The organised attempt to disrupt the meeting (one must presume made by Communists) was illuminating and served further to endorse the Hurseys' case. The Hurseys have been denied the right to work, and, if people of the type who shouted taunts (sometimes in disgusting language) had their way, the Hurseys would also be denied the right to state their case.

But Frank Hursey showed that he was not to be intimidated on the Sydney Domain any more than he is on the Hobart waterfront.

That, however, is the first disturbing side-issue in the case, to my mind—that there is a substantial element in the community which relies wholly on abuse and sheer noise to try to block the expression of views with which it does not agree.

True, the loud-mouthed interjectors at the Domain were heavily outnumbered by those

who wanted a "fair go" for Frank Hursey and supporting speakers. But fancy an appeal for a "fair go" being necessary in Australia!

But much more disturbing is the inactivity of the Tasmanian (Labour) and Federal (non-Labour) Governments in seeing that the Hurseys get a "fair go," not only in defending their stand, but also in being allowed to work at their occupation.

It is not good enough for the Federal Government to stand on the side-lines for two months while these men have been almost intimidated when they have gone to the Hobart wharves.

It should not have been necessary for the Hurseys to come to Sydney to seek wider publicity for the defence of the principle of the right to work without paying a levy to a political party they dislike.

But, since they did come to Sydney and obviously won wide endorsement of their courageous stand, the issue is squarely before the Federal Government, which should write into the law the principle for which these men have sacrificed so much.

I'm not naive enough not to

realise that the Hursey case could be used for party political propaganda purposes, especially as this is an election year.

But the principle stands, politics and denominationalism apart, and the Federal Government (which has little enough to lose, anyhow, from a Labour faction fight) should act without further delay to protect that principle.

Holding A Show On Good Friday

There seems to me to be good sense in the point made by a correspondent in THE ANGLICAN last week that the protest against the opening of the Royal Easter Show in Sydney on Good Friday should be differently timed.

Why not organise a representative deputation to wait on the council of the society? That could well be done in the next few weeks.

Letters deploring the Good Friday opening have been sent to the society in the past, I believe. But personal representation would be much better.

The Procession of Witness on Good Friday would not be abandoned, I hope, if the Show were, not open on that day. It should always be held to proclaim to the world at large our Christian faith.

But the march has been identified so much in the public mind with the Show protest that, I feel, other ways should be tried now to persuade the Agricultural Society to reconsider the annual affront it gives those who, for lack of a better term, I would call "Church-attending Christians."

Could the council of the Agricultural Society be asked to take a poll among its membership on the question of having the Show open on Good Friday?

I cannot predict how such a vote would go, but I would be very surprised if at least it did not show that many R.A.S. members do not favour "business as usual" on the most solemn day in the calendar.

Let's Get On With Summit Talks

No question is so vital to the material welfare of mankind as the banning of the mad nuclear weapons race.

Russia has gone a long way in recent weeks towards making agreement on this question possible. One does not doubt that her recent gestures have a propaganda basis. But is that any real reason for the apparent reluctance of some Western leaders, especially in the United States, to speed discussions to try to reach an agreement?

Naturally, there must be guarantees to make a world-wide ban effective. But there again Russia is showing much more willingness than the West to "get down to cases."

As far as one can judge, there is a much greater prospect now of a summit conference achieving success in ensuring real world peace than at any time since World War II ended.

Russia's actions in Hungary 18 months ago shattered hopes that were growing then for peaceful co-existence. So there is some justification for distrust when Russia now talks peace.

But the improved climate for summit talks makes it necessary that these should be held as soon as the necessary preliminary planning to help to ensure their success can be completed.

Let all Christians pray that there will, indeed, be peace again in our time.

THE MAN IN THE STREET.

ONE MINUTE SERMON

FELIX

Acts 24.

FELIX began life as a slave and he ended his life as a king. But Tacitus, the historian, writing of Felix, says "there was a slave's heart hidden under royal robes."

We don't know all the evil secrets that lay on his conscience, but we do know that he was savage and cruel and treacherous and his life steeped in blood.

At the time we meet him as a governor, he was living with Drusilla, a woman of evil character.

And who knows whether it was Drusilla's curiosity about Paul which caused Felix to send for him and to hear what he had to say about Jesus and himself.

We don't know the beginning of the interview, we don't know how Paul managed to gain a hearing from so unfriendly a man, but he did. And it would not be a short hearing either.

Felix seems to have listened in "transfixed silence" as Paul "reasoned of righteousness, temperance, and judgement to come," and plunged the sword of God's law into the guilty conscience, until Felix trembled.

Was there ever a greater tribute to a preacher than this?

If only Felix had sat a little longer, Paul was about to tell him how to get ease for his conscience.

But who stopped it? Was it Drusilla?

We don't read that she trembled, and many have said that that the "female of the species is more dangerous than the male." At any rate Felix says, "Go thy way for this time; when I have a convenient season I will call for thee."

He did not intend to shut Paul's mouth to himself for ever. He didn't intend to go before God's judgement seat as he was that day. Nor do we! But he did. Never again did Paul get near his heart.

Felix did call Paul again and again, but not to listen—only in the hope Paul would give him money for release. But Caesar called Felix to Rome!

Don't delay! There is never a more convenient season than the present. "Now is the day of salvation"! To-day if ye will hear His voice harden not your heart.

CLERGY MOVEMENTS

BUCKLAND. The Reverend B. R. Lockmerly of the Diocese of Sydney, has been licensed as Mission chaplain in the Franklin Harbour Mission, Diocese of Adelaide.

KLOSE. The Reverend Albert, priest-in-charge of St. James', Wakefield, Diocese of Adelaide, has resigned the charge. He will leave shortly for a trip overseas.

LENTHALL. The Reverend L. R. Rector of St. Mary's, Hurra, Diocese of Adelaide, to be priest-in-charge of the Church of the Good Shepherd, Plympton, in the same diocese.

RANDALL. Canon H. F. G. Sub-Dean, St. John's Co-Cathedral, Papua, Diocese of New Guinea, to be Rector of Adamstown, Diocese of Newcastle. He is expected to take up his duties about mid-June.

RYND. The Reverend P. A. T., formerly of the Missions to Seamen, Colombo, has been licensed as chaplain to the Missions to Seamen, Whysall, South Australia. He succeeds the Reverend Henry Kelly.

SEXTON. The Reverend C. F., priest-in-charge of the Church of the Good Shepherd, Plympton, Diocese of Adelaide, has accepted the incumbency of the parish of Christ Church, Yankalilla, in the same diocese.

DR REED TO LEAVE ON APRIL 16

FROM OUR OWN CORRESPONDENT

Adelaide, April 7
The Bishop of Adelaide, Dr T. R. Reed, and Mrs Reed will leave Adelaide on April 16 on their way to the Lambeth Conference.

They will fly via Canada, where they will visit their daughter and son-in-law, Mr and Mrs Barham Black.

Dr and Mrs Reed will return again to South Australia just before Synod, which meets on Tuesday, September 30.

The bishop will deliver his pastoral address in St. Peter's Cathedral in the evening of September 29.

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.

OFFENSIVE ARTICLE

MISREPRESENTED DYAKS

TO THE EDITOR OF THE ANGLICAN

Sir,—I read with much regret the article "Unusual Morning Tea with Dyaks in North Borneo" in your issue of January 17.

It was not North Borneo. The place and river mentioned by the writer are in Sarawak, which is a completely different country. Sarawak happens to be in the island of Borneo, but the island is so large that it contains four quite different and distinct states.

I very much doubt if the canon fired had anything to do with the Japanese. Every Dyak long-house has its ceremonial cannon which are fired in honour of every visitor to whom it is wished to pay respect. These cannons are heirlooms, handed down from generation to generation.

I am quite sure the writer did not mean to be rude; but if the article were to reach that particular long-house I think the people would be deeply offended and that they would think ill of the manners of the white visitor.

To write of "ghastly cigarettes" and of food that could only be fed surreptitiously to the dogs is a grave reflection upon the generous hospitality which the people of this particular long-house laid on for their visitor at very great expense to themselves.

Of much of the rest of the article I can only say it shows more imagination than regard for the facts.

"Grabbed by two naked tribesmen"—that is quite impossible and is clearly a false statement. Like so many other visitors who do not stop to think, the writer would prefer the Dyaks to remain unclothed except for the loin cloth, and she apparently did not see anything wrong in a Christian taking part in a heathen ceremony, to her mere show and superstition, but not so to the people concerned.

Many Dyaks and Chinese from Sarawak, Brunei and North Borneo visit Australia and study there to-day. They enjoy the warm hospitality of the generous Australian people.

They do not come back here and write articles in our newspapers in the manner and style of the article to which I refer. They have, I think, rather better manners than to do that.

Yours faithfully,

✱ NIGEL BORNEO.

Kuching.

"SHODDY" PRESS RELEASES

TO THE EDITOR OF THE ANGLICAN

Sir,—I have just been shewn a Press release issued by the Australian Commission for Inter-Church Aid and Service to Refugees concerning the lagging \$45,000 appeal launched last Christmastide. The release includes a plea for donations at Easter-time.

My one conclusion is that it's no wonder the Press takes so little notice of the work of the commission. Such shoddy releases, notable even for their spelling mistakes and typing errors, cannot expect favourable attention from the Press or anyone else.

Why doesn't the commission wake up to the need of good Press relations in these days of powerful newspapers and worldwide mass means of communication?

Yours in disappointment,
"WAKE UP."
Adelaide.

BRITISH METHODIST DECLINE

TO THE EDITOR OF THE ANGLICAN

Sir,—I am more than a little interested to read statements by such a well-known Methodist Minister as the Reverend Alan Walker on what he is pleased to call "the eclipse of the Church in Britain."

Mr Walker was widely reported in the secular Press during March, when he said flatly that there had been a drift away from the Church of England in England.

According to official figures produced by the Methodists themselves, the Methodist body in Britain declined in membership by 2,764. There has been a net decline in Methodist membership in England each year since the war.

Yours faithfully,
F.J.

Sydney.

OUR "SUBURBAN SAVAGES"

TO THE EDITOR OF THE ANGLICAN

Sir,—A review of two recent books published in a Sydney secular newspaper was headed "The Savages in America's Small Towns."

I query very much whether our own suburban savages are any better than can be found in the United States.

They are savages in their outlook and in their conduct towards others. They live largely in a barren wilderness unrelieved by any concept of justice or kindness. They are capable of earning a living and yet know nothing about life.

Sex and self are really their only concern; and this is pretty evident in the type of literature and moving pictures they demand.

The two American books which were reviewed portray shabby deals, active evil, financial greed, drinks, gambling and "to hell with any nobler attitude."

The review concludes with the comment "These actions and people must bear some resemblance to reality. Let us hope that the resemblance is slight."

