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STEADY PROGRESS REPORTED FROM WILLOCHRA

SYNOD MEETS AT JAMESTOWN

FROM OUR OWN CORRESPONDENT

Gladstone, S.A., July 2

For the first time in ten years the Synod of the Diocese of Willochra met at Jamestown, S.A., on June 23, under the chairmanship of the bishop, the Right Reverend T. E. Jones.

In his charge the bishop called on synod members to re-examine their position as Christ's men, and reminded them of their duty and privilege to win back the careless and indifferent.

Synod was attended by eleven clerical and twenty-nine laymen.

Deliberations began following the celebration of Holy Communion by the bishop, assisted by the rector of the parish, Canon N. Shelby James, in the beautifully-kept Church of S. James.

This church is notable in these parts for its altar, made of Italian marble. Altar rails, pulpit, and life-size crucifix over the pulpit are also all of marble.

In his report on the State of the Diocese, the bishop drew attention to the very real need for missionary endeavour in this area.

According to the last census, there are 13,300 people calling themselves Anglicans in a population of 45,700 people within the boundaries of the diocese.

On the rolls of the parishes last year we have 1,099 communicants and 847 children in the Sunday schools.

The smallness of the numbers within the parishes and the diocese generally creates a heavy burden of maintenance for the congregations.

Moving to a more detailed report, the bishop mentioned with pride the ordination to the priesthood of the Reverend K. D. Hoffman, of Melbourne.

This priest, who was held at S. Paul's, Port Pirie, was the first in the Diocese of Willochra for twenty-one years.

The bishop congratulated all of the men studying for their Th.L. on their good results last year.

There are this year two students in college and two deacons studying by correspondence.

DIOCESAN CENTRE

Mr Don Francis, one of the students, has been appointed Senior Student at Ridley College for 1962.

The Reverend I. E. A. Booth transferred from S. Peter's, Peterborough, to the Parish of Oatlands in the Diocese of Tasmania in May this year. As yet the vacancy has not been filled, pointing out the difficulty of attracting suitable men to a small diocese such as ours.

The bishop announced the visit to Willochra of the Primate later this year. His Grace is to visit Gladstone, Port Pirie, Port Augusta, Hawker and Leigh Creek at the end of September.

Speaking of the value of the

Diocesan Centre at Melbourne, Bishop Jones stated his desire to see a swimming pool built there to encourage the use of the centre during the summer months.

Later a log chapel in keeping with the surroundings is to be erected.

Four of the temporary homes being made available to churches by the Housing Trust have been purchased and shortly will be transported to the site.

The cost of this project will be not more than £600, and will provide an assembly room, two more dormitories, and the nucleus of a caretaker's cottage.

The bishop expressed his gratitude for the gifts of help, understanding and loyalty given him by the clergy and laity and said how highly he valued such gifts, especially when made in difficult or not fully understood circumstances.

DRIFT TO CITY

During synod a petition was received from the people at Leigh Creek asking for S. Luke's, Leigh Creek, to be placed on the Roll of Churches entitled to representation on synod.

This was, of course, granted, and the representative, Mr M. H. Boyce, was welcomed as a member of synod.

A long and interesting debate followed the moving of a motion commending the Government of South Australia in setting up a Select Committee to study the reasons for the drift of people from the country to the city.

Also in this motion was the request that the Government subsidise hostels for young people in approved towns to enable them to obtain higher education.

This led to discussion on whether this would stop the drift; most members seemed of the opinion that shortage of suitable employment was mostly to blame.

Two motions designed to ease the financial burden of the parishes were passed. One seeks to have rectories and church halls used for Sunday schools made non-ratable properties.

The other asks that the Government grants as deductible income tax items "all donations in excess of £1 given to churches for the extension and maintenance of services of worship and social and educational services conducted by them."

Many other matters of a more routine nature were amicably dealt with, but one, coming at the end of a long day, caused some hilarity by seeming to suggest that the bishops of this diocese be preserved and hung in Church Office!

(Continued on Page 11)



Some of the delegates to the Consultation on Peace and Disarmament held in Geneva from June 20 to 22 by the W.C.C.'s Commission of the Churches on International Affairs. (Left to right): Dr O. F. Nolde, Mr A. Akalovsky (both U.S.A.); Archbishop V. Borovoy (Russian Orthodox); the Reverend I. Orlov (Baptist, U.S.S.R.); Sir Michael Wright (U.K.); Archbishop Nikodim (Russian Orthodox); and Sir Kenneth Grubb (U.K.). (See story, Page 2.)