I suggest the resemblance is anything but slight in dozens of Australian suburbs, and it is time the Church did something about it.

Yours faithfully,
J. FULLER.

Sydney.

SUNDAY SCHOOL TEACHING

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr Douglas Haigh's letter on Sunday schools is an interesting one and certainly contains at least 75 per cent. of the remedy for the drift from the Church of adolescents.

Teaching is a very specialised profession and requires very much more than the good intentions which are all many Sunday school teachers have to recommend them.

Children should be instructed in the Catechism and taught the faith of the Church of England only by a priest and only in church. They should attend celebrations of the Eucharist and be taught its meaning and how to follow it as well as how to conduct themselves at it.

Yours, etc.,
"ANGLICAN."

Ballarat,
Vic.

PROHIBITION AND ABSTINENCE

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, IN VINO VERITAS (THE ANGLICAN, MARCH 28), has confused prohibition, which is a matter of political action, with abstinence, which is a purely self-disciplinary matter.

To assert that those who abstain from drinking beverage alcohol for conscientious reasons practise prohibition is nonsense. It is in line with the red herring often used by spokesmen for the liquor vendors.

Yours sincerely,
(The Reverend)
A. J. BAMFORD,
South Melbourne.

VESTMENTS ARE OUR HERITAGE

TO THE EDITOR OF THE ANGLICAN

Sir,—I should like to add my support to Mr I. P. Roe's remarks.

As Mr Roe has pointed out to your correspondent, Mr Gaunson, it is quite incorrect to say that very few churches in Melbourne or Sydney will accept a priest who wears vestments. (As to whether or not this includes stoles, Mr Gaunson is not explicit.)

Now, he has made two mistakes in connection with both the dioceses mentioned above.

The first mistake is purely and simply a numerical error. The proportion of Melbourne parishes where eucharistic vestments are worn, though not really large, is nevertheless higher than one might expect in a diocese which has always been so markedly of an Evangelical stamp.

Mr Gaunson's second mistake is a technical error. The authorities of the Diocese of Sydney, while outwardly, I presume, professing belief in "one Catholic and Apostolic Church," have always had a rather puritanical and inconclusive antipathy toward the various appendages of catholic worship, and particularly, it would seem, toward vestments.

These people, who are an extraordinarily bigoted and legalistic group, have therefore taken it upon themselves to declare vestments "illegal" and to prohibit their being worn in the diocese.

Thus Mr Gaunson is wrong in assuming that "very few Sydney parishes will accept a vestment-wearing priest" because the truth is, that by law, they cannot.

In one of his earlier letters published in these columns, Mr Gaunson, supported by another correspondent, expressed the hope that vestures "more suitable to the Australian climate" might be adopted by our Church.

This is a completely absurd idea for two reasons. Firstly, it would practically defeat the whole purpose of wearing vestments, which, apart from their sacrificial symbolism, serve to emphasise the continuity and unchanging nature of Christ's Church.

They have been worn at the celebration of the Holy Eucharist for nineteen hundred years.

If we abandoned our present vestments, we should really be better off without any, for if we followed Mr Gaunson's suggestion, we should then be parading around in untraditional trappings worn simply for the sake of "dressing up."

Secondly, exactly what sort of garb would Mr Gaunson regard as being suitable to the Australian climate? Bermuda shorts and floral shirts perchance?

Should we exchange birettas for swamens' hats and our albs for track suits or athletic singlets to emphasise our great sporting traditions?

No vestments of any type, short of the above, would be any more climatically suited to Australia than any other vestment or robe, be it a chasuble, surplice or academic gown.

Mr Gaunson is also worried because vestments of the western type have historical associations with what he evidently regards as such insalubrious evils as transubstantiation and the papacy.

Logically, then, he should have a similar aversion to hammers and sickles because of their unpleasant association with an ideology at enmity with all our moral thought and principles.

Finally, may I ask Mr Gaunson whether he would rather follow in these matters Canterbury, the cradle and centre of our Anglicanism, or the cathedrals of Sydney and Melbourne, relies as they are of the dry, spiritually shallow, puritanical period of the English Church?

I find it difficult not to believe that Canterbury would be more typical of true Anglicanism.

I remain, Sir,
Yours faithfully,
A. C. J. AKEHURST,
Caulfield, Vic.

TO THE EDITOR OF THE ANGLICAN

Sir,—I have been living for the last three years in a parish on the outskirts of Melbourne where the vestments were worn.

A WEEKLY QUESTION BOX ON FAITH AND MORALS

I'D LIKE TO KNOW . . .

Readers are invited to send questions dealing with the Church and its teaching, care of the Editor, for answer in these columns of "I'd Like To Know," a weekly question box on faith and morals.

Was Judas Really To Blame?

Our Sunday school teachers' meeting was dealing with the accounts of the Passion. One of the young teachers, who had remembered my comments on S. Matthew's Day (February 24), that Judas fell because of avarice, linked it up with today's thought that the Lamb of

God was slain from the beginning of the world, that the Crucifixion was an anticipated event, an event which Christ Himself kept on telling His disciples would come to pass.

Was Judas really to blame then?

The first thing I feel sure we must get straight in our minds is the fact that God's foreknowledge is not God's foreordination.

That God is aware of an event happening in the future, is not a specific indication that He has determined it will, it must happen.

My diary shows me the phases of the moon, the times of an eclipse, the precise moment of high tide—the scientist can accurately predict each.

Does his foretelling mean he has arranged and determined it shall be so? Of course not.

The second thing is Judas' motive as far as we can glean it. I say as far as we can glean it advisedly, for we know little of him and can only glean what his motives were by inference.

He was a solitary man—a Galilean amid a band of Galileans—a fish out of water! A proud man entrusted "with the bag," he was the Apostolic treasure. He would feel this, and feel this all the more when he was always excluded from the inner sanctum. It was always Peter, James and John, never Judas. Peter, James and John.

That he looked for an earthly kingdom in which he might well be Chancellor of the Exchequer seems certain.

His ambition, however, seemed never to come to pass. Not only had Jesus not acceded to the people's demand that He become their King after the feeding of the 5,000, but now, with Palm Sunday just past, He had let the great enthusiasm evaporate without capitalising on it.

Judas then took a bold resolve—to betray his Master and so force His hand. For, arrested by the temple guard, to free Himself Jesus would have to declare Himself.

But how bitterly disillusioned Judas was by what happened: Jesus meekly allowed himself to be led away—led away to now inevitable death.

Judas exercised his free will: he was no pawn. He took the awful step of betraying Christ not only possibly, because of his love of money, but also because he wanted Jesus to become a King.

Judas loved his Master and is isolated by his betrayal. But did not Peter deny Him? Did not the other disciples forsake Him?

Was Judas to blame? Were the others to blame also for their cowardice?

All exercised their free will: all were products of their everyday thinking and feeling; all made a choice on their moral insights.

Is Respect for the Dead Dying?

I sometimes wonder. Probably with this question in mind, I took more notice to-day of passers-by as I travelled in the hearse to the crematorium five miles away.

It seemed that the hearse with its train of cars passed almost unrecognised by the many pedestrians.

Of course, many funerals pass along this route. To many, a funeral is an everyday sight and so much of the habitual in life that unfortunately no particular significance attaches to it.

Familiarity has brought with it, if not contempt, such an acceptance that the sight passes almost unseen.

Some men did stop and either doffed their hats or stood momentarily to attention. In the main these men were getting on in life and had been brought up with the Victorian respect for the dead.

I noticed, however, two younger council workers remove their hats, while two quite young schoolboys stood to attention, having removed their caps. This form of respect for the dead has not completely died away.

That this custom is observed by few is a commentary on the rush and bustle of life which so eats into our way of life that very often all forms of courtesy suffer.

The custom of stopping, or giving some outward sign of respect can only be revived in community life as we set an example—and we ourselves stop.

NEW SYDNEY DISTRICTS

FIVE FORMED

The Archbishop of Sydney has created five new provisional districts in the diocese.

A spokesman for the diocese said new districts had to be formed because of the rapid expansion within the diocese and the growth of active church life within the districts themselves.

Two new districts have been carved from the Parish of S. John the Baptist, Sutherland. They are S. George's, Engadine with Heathcote and Helensburgh, and S. Clement's, Jannali with Como.

The Reverend Thomas Butler, from the Diocese of Cape Town has been instituted as Curate in Charge of Engadine. The Reverend Raymond Wheeler is Curate in Charge of Jannali.

The provisional parish of S. Luke's, Miranda, which was cut off from Sutherland in 1950, has now been divided. The new district is S. Paul's, Gymea with Gymea Bay.

S. George's, Marsfield, with S. Dunstan's, Denistone East, has been formed from the Parish of S. Philip's, Eastwood.

The provisional parish of S. Matthew's, Birrong, has been divided to create the new Provisional District of S. Luke's, Regent's Park, with S. Matthew's, Birrong.

The mobile church scheme has made it possible to hold services and Sunday schools as well as providing a place for meetings during embryonic development.

The Anglican Building Crusade is empowered to acquire and equip a mobile church or churches.

The first mobile church built by the Anglican Building Crusade has been used in the French's Forest area, at Birrong, Villawood, Unanderra and West Bankstown.

Seven places of worship have been erected where mobile church assistance has been given.

At the Diocesan Synod of 1957, the report of the Anglican Building Crusade revealed that during the past year 14 centres had been assisted with loans amounting to £9,650. Fourteen places of worship have now been erected as a result.

The latest achievement of the A.B.C. is a mobile building seating 150 people, at Berkeley near Port Kembla on the South Coast.

It stands in the centre of 2,000 Housing Commission homes.

The mobile building is fully furnished and equipped with hymn books and Books of Common Prayer.

The building has been lent to Berkeley for a period of two years.

R.C.'s "ENCOURAGED" IN CHINA

ANGLICAN NEWS SERVICE

Peking, April 1

Roman Catholic bishops and clergy in Fukien province are being "encouraged" to join in farm work, industrial production and political study.

NEW BISHOP OF WAKEFIELD

ANGLICAN NEWS SERVICE

London, April 7

The Bishop Suffragan of Jarro, the Right Reverend Alexander Ramsbotham, Archdeacon of Auckland and Canon of Durham, has been nominated for election as Bishop of Wakefield.

Bishop Ramsbotham will succeed the Right Reverend R. C. Wilson, who has been translated to the see of Chichester.

The bishop was educated at Corpus Christi College, Cambridge, and at Wells Theological College, where he was a member of the staff for some years.

ANGLICAN OF THE WEEK



Our Anglican of the Week is one of Sydney's most public-spirited citizens.

He is Colonel E. T. Penfold, whose active interest in movements of all kinds, church and otherwise, has brought him no small measure of fame in Sydney.

Colonel Penfold, who is the Managing Director of W. C. Penfold and Co., one of Sydney's leading printers and stationers, served with distinction in both wars.

When he returned from the First World War, he was often to be seen in Sydney wearing the beret of the Royal Armoured Corps.

He is now federal president of the Royal Armoured Corps Association.

Colonel Penfold's abiding interest now, however, is not in war, but in promoting peace and friendship between countries.

"I feel that the better we learn to know each other, the more assurance there is for peace and sympathetic understanding of a way of life in which tradition, history and cultural background will draw men of all nations, races and creeds closer together," he said.

Colonel Penfold is a strong believer in the World Veterans' Federation, which has a membership of about 24,500,000 in 35 countries.

COMMISSION ON CATECHISM

ANGLICAN NEWS SERVICE

London, April 7

Six bishops are on the fourteen-member commission which will revise the Church catechism.

The commission will consult with a panel of lay men and women who are professionally engaged in teaching the Christian religion to children and young people.

The commission will select names for the panel, which will be submitted for approval to the Archbishops of Canterbury and York.

The aim of the commission, in accordance with the resolutions passed by the Convocations of Canterbury and York, will be to consider the revision of the Church catechism "in order that its scope may be enlarged and its language made more suitable for present conditions."

Members of the commission include the Bishop of Bradford (chairman), the Bishop of Coventry, the Bishop of Truro, the Bishop of Worcester, the Bishop of Middleton, and the Bishop of Plymouth.

He was Australian representative of the federation for two years.

During that time he visited Indonesia, Japan, Malaya, Colombo, Pakistan, Turkey, Greece, Israel, Canada and the United States, as well as various European cities where conferences were held.

Apart from the Royal Armoured Corps Association, he is a member of other returned soldiers' organisations.

He is also president of the Citizens' Reform.

Colonel Penfold was the first Sunday school superintendent at Roseville, and was also superintendent at Middle Harbour.

BOOK REVIEWS

FOUR SMALL BOOKS FOR MANY TASTES

LETTERS TO A PREFECT. Thorin Holland. Mowbrays, London. Pp. 37. English price, 7/6.

THE sub-title to this book reads "A Christian Introduction to some Modern Social Questions." The questions involved are those relating to sexual intercourse, conception, contraceptives, alcohol, marriage and divorce.

They are answered in the form of letters from a mother to her daughter who is in her final year at school, and on the whole they are answered fairly and fluently.

The general tone is that of a Lambeth report, cautious and unprovocative. It is a useful book for school libraries, less suited for general use because of the background of the English public school system.

JESUS AND OUR NEED. L. W. Grensted. S.P.C.K., London, 1957. Pp. 53. English price, 3/6.

I GIVE a very warm welcome to this book as one which may be passed on to those people needing a simple account of the life and death of Jesus Christ as well as a reasoned, loving invitation themselves to become His disciples.

Just half of the book is given over to a well-written précis of our Lord's ministry, using S. Mark as chief guide. A third of it, a section entitled "Jesus and His Friends," is devoted to a description of the way in which our Lord calls and converts and empowers His disciples in every age.

If I like less Professor Grensted's recipe for a Christian State it is because I believe that the witness of the Church as an institution is too chronically confused and compromised ever to convert that great Leviathan. The author's personal witness to the adequacy of Jesus Christ through the whole of a long and varied life is touching and refreshing.

THE GREAT MYSTERY OF LIFE HEREAFTER. Articles by twelve prominent people. Hodder & Stoughton, London, 1957. Pp. 126. Australian price, 3/6.

ASKING a Christian to review a book of this sort is rather inviting little Jack to put in his thumb, pull out a plum and say "What a good boy am I." I hope, therefore, to be excused

for saying that the plum of this assortment of some very dry fruits is that of Bishop Wand's "For As in Adam All Die." The bishop's exposition of the Pauline emphasis upon the new life in Christ is simple, biblical and evangelical and most happy in contrast with the Abbot of Downside's unsteady references to Kant and Cardinal Newman and the authority of the Church. Dorothy Sayers' piece is disappointing—too many mediaeval gleanings for me. I much preferred the forthrightness of Methodist Dr W. E. Sangster's "The Probation of Life."

With the exception of Sir Basil Henriques' "The Faith of a Jew," which is gentle, thoughtful and conciliatory, the rest of the articles are very dull.

Bertrand Russell hobby-horses on a false premise. Lord Dowding regrets our lack of interest in astral and etheric bodies. Col. Keyes' Christian Science cannot make up its mind whether to deny Christ's divinity of His humanity. Christmas Humphreys' Buddhist view rests more upon the pre-Socratic philosophers than anything else. The other uncertain soundings you may discover for yourself.

GOD'S BUSINESS. Edward Rogers. Epworth Press, London, 1957. Pp. 105. English price, 7/6.

THIS Beckly Social Service Lecture for 1957 is a study in the relationship between Economics and Theology. Most of us seem to believe that there is no relationship between the two, since money (especially other people's) is filthy lucre and the theology the prevailing view of just how we are saved out of a wicked world. Mr Rogers made me feel that those people I met in earlier life who struggled conscientiously with the idea of a Christian social order were not as heterodox as I was led to suppose.

I see now that the problem isn't at all to convert the man and so insensibly change the social order but to convert the converted into the belief that Christianity has some positive principles vital to a good social order. P.F.N.

CONSTITUTIONAL MACHINERY OF THE CHURCH OF ENGLAND

THE CHURCH OF ENGLAND. Its Members and Its Business. Guy Mayfield, Archdeacon of Hastings. Oxford University Press. Pp. 236. Australian price, 29/9.

ARCHDEACON MAYFIELD has been careful to set out to write a descriptive rather than a normative book; as he says in his preface, "It is intended to be a guide . . . to the complex workings of the Church of England, which is here considered not merely as a spiritual body, but as the chief foundation of English civilisation. . . . Church history has been touched upon only so far as it illuminates the present. Liturgical controversy has been eschewed, and doctrinal discussion has been kept to a minimum."

The book is mainly concerned with the Church of England by law established in England. It contains a chapter on the Anglican Communion, but though this touches upon the South India question and recent discussions about intercommunion between (on the one hand) the Church of England and (on the other) the Presbyterians of Scotland and the Methodists, it says nothing very novel, except in its final conclusion about the unity of Christendom.

"The leaders of the movements towards unity have gone too far ahead of their followers. The immediate need is for instruction throughout the Church of England about its nature and

claims, and about the opportunities which await it, as well as to the dangers which may threaten it through unwise ventures in unity."

"The failure to create a body of laity who are well instructed on religious matters is a most serious blot on the record of the Church of England and accounts for the insularity which beclouds the Anglican outlook."

In an interesting passage, Archdeacon Mayfield maintains that the Church of England is an "Established Church" but not a "State Church."

These two terms receive interesting definitions in the Short Glossary appended to the book. There is no room here to quote the arguments and the definitions, but this reviewer cannot refrain from commenting that they represent a kind of wilful muddleheadedness that does the Church no service.

But, by the standards of the book, these are incidental questions. Its real purpose, the description of the Church of England's constitutional machinery from the parish council to the Convocations and the Church Assembly, is comprehensive, non-technical and well documented with facts and figures.

They make the book an indispensable guide for those interested in English conditions or required to perform lay or clerical administrative functions within the Church of England in England.

—M.J.L.

—G.B.

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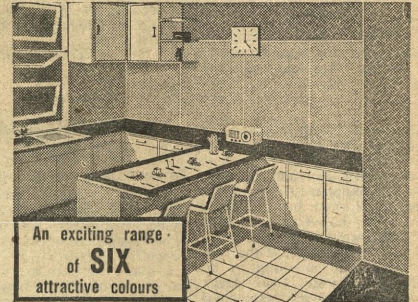
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NOW HE IS RISEN

This is the Lord that late did die,
Falsely slain, no man knew why;
Nor what He did amiss,
But with Him spake I bodily,
And so is come my bliss.

My bliss is come, my care is gone,
For I have met my Love alone,
I am as blithe in blood and bone
As ever was weight.
Now is He risen that once was slain,
My heart is light.

I am as light as leaf on tree,
For this glad sight that I did see,
And well I know that it was He,
My Lord Jesu.
He that betrayed that Majesty,
Sore may he rue.

To Galilee now will I fare,
And His disciples catch from care.
I know that they will mourn no more.
Come is their joy.
This holy Child that Mary bore,
May He your grief destroy.

—Song of St. Mary Magdalene, from "The Resurrection of Christ," Anon., fourteenth century.

BIBLE SOCIETY NOTES

THE BIBLE IN DREAM LETTERS

Long ago, in the dark ages before history was written or books were read, the people of Armenia worshipped the gods of their hills and valleys.

Because Jewish prisoners of war brought their own Scriptures, the people began asking questions about God. But they did not come to know him until Krikor Lousavoritch brought from Syria the Good News of the Lord Jesus.

Brave Krikor Lousavoritch was shut up in a deep pit by the King of Armenia.

For years ten Christian girls secretly brought him food. Perhaps it was they who spread the

idea that Krikor could heal the King of a terrible disease. "If so, I will be a Christian," cried the King.

In the year 303 King Dertad, strong and well again, proclaimed his faith in Jesus Christ. Armenia became a Christian country. Learned Armenian teachers read aloud the wonderful stories in the Hebrew and Greek Bible, translating them as they went along. But it was not like being able to read them in their own words.

GOD'S GIFT

A hundred years passed. Then Bishop Mesrop saw in a dream a writing different from anything he had known before. Its thirty-nine letters fitted the Armenian sounds exactly.

"God gave her to me," he said to his learned friends.

Together "the Holy Translators," as they were called later, worked until they had written the whole Bible in the dream letters for their Armenian words.

To-day, colporteurs are taking from village to village Bibles and Gospels in modern Armenian, printed in Bishop Mesrop's lettering.

In their long history, Armenian Christians have often been cruelly treated.

Handwritten copies of the Bible have been treasured from that day to this. Later printed copies were handed down, precious heirlooms that kept the people brave and loyal. Copies of the Bible in Mesrop's dream letters are printed to-day by the Bible Society.

—D.R.A.

EVIL CANNOT SUCCEED

The sound advice of the psalmist was: "Fret not thyself because of the ungodly: neither be thou envious against the evil-doers."

Discontent and fretfulness are dangerous because they can so easily lead to self-pity. Instead of wasting time and energy on such things, the advice of the psalmist is to trust God and do something positive—that is, to do good.

The Psalmist, says O.R.C. in the *Children's Newspaper* (England), when he thought about the success of evil, declared that it was only a seeming success.

There could be no more wicked deed than the Crucifixion of Jesus. But evil did not prevail.

Jesus rose from the dead. It is because we know the death and resurrection of Jesus that we know that evil cannot in the end succeed.

UNDERSTANDABLE

The manager called the office-boy into his office. "How long have you been working for this firm?" he asked.