C.E.M.S. BRANCH CELEBRATES

ITS TWENTY-ONE YEARS

FROM OUR OWN CORRESPONDENT

Melbourne, July 2

One of the better-known branches of the Church of England Men's Society in the Diocese of Melbourne, at S. Mark's, Sunshine, has just celebrated its twenty-first birthday.

A special men's rally to mark the occasion took place on Friday, June 22, when 79 members and visitors from other parishes signed the attendance book. Apologies were received from many well-wishers.

The service in the church was

conducted by the vicar, the Reverend J. L. McAuley; a former member, the Reverend J. Burnett, Vicar of Swan Hill, read the lesson.

The speaker at the meeting was Mr Allan James, National Secretary of C.E.M.S., who took the opportunity "of letting off steam" from the heat engendered by various matters that "were burning him up."

The new constitution of the Church in Australia presented new opportunities and new dangers.

To be effective, it must mean building from the bottom up, rather than management from the top down.

It was worthy of note that at S. Mark's, Sunshine, a lay visitation project had been introduced long before the "experts" were called in to tell how such things ought to be done.

LAY OPINION

In the ecumenical field, Anglicans were not ready to give the lead that others are looking for, because not enough Anglicans are interested.

Within our own Church, C.E.M.S. has provided a ribbon which runs through the whole continent, providing a means by which lay opinion may be informed, to respond to active leadership.

Two particular problems facing us include Prayer Book revision, and a more effective

ministry in the outback, on a national, rather than diocesan, basis.

The sort of Church to face this challenge is a Church of co-operation, with clergy, laity, and other Churches all working together.

A vote of thanks was moved by Mr Ernie Clifton, described as the "father of C.E.M.S. at S. Mark's," and he was supported by the Mayor of Sunshine.

The climax of supper was the cutting of the birthday cake.

THE NAKURU APPEAL

The Bishop of Nakuru, the Right Reverend N. Langford-Smith, writes of the great help the many gifts received from readers of "The Anglican" have been in forwarding the Church's work in his very poor diocese.

Of his impressions after his return to Nakuru after furlough in this country he writes:

"I think there is a slight improvement in outlook—perhaps just a little more hope than there was at the beginning of the year—but it is unfortunately still true that the morale of the farming community has crumbled.

"It will take a long time for any confidence to be restored. And in such a situation it is not easy to establish a new diocese.

"The help and support of the Church in Australia and in England, in prayer, interest and gifts, is of tremendous importance at this stage, and we thank God for all the encouragement given to us."

£4,334/1/- has now been received for our appeal for the Diocese of Nakuru. The target is £5,000 for three essential projects.

The following donations, not already acknowledged, have been received:

"Inasmuch," W.A., £20; Anon., £50; E.F., £1; Mrs H. Brock, £2/2/- (second donation); R. L. Harris, £3/3/-; J. H. H. Beale, £10; Miss E. Childers, £5 (second donation); Mrs C. A. Trotter, £3/3/-.

Further donations should be addressed to "The Nakuru Appeal," c/- THE ANGLICAN, G.P.O. Box 7002, Sydney.

BISHOP ARDEN TO BE MARRIED

The Bishop of Nyasaland, the Right Reverend Donald Arden, has announced his engagement to Miss Jane Riddle.

They expect to be married at Milanje on Michaelmas Day.

The bishop is well-known to many Australians. He was educated at S. Peter's College, Adelaide.

His mother lives in Brisbane; one brother lives in Brisbane, another in Sydney.

Some years ago many readers of THE ANGLICAN supported an appeal from the bishop to help his work in Swaziland.

BISHOP OF JESSELTON

The Assistant Bishop of Borneo, the Right Reverend James Wong, has been nominated by the Archbishop of Canterbury as the first bishop of the new Diocese of Jesselton, North Borneo.

Bishop Wong is well-known to many people in this country, particularly in Sydney, where he has lived and where some of his children have been educated.

Before his ordination he qualified as an engineer at M.I.T. He was China's first worker-priest serving in the Diocese of Hong Kong for twenty-one years.

He was appointed Assistant Bishop of Borneo in 1959.

The inauguration of the Diocese of Jesselton and Bishop Wong's enthronement will take place on July 24.

DEACONESS CENTENARY TO BE CELEBRATED

Special services will be held in the Dioceses of Sydney and Melbourne this month to celebrate the centenary of the revival of the Deaconess Order.

The Archbishop of Melbourne will preach at Evensong, at 8 p.m., in S. Paul's Cathedral, on Friday, July 13.