"Ever since you threatened to sack me for loafing," was the unexpected, yet understandable, reply.

The Youth Page

TALKS WITH TEENAGERS

LOVE CONQUERS ALL

Legend tells of a hideous dragon which terrorised the neighbourhood in which it lived. Knight after knight fought against it without avail.

At last one knight came who kissed the dragon when it rushed at him—and, lo, the dragon disappeared, and in its place stood a beautiful princess!

Behind the legend there is a world of truth.

Surely such a story could only be inspired by our Blessed Lord Himself, for no one else taught, as He did, the importance of Love.

When He was asked, "Which is the greatest commandment of all?" He replied, "Thou shalt Love..." (Mark 12:30).

And He was constantly telling men how much God loved them.

In His eyes the lilies of the field and the sparrows on the housetops were a daily demonstration of the loving care of God (Matthew 6:26-30).

But nowhere does His confidence in the loving care and providence of God become more apparent than in the way in

Possibly she had not been able to keep up with the two disciples as they ran to the Tomb; or, it may be, she did not see what they saw when they entered the sepulchre, or did not grasp its true meaning as quickly as John.

Whatever the cause, she stood there, weeping (verse 11).

And, because of her tears, she did not recognise our Lord when He came to her (verse 15).

Yet, all the time, her love for her Lord is apparent in her reply to the enquiry of the One Whom she thought was the gardener: "If thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away."

And it is love that led to

THINGS THAT COUNT

*'Tis the human touch in this world that counts,
The touch of your hand and mine,
Which means far more to the fainting heart
Than shelter and bread and wine.
For shelter is gone when the night is o'er,
And bread lasts only a day,
But the touch of a hand and the sound of the voice
Sing on in the soul away.*

—SPENCER M. FREE.

which, true to His knowledge of His Father's will, and intent on His Father's business, He embraced the dragon of death and left in its place the gladness of the Resurrection.

CONQUERING LOVE

Let us follow this thought a little further.

The Easter story, as it is given to us in the Gospels, gives us a glimpse of the power of love.

Take, for example, S. John's account of the events that followed the Resurrection of our Lord on that first glad Easter morning.

Read, first of all, the Easter Gospel (John 20:1-10).

Surely no one will deny that it was love that brought Mary Magdalene to the tomb (John 20:1).

S. Luke tells us of her that she was a woman out of whom Jesus had cast seven devils (Luke 8:2), and tradition has identified her with the woman who was a sinner (Luke 7:37-50) who anointed our Lord's feet. If this is so, then, according to John (John 11:2), she was Mary of Bethany, the sister of Lazarus.

And love overcame her womanly fears, love conquered the natural quaking of her heart in the face of death, and led her to the Tomb of Jesus early on "the first day of the week."

Love sent her running to Simon Peter and John and brought them to the Tomb, and gave them the conviction that Jesus had indeed risen from the dead (John 20:3-10).

Notice, too, that it was John, who is so often referred to as "the disciple whom Jesus loved," who was the first to believe in the resurrection.

Love conquered his doubts, overcame his fears, silenced his questionings, and interpreted the message of the undisturbed grave-clothes (John 20:6-7), enabling him in a moment to grasp the truth which even yet you and I hesitate to believe.

LOVE RECOGNISES

But read on! The wonderful story does not end there! Mary's loving heart was breaking.

her recognition of Him as He speaks her name, "Mary!"

Love dried her tears, turned her sadness into radiant joy, and sent her hurrying to tell the others, "I have seen the Lord!" (John 20:18).

The following verses (John 20:19-23) tell how the loving Saviour gave peace to the fearful hearts of His disciples, and commissioned them for the great adventure of winning the world for Him.

LOVE CONVINCES

How His words must have burned themselves into their hearts and minds: "As My Father hath sent Me, even so send I you" (John 20:21).

The King of Love was entrusting them with the task which He Himself had begun, the still unfinished task which has been handed down to us, and which we dare not neglect.

"Christ has no hands but our hands."

*To do His work to-day:
He has no feet but our feet
To lead men in the way:
He has no voice but our voice
To call men to His side;
He has no lips but our lips
To tell them He has died.*

And, finally, notice the convincing power of love.

Thomas was one who believed in "facing facts," but somehow he didn't face them all!

He knew the hostility of the Jewish leaders in Jerusalem, and he foresaw the possibility of Jesus' death (John 11:16), yet he loved his Master well enough to go to Jerusalem to die with Him, if need be.

He had faced the fact of Jesus' death, but He couldn't accept (so he said) the fact of the resurrection without proof (John 20:25). Yet when Jesus appeared to him on the Sunday after the resurrection, he needed no proofs other than the promptings of his love for his Lord.

Love not only convinced him that Jesus was alive; love led him to make the great confession, "My Lord and my God!" "Beloved, let us love, for only thus can we behold that God Who loveth us!"

THE MEANING OF THE RESURRECTION

It would be a mistake to think of the cross as a barrier between "two lives" of Jesus.

On the contrary, His Crucifixion and Resurrection belong together, and are the central chapter of His one life.

The venture of faith at His baptism led to a fresh adventure of God's love and presence; the choice of the way of the cross was followed by the transfiguration experience; and this final act of self-surrender to the Father's will brought the triumph of His risen life.

(The Resurrection) meant that when His enemies had done their worst, He was greater than them all.

It meant that death itself could not conquer love.

It meant that the hopes of the disciples had been true after all—that He really was the Christ, the King.

It meant that they could believe all He had taught them about the Kingdom of God, and of their Heavenly Father's love.

And it meant that the dim hope of a future life, to which the ancient world had clung, was a certainty; for if He lived, who in all things shared their human nature, they too would live.

—From *Jesus and the Kingdom*.

NEW MEN NEEDED

"Whence come wars and whence come fightings amongst you?" inquires S. James, and he answers his own question by asserting that they proceed from the evil passions of our natures.

We long for a new world, but there can be no new world without new men.

We sigh for the day when there will be no more war, but that day will not dawn until mankind accepts the lordship of Christ.

—The Reverend J. A. Patten.

SOUND ADVICE

Jimmy was only a small boy, but he was an important witness in a court case. As he stood in the witness-box the prosecuting barrister asked him, "Did anyone tell you what to say in court?"

"Yes, sir," said Jimmy. "Aha! I thought so," replied the lawyer. "And who told you what to say?"

"My father," said Jimmy.

"Suppose you tell the court what your father told you to say," the lawyer suggested.

"Well, sir, my father said the lawyers would try to mix me up, but if I told the truth I would come through all right."

It was sound advice, and Jimmy was a fortunate boy to have such a wise father.

Jesus would have approved of what Jimmy's father said, for He Himself said, "Ye shall know the truth, and the truth shall make you free."

The Resurrection means exactly the same to us, His followers in a later age.

STILL INSECURE

Man has not found in the motor-car and television set everything he needs. He is still insecure and is longing for something to call out his latent enthusiasm for religion.

—Principal of Manchester College, Oxford.

HELP US TO LOVE

LORD, if we love Thee for the pleasure we receive, then we but love ourselves. But if we love Thee to do Thee pleasure again, then let us rejoice to obey Thee, and, for Thy sake, to love our brethren that are good to support them in goodness, them that are ignorant or careless or evil to draw them to good, to be to all our neighbours as Christ unto us; For His mercy's sake, Amen. (From "Daily Prayer")

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EXCLUSIVE FEATURE ON TELEVISION

TELEVISION'S CHALLENGE AND ITS VALUE TO RELIGION

By Dr JOHN MUNRO, SUPERVISOR OF RELIGIOUS BROADCASTS FOR THE A.B.C.

THE inauguration of television services in Sydney and Melbourne, and their extension to other areas within the next few years, has given rise to much self-questioning on the part of the churches as to their preparedness to meet the challenge posed by the growth of this new mass medium of communication.

On the basis of its experience acquired over many years in the field of religious sound broadcasting, the A.B.C. has been developing its televised religious programmes in ways calculated to make the most of the new opportunities brought by the addition of sight to sound.

It has grappled with the technical complexities behind the presentation of the several historic traditions of Christian worship in an effort to reflect the continuing religious life of this country.

In this it has pioneered an im-

portant community service—the direct supplementing of the work of the churches in a way which they could never hope to do for themselves.

MATERIAL

Any who have seen something of the detailed planning and co-ordination involved in the transmission of even the simplest of religious services will have some idea of the challenge which such an opportunity presents to all engaged in it from time to time because of its representative character.

It represents the Church engaged in its prime activity, the worship of Almighty God. Even the by-products of such telecasting can have most salutary effects. As one rector put it after his church had been on the air: "It was most humbling."

"The purposeful teamwork brought to light things about ourselves, our reading, preaching

and movements, and our attention to the smallest details, which otherwise we might never have known."

However, it is in the use of the television movement for directly religious purposes other than actual telecasting from churches that the Church finds itself most dependent upon those within the television organisations who have the necessary skill to turn ideas into actuality.

In this the A.B.C. is determined to use the new medium to bring before the community as a whole the religious heritage of our way of life, and to explore for programme purposes as many aspects of the religious field as prove amenable to the visual medium.

Programme material can range from theologically significant discussion, documentaries and drama, and the exchange of ideas between two or more

people, to the presentation of more elaborate features designed to appeal both to the eye and the ear.

As one immersed in the pressing practical obligation of bringing religious programmes before the public week by week—programmes which will be worthy of comparison with those other aspects of life which the medium presents so well—I confess that I am saddened by the failure of many within the churches to think clearly about what is at stake, and, even more so, at the superficiality of much which is said and written about the new medium as far as religion is concerned.

What is at stake? Nothing less than the fact that an absorbingly important means of communication has been developed, and that, just as with the development of printing, the Gospel cannot afford to be behind-hand in claiming its use. The whole atmosphere of contemporary society will to some extent be influenced by the kinds of things it sees on television.

INFLUENCE OF TV

Habit-patterns, modes of thought, trends of opinion—all will be influenced by the compelling power of the cathode-ray tube found in ever-increasing numbers of homes.

Putting it on the lowest plane, the Church simply cannot afford to ignore the new medium. Looking at it less negatively, the Church has everything to gain by learning to live with it, by helping its people to judge between good and bad television, that is, to be discriminating in the use of time spent watching it—all this quite apart from the medium's direct use to propagate the Gospel.

TV "PERSONALITIES"?

Some elementary things are worth pondering. For example, the immediate and intimate transference of personality is an extremely powerful force in television. How far should the Church allow itself to be identified with a few "telegenic" personalities? There are some who think that this is inevitable. My own view is that, while this may not have a short-term effectiveness, in the long run it is rather dangerous, not only to those who watch, but also to those who perform. Far better for us to discover quite a num-

ber of people possessing whatever it is that makes them acceptable in this medium, in the hope that with a wider panel of available talent the many contributory insights may make a more representative impression on viewers.

Of one thing I am certain: the intellectual integrity of what we do on the air in both sound radio and television should be unquestionable. We ought not to want to convert people to the Christian faith without converting the whole of them.

And I am sure that if the visual medium is employed to move the emotions and engage the will, without at the same time convincing the mind, then the end result will be disastrous.

"CONFIDENCE TRICK"

To use any old "gimmick" (as we call it) to catch people without being able to sustain the validity of what has been proclaimed is a pretty poor confidence trick in any circumstance, and, I believe, to be avoided at all costs in religion.

Between the conception of an

idea and its realisation in an actual television programme there is an enormous amount of hard thought and work on the part of those directing operations and the talent engaged in them.

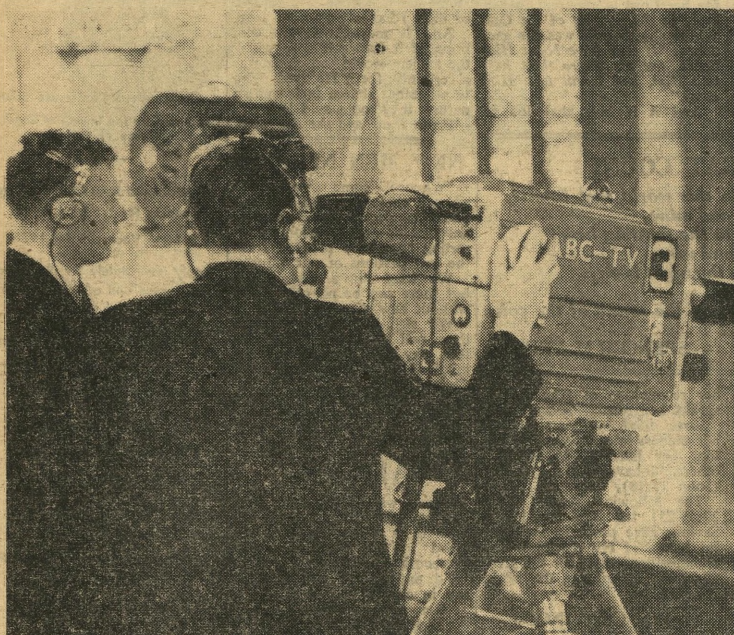
INTERLOCKING GIFTS

I think that the Church as a whole needs to keep this in mind whenever it talks about television.

For, unless there is some grasp of the interlocking gifts, including technical "know-how," productive skill and directive purpose, not much of what is discussed in the varying assemblies is likely to be relevant.

There is no final way of the Church's being fully apprised of opportunities awaiting its evangel in any field unless there are some who will "become incarnate" in particular places.

It is in this direction, I believe, that the solution to this particular problem, and many more of wider significance than television which, after all, is but one department of modern life, will be found.



Televising a service in S. Andrew's Cathedral, Sydney, from the gallery.

THE NIGHT I WATCHED A "LIVE" TV SHOW

By A STAFF CORRESPONDENT

THE control-room was dark and hot, and there was a tenseness in the atmosphere.

I looked down at the four television screens in front of me—all but two showed different scenes.

Beyond them, through a wall of glass, I could see only a maze of wires and television cameras in the studio. Batteries of very powerful lights shone from the ceiling on to the perspiring cameramen and technicians.

Three minutes to go.

The producer, Peter Page, came in and sat down at a microphone in front of the four screens. Beside him sat the assistant script-writer. Eight other technicians, earphones clamped over their heads, were in the control-room.

The producer looked at his watch and leaned forward. Two minutes more and it would be 9 p.m. on Good Friday.

I stepped to the side and could see the performers in this half-hour show that was to tell in story and song the Crucifixion.

They were grouped in a corner of the studio. A clergyman sat on a couch. At his side were four members of a suburban church choir—two men and two women. A woman sat "at the ready" at a baby grand piano.

I wondered how such a small studio—it looked no larger than a comfortable living-room—

could accommodate so many people.

I was idly admiring the flowers on the table behind the clergyman when we were "on."

The quartet had begun singing the hymn "My song is love unknown." Camera 1 was focused on them.

As the hymn ended, the producer spoke into his microphone: "Dissolve 1, cue Mr Wyllie."

CRUCIFIXION STORY

The Reverend B. R. Wyllie began speaking from the piano. Camera 2 held him: "In spite of all the excitement of the Easter holidays, I have the feeling that vast numbers of us who would scarcely regard ourselves as orthodox Christians have paused for occasional moments to-day to consider the happenings that made the first Good Friday."

"And, because of this, I have the impression that in this session we are not breaking in with something entirely foreign to your thought. Few of us can escape the fact that on this day Jesus Christ was crucified. . . ."

I looked through the glass and saw a large picture of a cathedral, mounted on a board.

As I watched, Camera 1 focused the picture and I saw the image of the third screen in the control-room.

It was an interior of Salisbury Cathedral.

The producer spoke to the cameraman. "When Mr Wyllie stops, pan up slowly from the door of the cathedral to the cross surmounting the gable to end on top of the spire and foliage on the left."

We could hear everything quite distinctly in the control-room, but only the technicians with earphones in the studio could hear the producer.

Mr Wyllie was still speaking: "We shall recall in hymn and story the Crucifixion."

As he ended, the producer said quickly, "Dissolve Wyllie," and Camera 1 travelled slowly up the picture, while the quartet sang another hymn.

Mr Wyllie had walked over to the couch and sat down. Camera 1 came up to him, and, as the hymn ended, the producer said, "Dissolve Camera 1, cue Wyllie."

Camera 2 was already concentrating on the third "graphic"—a painting of Christ on the Cross. As the quartet sang again and the camera "panned" slowly up the Cross, Mr Wyllie moved from the couch and stood near the flowers.

So it went on. There were seven such graphics during that half-hour, as many Bible readings, and about ten hymns. . . .

As we walked out afterwards into the long corridor of this palatial building of ABN, I noticed that the producer looked hot and flushed.

I remarked upon it with some surprise. He laughed and said, "Where ignorance is bliss. . . ."

I walked out of the building aware of my folly—and a little wiser.

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ARCHBISHOP WOODS ATTACKS THE "DEFEATIST ATTITUDE"

FROM OUR OWN C.E.M.S. CORRESPONDENT

Melbourne, April 7

The Archbishop of Melbourne, the Most Reverend Frank Woods, last week attacked the "defeatist attitude" of some Anglicans.

"They are too ready to say they know nothing about their Church," he said.

"Every other denomination knows where it stands. It is time we were sufficiently proud of our Church to stand up for it in ordinary conversation and be sufficiently acquainted with it to pray with reasonable intelligence and understanding."

Archbishop Woods was giving his first presidential address to the annual meeting of the Melbourne Diocesan Council of the Church of England Men's Society.

The annual report, presented at the meeting, revealed that there were 41 active branches in the diocese which had a total of 741 members.

During the past year six new branches had been formed, but five had gone into recess, it stated.

"FULL DIVERSITY"

The report said:

"Our society shares to the full the diversity of the Church, with branches operating effectively and in equal happiness in parishes of every variety of churchmanship."

"Like any other society of men, C.E.M.S. has its peculiar points, both of weakness and of strength, and there is no doubt where the sources of its strength lie."

"Obey the Rule of Life and there will be nothing wrong and everything right with the society."

"Strength is the vision of the vast potentialities of Christian service, evangelistic service, which are inherent in membership of the society."

To belong to C.E.M.S. the report said, could mean an entirely new vision of what church membership was meant to involve.

"The C.E.M.S. has been one of the six men's societies, forming the Inter-Church Council for the past 15 years," the report stated.

"This body is playing an increasing part in developing a sense of unity of the Anglican, Methodist, Presbyterian, Congregational, Baptist and Church of Christ men's societies."

LAMBETH

Archbishop Woods said he hoped that before the Lambeth Conference every parish in Melbourne diocese would receive a pamphlet giving some details of the conference.

Thus, when people prayed, they would "remember this Anglican Communion of ours and pray for God's blessing on the Lambeth Conference."

The archbishop said that, firstly, the Anglican Communion was in its constitution, quite unlike any other of the great Christian Communions, except that of the Eastern Orthodox Church.

It was a collection of independent provinces of which Australia was one.

At the last Lambeth Conference thirteen provinces had been represented. "Since then," he said, "the Provinces of West Africa, Central Africa, and Jerusalem and the Middle East have been added."

When a collection of dioceses became self-supporting the Archbishop of Canterbury initiated a plan by which they joined together to form an independent self-governing section of the Anglican Communion, with its own archbishop, instead of being linked with Canterbury.

The constitution remained the same in each case.

The Archbishop of Canterbury retained his position as the occupant of the Ancient See, with which all Anglican dioceses were in communion, and, therefore, he had a tremendous responsibility.

Still, a number of dioceses were directly attached to Canterbury.

"We hope," Archbishop Woods said, "that very soon there will be a seventeenth province added—East Africa."

Secondly, the archbishop said, every Anglican found himself united with every other Anglican by four very strong strands.

PRAYER BOOK'S VALUE

"The first is the Book of Common Prayer. All over the world it is the standard of Anglican worship," he said.

"Sometimes it is a little hard to recognise, and is translated into a foreign idiom."

"I should like to think that most C.E.M.S. members were lovers of that Book of Common Prayer."

The second strand was that we were united in our devotion to and our doctrinal basis of the Bible.

"Never let another denomination get away with the idea that it reads the Bible more than Anglicans," he said.

The third strand was the Creed. "We need to take note of the enthusiasms and devotion of smaller Christian sects, for some of which I have a high regard," he said.

"I thank my lucky stars that I have been brought up in the great Catholic stream."

"There is a great stream—a vast river of faith called the Holy Catholic Church, and when we say the Creed we declare we believe it and believe in it and accept its authority."

"It is not something we have

to apologise for. It 'props' up and you can be sure about it."

"We have at the back of us this wonderful thing called the Communion of Saints. For 2,000 years, people have held this faith and it holds you, too."

"You can hold your head high over the Roman Catholic. He has nothing you have not got."

"In this broad stream which I call the Catholic—it does not mean Anglo-Catholic, but universal, we are bound together in the Anglican Communion."

He said it was worth remembering that a person could not be English or, indeed, of the Anglican Communion but could be admitted "to communion within our Church."

"COMMON MINISTRY"

Every baptised person was potentially a "member of our Church because it is part of this great Catholic tradition."

"Thank God for it," he said.

"Fourthly, we are bound together by a common ministry," he said. "Here we touch on all the great difficulties of reunion. We believe the ministry to be apostolic. When we think of reunion we do not think of making everybody Anglicans. We think in terms of a unified ministry and are not so much interested in co-optation."

"As we think of our membership in this great Communion," he said, "we sometimes feel a bit distant from the people of Africa or South Africa, and wonder what we have in common with them."