The Canterbury Fellowship will sing the service. The provincial bishop and diocesan clergy have been invited.

A social gathering will follow in the Chapter House.

On July 15 and 22 deaconesses are to preach in churches throughout the diocese. Special prayers have been sent to the clergy with the request that they be used on these days.

A service will be held in Holy Trinity, East Melbourne, on July 15, at 11 a.m., as this church has had a link with deaconesses since they began work in Melbourne.

VIGIL OF PRAYER

The chaplain, the Reverend H. S. Kidner, will celebrate the Holy Communion at Deaconess House, Fairfield, at 7.15 a.m., on Thursday, July 19.

Special mention of deaconess work will be made in S. Paul's Cathedral, at Evensong, on July 22.

A vigil of prayer in connection with the celebrations was held at Deaconess House on June 29.

The Archbishop of Sydney will celebrate the Holy Communion in S. Andrew's Cathedral on Thursday, July 19, at 7.30 p.m. The Reverend W. K. Deasey will preach at this service.

An informal social gathering will follow in the Chapter House.

On Tuesday, July 10, there will be a youth rally at Deaconess House, Newtown, at 7.30 p.m.

YOUTH NIGHT

All interested friends are invited to attend these services in Sydney and Melbourne.

The youth night at Deaconess House, Sydney, will commence with an interesting programme at 7.30 p.m., which is preceded by a basket tea at 6 o'clock.

The students will be performing a light musical, "Deac-Van-Winkle." Dr Alan Cole, who leaves shortly with his family for Malaya, will speak.

The college buildings will be open for inspection during the evening; and visitors will gain an interesting picture of life in Deaconess House. In the past, these functions have proved valuable in interesting and challenging young Christian women to consider the matter of training as deaconesses.

OUR OWN JUBILEE

We propose next month to celebrate the formation of Church Publishing Company Limited by Bishop Stone-Wigg in 1911, the jubilee of the foundation of the Church Standard in 1912, and the launching of The Anglican ten years ago, in 1952.

A service of Thanksgiving and Commemoration will be held at 7.30 p.m. in S. James' Church, King Street, Sydney, on August 15, followed by a Reception, at which the management, Editor and staff look forward to meeting readers personally.

Further details about the Jubilee will be given during the next few weeks.

Joseph Medcalf

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THE THIRTY-NINE ARTICLES . . . 37 (Part 1)

THE EARLY CHURCH IN BRITAIN

By FRANCIS JOHN BRERLY

THE Thirty-seventh Article of Religion was written, first, to assert the Supremacy of the Crown in the Church of England; secondly, to emphasise the fact that the Bishop of Rome has no power or jurisdiction over the realm of England; thirdly, to affirm the legality of capital punishment; and fourthly, to vindicate the enlistment of men and the use of arms in the time of warfare.

The two first parts were written against the Romanists, who wanted the Pope to have dominion over the Church and realm of England, and the two last against the Anabaptists, who claimed that no Christian has any right or authority over any other Christian and taught that all warfare is wrong.

To understand the first two parts of the Article, we must first learn something of the history of the Church in England. It is not known who first brought the Church of God to Britain. Aristobolus, the brother of S. Barnabas, is reputed to have been the first Evangelist to the land, and S. Joseph of Arimathea is thought to have built the first church at Glastonbury.

Names of British hostages at Caesar's Court are mentioned in some of S. Paul's Epistles and it is possible that they were already Christian when they were taken to Rome, for Polydore Virgil, the Italian historian, writing in 1470, said that Britain "was of all kingdoms the first that received the Gospel."

The Councils of Pisa (1409), Constance (1417), Sienna (1424) and Basle (1434) all repeated that "The Church in France, Spain and Italy must yield in point of antiquity and precedence to that of Britain as this latter Church was founded by Joseph of Arimathea immediately after the Passion of Christ."

Whoever it was, however, who first brought the Church to Britain, it is well-established that it came through S. John and the Church in the East because until the Synod of Whitby, in 664, the British bishops and clergy followed the customs of and wore the crescent-shaped tonsure of the Church in the East.

S. John had a disciple named Polycarp who, in his turn, had a disciple named Irenaeus, who was Bishop of Lyons, in A.D. 177.

He used the Gallican Liturgy, which (it is said) was composed by S. John for the Church in Ephesus, and taken by him to Gaul.