FOUR STRANDS

"We shall be meeting bishops from Africa and South Africa and China—yes, Chinese bishops are coming—and what shall we have in common with them?"

"We certainly have a loyalty in common, but we shall have these four things—Prayer Book, Bible, Creed and Ministry. They are the strands upon which we stand."

"Whatever people may say about the Anglican Communion we can say that if He has blessed you, He has blessed us."

"We who are going to the Lambeth Conference shall need the support of your prayers. We shall be united in spite of coming from every part of the world and we believe it has a tremendous purpose in store for members of the Anglican Communion," he said.

SERVICES IN ARABIC AT LONDON CHURCH

ANGELICAN NEWS SERVICE

London, April 8

Regular services in the Arabic language are now being held each month in a London church.

The services, which are inter-denominational in character and entirely in Arabic, were begun to meet the real need of Arab Christians living in or near London.

The Reverend E. F. Bishop realised that Arab Christian immigrants or visitors to London had no opportunity of attending religious services given in their own language.

Since he had worked with the Church Missionary Society in Jerusalem for many years, and was subsequently Lecturer in Arabic at Glasgow University, he was able to conduct services himself. Christians of all denominations were invited to take part in them.

The rector of the twelfth-century church of S. Margaret, Lothbury, in the City of London, agreed that the services should be held in his church which, appropriately, is dedicated to S. Margaret of Antioch.

This year, the B.B.C. made it possible for Arabs living in London to share their Christmas act of worship with fellow Christians in the Middle East.

On January 6, the date on which the Eastern Church celebrates the anniversary of the birth of Christ, the first Christian religious service in Arabic broadcast in the B.B.C.'s Arabic Service went out from S. Margaret's.

SLANDER VERDICT

FLORENCE COURT GIVES REASONS

ANGELICAN NEWS SERVICE

Florence, April 8

The Florence court which last month convicted the Bishop of Plato of slander has, in accordance with Italian custom, stated the reasons for its verdict.

The bishop had publicly denounced Signor Bellandi and his wife, who were married in a civil ceremony, as living in a state of "scandalous concubinage."

The court rejected the bishop's argument that he had acted within his religious rights under the Lateran pacts.

His expressions, the court decided, were "not of the kind that are strictly reserved to the religious field, but are relevant in the social-ethical field."

No provision was made for a case of this kind in the 1929 Concordat.

However, the court stated that "any time the Church and her competent organs . . . harm the rights of a citizen recognised and protected by the law of the State, the State will not be able to remain idle just because the law of the Concordat does not provide for this particular situation."

GLANDORE CHURCH OPENED

FROM OUR OWN CORRESPONDENT

Adelaide, April 8

The strikingly beautiful new memorial parish church of S. Benedict, Glandore, Diocese of Adelaide, was packed on Friday evening, March 21, when it was blessed and opened by the Bishop of Adelaide, Dr T. T. Reed.

Two hundred others heard the service amplified into a large marquee in the church grounds.

The church, on South Road, has been built as the result of a parish every-member canvass. It has cost nearly £20,000.

Bishop Reed took the service, and preached; and the lesson was read by the rector, the Reverend H. H. Overall.

Among the huge congregation were local government officials and representatives of the three armed services—the Resident Naval Officer, Commander H. L. Gunn; the General Officer Commanding Central Command, Major-General L. J. Bruton; and the Resident Air Officer, Squadron-Leader K. C. Andrews.

SOCIALISM AND RELIGION

ECUMENICAL PRESS SERVICE

London, April 8

The Bishop of Saxony, the Right Reverend Gottfried Noth, has said that public statements issued in East Germany calling socialism incompatible with religious concepts put the Christian conscience in a difficult position.

The bishop was speaking to his church's synod in Dresden.

"The life of the Church is not bound to a particular economic or social order," he said. "The Christian in the German Democratic Republic must face up seriously to the questions raised by socialism."

The crucial question, he said, came when God was discussed.

The bishop said that the stand made by many who had declined to undergo the Communist-sponsored "youth dedication ceremonies" had shown the real nature of baptism and confirmation.

The bishop drew the attention in his report to the need for improved religious instruction before confirmation, and to the grave shortage of pastors and social workers in the Saxon Church.

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THE CHURCH SHOULD BE THE SERVANT OF MEN AS JESUS IS THE "SUFFERING SERVANT"

BY THE BISHOP OF ARMIDALE, THE RIGHT REVEREND J. S. MOYES

CHRISTIANITY is not an ideology but a Church, not an ideal entity but a factual reality. The term Church is above the duality of Christianity and Christendom. The Church is both these.

It will be a great step forward when the question of Christianity becomes the question of the Church. For only by that means will the question become a serious question about Christ.

The Church cannot exist without Christ: Christ cannot be present without His Church. The Messianic people cannot exist without a Messiah, the Messiah cannot be a Messiah without a people.

In considering therefore "the Servant Church" we go back naturally to consider the Messianic expectation concerning Jesus Christ. For the epithet servant is bound up with the idea of the Messiah and the Servant Church will get her meaning from the Christ whose body she is.

In a certain sense Jesus is the fulfilment of the Old Testament expectations and yet He is something strangely different from what was anticipated.

There are at least several strands in the Messianic expectations—there can be just as many in the idea of the Church, and we can as easily miss Jesus' conception of what the Church ought to be as the Jews missed seeing and realising His conception of Messiahship. Hence they crucified Him and we can as truly today put Him to an open shame.

The Messiah concept had a long history but we must remember there were groups only in Israel where the hope was a living reality, wherein were people like Simeon and Anna who waited for the consolation of Israel.

"ANointed ONE"

We see the idea of Messiah—the Christ—in Jesus' fulfilment of it and only from that can we see the meaning the Church should have.

As we go back then to study Messianic expectations (not just their realisation) in Jesus we find a stream fed from a number of sources.

The origin of the Messiah concept undoubtedly lies in the Israelite idea of kingship. The Messiah is "the anointed one." The Jews appropriated kingship from the surrounding nations much against the will of the prophetic rulers of the time.

In this soil the idea of Messiah began and produced a tension that in the end meant a cleavage into true and false Messianism. For in this beginning the idea of kingship becomes an essential part of Messiahship—it is a national political Messianic idea that comes into the picture at this point.

The beginnings of the Messiah faith thus go back long before the exile and the Lord's Anointed gives a picture of a King who rules in truth and

This is the text of an address which Bishop Moyes delivered to the Australian Christian Movement Conference at Armidale earlier this year.

righteousness but procures for his people a golden age.

After the exile a tension rose between these two ideas—a tension between the religious and the national.

And in this period a new contribution is made through the Book of Daniel (chapter 7) in particular—the concept of the "Son of Man." The old national political idea finds a strong competitor in the "Son of Man." These two grew together, interpenetrated each other and altered the picture. The Messianic hope became associated more and more with the "last days"—the end of an age and the start of a new.

In the old age the earthly kingdoms had their day in which they could oppress humanity—when the new age comes it will be the Messiah and His people who will receive the power of authority. This authority will not be transitory (most important of history).

"SUFFERING SERVANT"

The "Son of Man" is not thought of as an earthly King but one who before his appearance in human form existed with God, hidden with him until the fullness of time.

This incorporation of the "Son of Man" idea made the Messianic idea more serviceable to Jesus.

He used the term "Son of Man," but avoided the term "Messiah," avoiding the conception of national political Messiahship.

In addition to the figure of the "Son of Man," there is an even more mysterious figure "the suffering Servant of the Lord." This mention comes in four songs in Isaiah 42, 49, 50, 53. The last named is the best known. To use it means much in our conception of our Lord's Messiahship.

It is surprising then how little influence Isaiah 53 had for the Judaistic concept of the Messiah. The Jews found it easier to relate the "Son of Man" to the traditional concept of the Messiah than the humble and despised and suffering figure of the "Servant of the Lord." The idea of Kingship—the idea of triumph—overwhelmed the concept of the suffering Servant.

Thus when Jesus came the Messianic concept was not in finished form—it had three ingredients—the national political, the "Son of Man" and the suffering Servant.

When Jesus arrived as "He who comes" he related Himself to the Messianic expectations the people had.

He was a King, but a King of a wholly different kind whose Kingdom was not of this world. This national political idea was completely undone, it was the primary evil whether Jesus found it among the people at

false and would thwart the work He was sent to do.

He was the "Servant of the Lord." It is the crucified Jesus and only He whom God makes Lord and Christ (Messiah). It is the suffering servant who shall be "exalted and lifted up and be very high." He that is greatest shall be your servant. cf. Phil. 2:11.

If then we could follow through the story of His Baptism (and note the citation from Servant Songs, Isaiah 42), John Baptist's witness, (Isaiah 53:11) the Messianic Tempter, the clash between the old Messianic ideas and His conceptions, the confession at Caesarea Philippi; the Agony on Gethsemane, the last temptation on the Cross.

TEMPTATIONS

What has this to do with the Church? Anders Nygren holds that "every statement that has been made about Christ holds true of His church." Christ and His church are inseparable entities.

In what way do Christ and His church belong together. That which happened in Christ was that He, the One, the suffering Servant, gave Himself for "the many." That which takes place in the Church is that "the many"

are incorporated in Him and share in His fulness.

The interval between the earthly life of Christ and the Parousia—is the time of the Church. In what form will this Church best express the Messiahship, the saving power of Jesus Christ. Obviously there is but one Body of Christ.

But this can only be realised if and when the members of the Church have caught the true conception of Messiahship. There can only be infinite diversity—there should not be division.

What are the temptations the Church and its members have to face? The same as our Lord had to face! The temptation of our Lord was to be a Messiah King. This has been the temptation of the Church through the centuries.

In the Middle Ages the Church was King. It controlled kings and rulers, it distributed empires, it set itself to be the ruling force in the kingdoms of this world. And the final result was the disintegration of Christendom.

The will to rule divided and separated Christians. The same characteristic of arrogant im-

(Continued on page 11)

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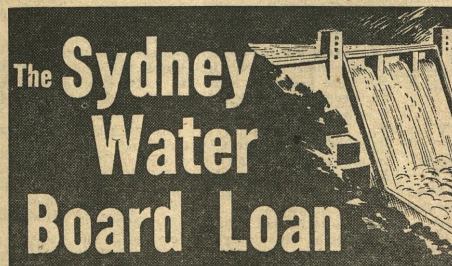
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THE CHURCH'S SCOPE IN THE WORLD

(Continued from page 10)

perialism is to be found in the Church of Rome today, and is as real a danger to the Church of God and her unity as she is to the peace of the world facing as she does one totalitarian system with another. Something else has been allowed to usurp the place of Christ and it is this which divides the Church, for Christ cannot be divided.

On the other hand are to be found many modern sects who emphasise part at least of the conception of the "Son of Man" whose Kingdom is not of this world.