PERSECUTION

When Marcus Aurelius was persecuting the Christians in Europe, many of those who lived in Gaul fled to Britain and in A.D. 250, when Decius began another persecution, many more took refuge in Britain and so it was that the Church in Britain and the Church in Gaul resembled each other very closely. During the persecutions, when Christians had to meet in secret, it was very difficult to see that they were all properly instructed, so when peace finally came upon the Church, it was found that many heresies (or wrongful interpretations of important doctrines) had been taught.

Although the Emperor Constantine was not a baptised Christian, he was asked to arbitrate upon the orthodox beliefs of the Church.

He called together his first Church Council at Arles, in A.D. 314, and to that council went three British bishops accompanied by a priest and a deacon.

In A.D. 325, Constantine called together another Church Council at Nicaea, at which 318 bishops from all parts of the then Christian world were present.

At this council, too, British representatives were present who, on their return home, sent a letter to Constantine signed by every bishop in Britain agreeing with the decisions which had been reached.

In A.D. 347, the Emperor Constantius called a Council at Sardica, at which the British bishops present supported S.

Athanasius against the heretic, Arius, who had denied the divinity of God the Son.

In A.D. 363, S. Athanasius wrote a letter to the Emperor Jovian, in which he mentioned the Church in Britain as being among the most loyal to the Catholic Faith.

About A.D. 410, the Romans withdrew from Britain to defend Italy against the Goths and never returned.

Trade between Britain and Gaul came to an end (since so many Romans had left the land), and Britain was divided among the chiefs of the tribes, each fighting for supremacy.

As a result, although the Christians who remained were faithful to the doctrines they had been taught, being no longer in close communication with the Church in Europe, they did not know what defence should be raised against any false doctrine which might be "sparkled among the people."

Among those false doctrines at this time was Pelagianism, which was taught by a British monk from Wales, whose name was Morgan, (Pelagius is the Greek word with the same meaning.)

He taught there was no Original Sin and that man can turn to God and serve Him without His grace or help.

The British clergy not being able to persuade the people of the error in such teaching, sent to the Church in Gaul for advice and help, the Church in Gaul having already raised the matter at the Council of Troyes.

Two bishops were sent to Britain, arriving in A.D. 429, who convinced the people of the error of the Pelagian heresy.

In A.D. 447, it broke out again and the British clergy asked Germanus, Bishop of

Auxerre (who had come before), to return. After this, the Venerable Bede tells us, "The Faith in Britain remained inviolate."

In A.D. 449, the Teutonic Tribes (Germanii) invaded the land from the North of Europe.

The British, having been so long under Roman rule, had forgotten how to govern themselves, so they sent to the Roman Consul for aid, but the Romans were defending their own land and could not spare the men to go.

Vortigen, one of the British chiefs, then appealed to the heathen Jutes, from Jutland, and signed a treaty giving them that part of England now called Kent.

TO THE WEST

In A.D. 447, the Saxons had invaded and occupied the south of England, now called Sussex; in A.D. 495, others had invaded and occupied Wessex; about A.D. 530, more came and settled in Essex; and in A.D. 547, a great number of Angles came and settled in what is now called Northumbria.

In A.D. 560, other Angles settled in Mercia and in A.D. 584, still more occupied East Anglia, and so England became a Heptarchy with seven Anglo-Saxon kingdoms.

The old British peoples were pushed further and further to the west as the newcomers invaded more and more of the land.

Their churches were destroyed, priests and people slain, and as the land relapsed into paganism, the Christians and surviving priests took refuge in Wales and were unable to communicate freely with the Church in Gaul as they had formerly been able to do.

But despite that, they divided their territory into ecclesiastical

districts with bishops and cathedral churches and monastic colleges, where evangelists and teachers were taught.

They also kept in contact with the Church in Cornwall, and in Ireland and Scotland (whither the Celts had been driven at the time of the Teutonic Invasion), and so their customs and doctrines were the same. Thus did the British Church survive despite the paganism which had swept over the land.

While the British Church was being pushed more and more to the West, changes were taking place in Rome with regard to the position of the Bishop of Rome to the rest of the Church.

In the two first centuries of Christianity, each bishop was supreme in his own Apostolic See and no bishop tried to claim authority over any other bishop but in the third century, Callistus, Bishop of Rome, tried to assume authority over the rest of the Church, claiming that the See of Peter had a primacy over the other sees.

As the Roman Empire was beginning to fall, the Roman Church was glad of an argument to keep itself in the forefront of the world, and by the time the Angles and Saxons had settled in Britain the Bishops of Rome had quite decided that their part of the Church had a supremacy over all the rest of Christendom.

An Apostolic See is one that can trace its descent to one or other of the Apostles. The See of Ephesus, for instance, traced its descent to S. John as did the See of Caerleon-on-Usk, in Britain.