Their emphasis is upon the complete separation of the Church from the affairs of this world, and on the expectation of the Coming of the Son of Man to reign with His Saints in the ushering in of the new age when heaven and earth shall pass away.

Thus the two former aspects of the Messianic concept find their parallels in portions of Christendom today—but more than all else it is important that the third aspect, which is that which most of all our Lord made His own as for Him the true Messianic concept, that this third idea should be embodied in the life of the Church and that she should be neither the Ruling Church—nor what I might call the Eschatological Church—but the Servant Church suffering with and for the peoples of the earth, serving them, ministering to them, living out the Gospel as well as preaching it before mankind.

How can the Servant Church thus express herself, and indeed find herself, and her true unity in Christ?

First, in Mercy. Not yet have Christians come to the stage of sacrificial giving: there is more we can do for refugees, for missions. Moreover the church should see the dangers and sins of society not as an object for mere criticism but as an object for responsible action. The freedom, which is the key-word in the Amsterdam definition of a responsible society is no negative concept.

REAL FREEDOM

Freedom from want and freedom from fear are not identical with freedom from making a united effort, and for that reason they are not identical with freedom from all state intervention.

For the German refugee, for the Italian unemployed, for the Asian small tenant farmer and for the Navajo-Indian in his American reservation, only a negative concept of freedom would be a freedom to starve.

Therefore, freedom in a responsible society is not necessarily a freedom of non-intervention, but a God-given opportunity for a responsible action. Secondly, with regard to race. We Australians have not yet found the road to travel to integrate the aborigines within our common life.

The Association for the Assimilation of Aborigines, begun by a university group in Armidale, is one of a number of most praiseworthy efforts to find Christ's way in service and understanding.

Turning to the wider world, Dr Charles Malik, speaking of the race problem in Asia and Africa at Evanston, said:

"What is desperately needed, besides the highest political wisdom, is a ringing positive message, one of reality, of truth and of hope."

"Communism exposes the inadequacy."

"Something infinitely more humble, more profound, more positively outreaching, something touching the hearts of men, touching their need for fellowship and understanding and love, for being included and being trusted, something providing them with real hope, hope for themselves and their children, hope in this life as well as in the next, something of this order is needed. This Something is Jesus Christ, the Risen Lord."

Thirdly, through the C.C.I.A.

THE W.C.C.'s WORK

One of the most remarkable facts coming out of the World Council of Churches is this body of a permanent secretariat, together with linked advisers in many countries, seeking to estimate the true causes in international disputes and in Christ to find principles, ways of understanding and mutual consideration that will help to find solutions.

Here is a humble and living office being exercised through the World Council of Churches. Dag Hammarskjöld, secretary-general of United Nations, at Evanston, said: "A war to be fought in the hearts of men can be waged by those speaking directly to men."

It is here that I see the great, the overwhelming task of the Churches and of all men of good will of every creed in the work for peace.

Their vital contribution to this work is to fight for an ever wider recognition of their own ideals of justice and truth.

However, they also have the

power to show men the strength—so necessary in our world of today—that follows from the courage to meet others with trust."

Fourthly, in Unity. And yet though meeting and acting as servants in this wider field we have not caught that servant spirit in dealing with each other. The national political spirit is found in all the Churches which have become institutionalised in history—we lord it over our brethren, jealous of each other we fear for our possessions and our precious special doctrines. The servant idea we have not and are not willing to lose our identity, even for the sake of the greater church.

As a matter of fact, we'd keep it in a richer fashion than we've ever known."

The Evanston Report reminds us that the point at which we are unable to renounce the things which divide us, because we believe that obedience to God Himself compels us to stand fast—this is the point at which we come together to ask for mercy and light. So what we believe to be our "faithfulness" must bring us together at the foot of the Cross.

NEW CONCEPTS?

In my university days in the study of physics we were taught that atoms were solid billiard balls (as it were) making up molecules and finally matter.

The Churches are still in that realm of thought. Today, your conception of atoms is different—they are, I imagine, some form of electrical energy. When we come to see our units, not as separate entities, but as embodiments in some way of the life and energy of the Messiah Servant, He may by His Holy Spirit harness us to the unity He desired for the glory of His Name and the salvation of mankind.

NEWCASTLE CONFERENCE ON CHURCH AND ITS WORK

FROM A CORRESPONDENT

Newcastle, April 7

Education and promotion experts addressed a regional conference on the Church and its Work, held on Palm Sunday at Aberdeen, for parishes in the Upper Hunter Rural Deanery.

Diocesan representatives also spoke to the conference, which evoked much challenging and thoughtful discussion.

The Headmistress of the Newcastle Girls' Grammar School, Miss M. D. Roberts, conducted a discussion on Christian Education.

Using group discussion methods the parish representative considered three questions:

1. What agencies exist in our parishes for serving the Church?
2. Are these effective and what other methods can be employed?
3. How can the diocese help parishes?

Many suggestions, criticism and questions were voiced and provided the speakers for the afternoon session with plenty of material.

The Director of Promotion, the Reverend Eric Barker, spoke briefly on the work of Promotion, especially in the Church Attendance Movement section.

The Diocesan Secretary of the Mothers' Union, Mrs Ellen

Hooper, spoke on how women can best serve God through their Church in the parish, especially after a canvass.

Then Diocesan Registrar, Mr F. A. Timbury, briefly and succinctly explained the work of the Diocesan Registry. He spoke on diocesan assessments and parish budgets.

Finally, Miss Roberts took up the story of the new field of Christian Education as it affects the whole parish.

After afternoon tea, three discussion groups were formed to discuss further the question raised during the morning and to deal more fully with the points made by the speakers.

Both parish and diocesan representatives said afterwards that the conference had been helpful in bringing the laity as well as the clergy of the rural deanery together to discuss the Church.

Further, the needs of the parishes in that district had been made known and a joint effort made to find a solution.

"TOUGH" CZECH LINE ON CHRISTIANITY

ANGELICAN NEWS SERVICE

New York, April 7

A new and tougher policy towards religion is expected to be the result of a congress on the "problems of atheistic education" held last December by Czechoslovakia's ministry of education and culture.

The congress discussed "the failure of atheistic education in the past" and proposed measures to step up such education.

Unlike previous meetings on action in religious matters, the December congress was given wide publicity.

DIOCESAN NEWS

ADELAIDE

MEN'S LUNCHEON

Mr R. R. Millhouse, M.P., will be chairman of the April Anglican Men's Luncheon at Balfour's Cafe, King William Street, Adelaide, next Monday, April 14, at 1 p.m. Speaker will be Mr W. A. Seales, S.M. His subject will be "Juvenile Delinquency."

NTH. QUEENSLAND

PASSION STORY ON LORRY

The young people of St. Matthew's, Mundingburra, under the direction of Mrs Valerie Beal, depicted the story of the Passion and the journey from the Judgement Hall to Calvary on a moving stage which proceeded down Flinders Street, Townsville, on Good Friday Evening. The presentation was based on the Morality Plays of the Middle Ages. It is believed to be the first of its kind in Australia.

CHILDREN SELL BRICKS FOR CATHEDRAL FUND

Children in North Queensland have sold almost £3,000 worth of bricks for the St. James' Cathedral Completion Fund. The children receive graduating presents for their efforts, including a Common Prayer Book, embossed with the Diocesan Coat-of-Arms. Final plans for the cathedral have now reached Townsville from Melbourne, and the Cathedral Chapter will discuss the next steps during Synod. The bishop is anxious to lay the foundation-stone for the completion of the cathedral next year, which will be the centenary year for the State of Queensland.

YOUTH FESTIVAL

On May Day more than 300 young people will converge upon Townsville from as far as 600 miles away for the youth festival, which is held every second year. The festival will begin with a drama competition in the Theatre Royal, and other contests will be for sport, music and folk dancing. The Secretary for Home and Foreign Missions, the Reverend H. Mosham, is the organiser this year for the festival, which promises to be the greatest yet held.

INVITATION TO BISHOP

The Presiding Bishop of the Episcopal Church in America has invited the Bishop of North Queensland to attend the National Convention of the American Church as his guest. The convention will be of importance to the Church in America, for the new Pre-

siding Bishop will then be appointed. The convention is to be held at Miami Beach.

EASTER COMMUNION FOR HOSPITAL

After a period of visitation by the Sisters of the Sacred Heart, the bishop, with attendants and servers, took Holy Communion to all the confirmed patients in the General Hospital at dawn on Easter Day.

NEW CHURCH AT ATHONTON

The new Church of St. Mary the Virgin, Atherton, is rapidly rising. The foundation-stone will be set by the bishop on Anzac Day. The church is to be a war memorial.

The rector of the parish, the Reverend A. E. Turner, reports that the tower already dominates the skyline.

BIG SYNOD MOVE!

On the last day of the Provincial Synod the members will be transported 78 miles by car to Charters Towers, where Evensong will be sung in the Parish Church and the preacher will be the Right Reverend David Hand, of New Guinea.

After the Synod has concluded, the final Eucharist will be sung by the archbishop in the new £40,000 chapel at All Souls' School. The setting is to be the Beaumont Folk Mass, and the members of the Synod are to be accompanied by the headmaster of the school, Brother M. Mattingley.

RECEPTION TO SYNODSMEN

A reception to diocesan and provincial synodsmen and their wives will be held at Bishop's Lodge, Townsville, tomorrow evening, April 12. The lodge, which is set on Castle Hill overlooking Cleveland Bay, with Magnetic Island in the distance, will be lit for the occasion with many lights. The choir of St. Barnabas' School, Ravenshoe, will sing madrigals. Twelve new priests who have come to the diocese during the past nine months will speak of their first impressions. The bishops of the province will be welcomed, as well as the principals of the provincial colleges.—S. John's and S. Francis.

BLAKE PRIZE ENTRY FOR CHURCH

The bishop has acquired yet another Blake Prize entry for one of the new churches of the diocese. It is "Christ Mocked," by Estelle Giles. The more conservative entries in this competition are found to be very suitable for the contemporary churches of the diocese.

SYDNEY

"PALLISTER" GIRLS' HOME FETE

The annual fete of the Pallister Girls' Home will be held at "Pallister," River Road, Greenwich, on Satur-

day, April 19. Mr Donald McLean, the Public Relations Officer of the Child Welfare Department, will open the fete. Devonshire tea will be served. A band will play during the afternoon. There will be stalls of all kinds. All who are interested in the home are invited to come.

Buses to Northwood and Longueville leave Erskine Street near Wynyard every half-hour. Bus 99 leaves St. Leonards Station on the hour and half-hour. For further information telephone the Honorary Secretary, Mrs J. W. Lee, JA 6516.

TASMANIA

Y.A.F. CONFERENCE

Beresford House, in the Launceston hillsides suburb of Trevallyn, the Retreat and Conference Centre for the Church of England in Tasmania, will be the venue for a conference of representative branches of Young Anglican Fellowship throughout the State, to be held during the week-end April 19 to 20. The purpose of the gathering will be to set up a State executive for Y.A.F., to draw up a constitution, and to decide on a "Change-over Day" when the new organisation will officially come into being.

COMMUNISM AND CHRISTIANITY

On March 30, at a Fellowship Tea, young people of the parish of St. John's, Launceston, debated the topic, "Christianity Has More to Offer the World Than Communism." Four papers were read by Fellowship members on the theory and practice of Communism and Christianity and provoked a lively discussion.

Because Communism was materialistic and found no place for God, and because it believed the end justified the means, it was agreed the Communism could not meet the needs of the world to-day. Neither did the answer to the world's needs lie in the religions of the East, which denied the importance of material things. Only Christianity, which emphasised the importance of both spiritual and material things, could provide the answer for the whole man.

Joseph Medcalf

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AUTUMN FAIR

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to be held on

FRIDAY, APRIL 18

from 10 a.m. to 5.30 p.m.

in the

Chapter House, George Street.

The Official Opening by Lady Woodward
will take place at 11 a.m.

Refreshments, Luncheon and Teas available. Games and
competitions in the School playground. A variety of stalls
includes produce and work.

"SHE DOESN'T LOOK LIKE A PARSON'S WIFE, DOES SHE?"

The winner of the fourth topic in our prose competition, "She doesn't look like a parson's wife, does she," is "Caesar's Wife," of West Ryde, N.S.W.

The scene: any diocesan function. A group of women, unknown to one another, but drawn together on this occasion, viewing the milling throng.

Mrs Topsy turns to the lady next to her, whom she does not know. But Mrs Topsy wants to speak to someone.

Mrs Topsy: I'm afraid I don't seem to know many people here. Do you happen to know who that woman is, over there? I've been watching her for some time now. Doesn't she look smart!

Mrs Turvy: Oh, you mean Mrs Dainty! Yes, I know her. Her husband is a rector of a suburban parish.

Mrs Topsy: Goodness! She doesn't look like a parson's wife, does she!

Mrs Turvy: That all depends; what *should* a parson's wife look like?

Mrs Topsy: Well . . . not like that, anyway! Why, she's a positive fashion-plate, and I don't think it's right for a parson's wife to look so smart.

Mrs Turvy: Some people think it's worse if she's dowdy and looks as though she gets her clothes at the sales. They complain she ought to smarten herself up.

Mrs Topsy: Still, she should not spend all that much on

clothes. After all, we don't pay our clergymen so his wife can waste money on dress. There are plenty of good causes in the

COMPETITION THE LAMBETH WALK

More than 300 bishops from every part of the Anglican Communion will attend the Lambeth Conference in London in July.

Many bishops have already arrived and are making extensive tours around England.

They come from dioceses ranging from the Arctic, which covers an area of 21 million square miles, to lovely tropical Melanesia (180,000 square miles), Chota Nagpur, in India's heat, Tanganyika, Cape Town, and so on.

We want readers to put themselves into the shoes of two or more of these bishops, who are having an informal chat after the day's duties are done.

The result should be a discussion of between 350-450 words. The prize is 5/- and entries close on April 18.

diocese, and her own church work, she should be helping.

Mrs Turvy: Perhaps, she makes her own clothes. She may be clever in that way.

Mrs Topsy: Is that so! If she did the visiting and all she should be doing in her husband's parish, she wouldn't have the time for dressmaking.

Mrs Turvy: Well, maybe that's why some parson's wives look dowdy; they're too busy with parish activities, their homes and their families, and trying to make ends meet, to have time to sew, and they can't stretch their income to buy smart clothes.

Mrs Topsy: But that woman still doesn't look like a parson's wife—anyway, you seem to know all about it, may I ask who you are?

Mrs Turvy (walking away to join some friends): "Oh, I'm just another parson's wife."

A Passer-by (looking for a certain person and wondering if the departing lady happens to be that one): Excuse me, could you tell me who that lady is?

Mrs Topsy: Well, no, I'm sorry, I can't—but I've discovered that her husband is a clergyman. Funny thing, though, she doesn't look a bit like a parson's wife, does she?

A.M.M. BRANCH FORMED IN MITTAGONG

MOVEMENT IS "ESSENTIALLY A MISSIONARY ORGANISATION"

Mittagong, N.S.W., April 7

More than sixty men attended the inaugural meeting of the S. Stephen's, Mittagong, branch of the Anglican Men's Movement on March 28.

The general secretary of the movement, Mr T. W. W. Pye, told the gathering that the A.M.M. was "essentially a missionary organisation."

He said the movement brought into active churchmanship men from all spheres of life.

"It is good that we should pursue our missionary tasks among the native populations of New Guinea and Africa, but let us not forget that every parish is a missionary field," he said.

"The great cities are among the greatest missionary fields in the world."

"In all these places are to be found the lonely, the sick, the aged, the hungry and the seemingly unwanted by the Church."

The goal to be achieved, he said, was the welding of the men of the Church into a great team in which there existed the highest loyalty to each other and the tasks in hand because of a common basic loyalty to Christ.

"The new Constitution for the Church in Australia and the Fund Raising Promotion Schemes are not magic carpets which are going to transform our Church into a great Church."

"They are useful tools which have to be used by men and women dedicated to the service of Christ."

"Canvass schemes often leave a void which can only be filled by a brotherhood such as ours, which is not an end in itself but a cell through which men are brought into the Church to be redeemed by Her administrations and great Sacraments."

"If we are ardent followers of a great sport or other interest, we acquaint ourselves with the history of it

"There is no more absorbing story or interest in all the world than the study of the history and tradition, the priesthood, architecture, music, liturgy, Saints, vestments, doctrine, ritual or ceremony, of our Church both past and present. In Our Brotherhood you will learn of all of these."

Mr Pye said the movement aimed to make a definite contribution towards improving the publicity for the Church through the Press, television, radio, etc.

"PRECIOUS GEM"

"As I think of our Church in Her potential greatness, I do not think of parochial, diocesan or national boundaries in any other light except for administrative purposes or of any barriers of churchmanship."

"I think only of the Anglican Communion as a many-hued precious gem of Christendom."

"May we by our devotion to the Church and largely through our brotherhood ensure that this great gem is never lost through our default or that of others we must recruit to our team."

Other speakers were the former chaplain to the Snowy River Hydro-Electric Scheme, the Reverend E. G. Buckle, who is now Rector of Canberra North, and Mr Max Loveday, of the Department of External Affairs.

Visitors included the Rector of Camden, the Reverend E. Kirk; the Rector of Bowral, the Reverend G. Hook; and the Reverend H. Champion (retired).

BISHOP DAVIDSON

(Continued from page 1)

In 1936, Davidson was curate of S. Mark's, Darling Point, Sydney. Two years later, he became Rector of the city church S. James', King Street, Sydney.

For sixteen years, the then Canon Davidson made an outstanding contribution to the life of the Church in the Diocese of Sydney. The Parish of S. James is renowned for its social welfare programme. Davidson associated himself vigorously with the Sister Freda Mission which provides weekly meals for the aged and infirm of the city.

FINE WRITER

Bishop Davidson believed and showed in his life that the Church must regard no part of life as beyond its caring.

Social and political problems concerned the life of the nation, and the Church must speak on them. He earned the respect of all for his forthright and sound statements on many matters. His balanced judgements were respected by the Press of Sydney, and he counted among his friends many whom he had reached through his articles in the newspapers and frequent broadcasts on the radio.

Most of his writing for the Sydney Morning Herald was in the "Religion in Life" series and the religionousness of this designation is seen when one considers the variety of the activities with which Bishop Davidson was associated.

He was Chairman of the Sydney Diocesan Social Problems Committee and a member of the New South Wales Executive of the Australian Board of Missions, a member of Sydney Rotary and Honorary Chaplain to the Royal Motor Yacht Club of New South Wales.

In accordance with his view that religion concerned all spheres of life was Davidson's interest in and patronage of the theatre. He was associated, especially, with the serious little

theatre groups of Sydney which are too often left to struggle without the support of the Church or the people of their city.

Theatre, he believed, was a wonderful outlet for youth.

Many Sydney actors knew the genial Canon as their friend and welcomed his guidance and judgement.

He encouraged other artists beginning their careers by reading their plays and stories, helping by his keen artistic perception and sound criticism.

It was part of the Bishop's personality to be able to see the intimate connection between the Gospel and the life of ordinary men. He recognised no "brands" of churchmanship and took no part in the regrettable "party" discussions on this subject. He wished to be regarded as an Anglican and to be accounted worthy of the great and ancient traditions of our Church.

The well-known Sydney Journalist and commentator, Mr Frank Browne, paid the following tribute to the late Bishop Davidson over Station 2UE on April 2:

"A very fine Australian died yesterday in Melbourne. He was Bishop E. J. Davidson, Anglican Bishop of Gippsland, who for many years lived and worked in Sydney."

The late Bishop Davidson was one of the magnificent types of churchmen which fortunately we have in all denominations in Australia, a man of glorious breadth of vision, a man whose approach to his problems was based on the lessons he learned as a humble gunner in the First A.I.F., as a teen-age youth in the mud of Flanders.

I was not of his church, but he was a good friend of mine, and everybody who came into contact with him was the better for that contact. Australia is a poorer place for his passing."

CONFERENCE OF YOUTH

BIG ADELAIDE WEEKEND

FROM A CORRESPONDENT

Adelaide, April 7
Extensive preparations are in hand for the Anglican Youth Weekend in the Adelaide diocese to be held in Adelaide from May 2 to 4.

Hundreds of young Anglicans will be billeted in homes in the metropolitan area.

Highlights of the programme are:

Friday night, May 2: A Festival Ball in the Adelaide University Refectory. Tickets are available from parish liaison officers, or from Mr Brian Richards, of Morris Street, Croydon Park North.

Saturday, May 3: Barbecue and picnic at National Park, Belair, with a guest speaker, in the day-time. At night, there will be informal rallies in several suburban parish halls.

Sunday, May 4: In the morning, young people—with their visitors—will attend parish services. At 3 p.m. a Youth Service will be held in S. Peter's Cathedral.

Full details of the weekend can be obtained from Mr Conrad Patterson of Forest Avenue, Black Forest.

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CANBERRA GRAMMAR School invites applications for two positions in the sub-Primary classes beginning at the end of July this year for either a short or a long term. Applicants must be qualified, and preferably Anglican. Full details will be given on application to the Headmaster, Canon D. A. Garney, M.A.

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A section of the crowd of 700 who watched the annual swimming carnival of the Church of England Boys' Society in Brisbane on March 28. Swimmers from 18 branches competed in 79 races.

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