The Church in Cyprus traces its descent from S. Barnabas and the Church in Spain to S. James. This is the reason why the Historic Episcopate is of such great and vital importance.

NON-ALIGNED POWERS SUPPORTED BY C.C.I.A.

ECUMENICAL PRESS SERVICE

Geneva, July 2

Strong support of the memorandum on the cessation of testing submitted by the Eight Non-Aligned Nations of the U.N. Committee on Disarmament, now in recess, has been given by an international meeting of churchmen held here under the auspices of the Commission of the Churches on International Affairs, an agency of the World Council of Churches.

Some thirty participants in a three-day Consultation on Peace and Disarmament, the first of its kind ever held under W.C.C. sponsorship, advocated that the Non-Aligned Powers Memorandum "be used as a rallying point for a resumption of negotiations and a basis for agreement" when the U.N. Committee reconvenes in July.

Consultation participants who attended in their personal capacities came from Burma, Czechoslovakia, France, Germany, Hungary, India, Netherlands, Poland, Sweden, the U.K., the U.S.A., and the U.S.S.R. In addition, several W.C.C. staff members participated.

A statement issued by the consultation which ended here on June 22 declared that it was "favourably impressed by the constructive approach" of the Memorandum and viewed it as providing "a possibility of . . . a first step" towards the goal of disarmament.

Speaking of the cessation of testing the statement declared that: "Progress toward agreement will become possible only if the major powers do not insist on positions previously held and, in the light of the Eight-Power Memorandum, are prepared to adjust their positions in the interest of reconciling differences."

Participants included: Archbishop Nikodim, director of the Office of Foreign Church Relations of the Moscow Patriarchate of the Russian Orthodox Church; Archpriest Vitaly Borovoy, permanent representative of the Patriarchate to World Council headquarters in Geneva; Professor Alexandre F. Shiskin, of the U.S.S.R.; Sir Kenneth Grubb, London, C.C.I.A. chairman; Mr Michael Howard, lecturer on mili-

tary science at the University of London; Dr O. Frederick Nolde, New York, C.C.I.A. director; Dr Vernon L. Ferwerda, Professor of Government at Trinity College, Hartford, Conn. (U.S.A.); Dr Josef L. Hromadka, dean of the Faculty of Theology of Prague; Mr Korula Jacob, general secretary of the National Christian Council of India; Dr Elfan Rees, C.C.I.A. representative in Europe; and Dr C. L. Patijn, chairman of the Dutch Commission on International Affairs.

Noting that the Eight-Power Memorandum has been accepted as "a basis for discussion by the three nuclear Powers concerned" (i.e., U.K., U.S.S.R., and U.S.A.), the statement urged Christians to "draw the attention of their respective governments to the Memorandum and ask them to take it with the utmost seriousness."

A TREATY

The consultation statement also called for an immediate treaty to cease nuclear weapons testing "with provisions reasonably to ensure that signatories will honour their commitments." It said this "should be urgently pressed both because it is important in itself and because it may offer a promising starting-point for disarmament."

It urged that "if there is no better way out of the vicious circle of nuclear testing, the (Eighteen-Nations) committee should give serious attention to a proposal before it that a treaty be specified on which a treaty would go into effect after which no more tests should be conducted."

The consultation drew up its statement after hearing discussions of the positions on dis-

armament by representatives of the three Powers and on behalf of the non-aligned nations.

The speakers were Mr Alexander Akalovsky, of the U.S. delegation; Sir Michael Wright, of the U.K. delegation; and Ambassador Semyon Tsarapkin, of the U.S.S.R. delegation.

Baron H. C. von Platen, of Sweden, discussed the Non-Aligned Nations Memorandum. The speakers appeared at different sessions.

The consultation statement also pointed to the need for "a deeper dialogue in all problems dividing the great Powers."

It said that the "dialogue" at the consultation had persuaded participants of the "importance and necessity of further consultations of this kind" as a means of helping "to eliminate many misunderstandings and fears, and (strengthening) confidence between the nations."

It said that the conference had also provided "significant opportunity afforded by the nature of the Christian fellowship to pioneer such a dialogue on the basis of Christian trust and respect for truth, in the hope of exploring a path which can then be followed by many others."

A concluding section noted that "the voice of public opinion has been subdued and the Churches in many countries have not spoken out as they should have done in face of the critical issue of disarmament." This situation, it said, "is apparently due to scepticism that any real progress can be expected."

The participants in the consultation "accepted the obligation to stir up a new sense of responsibility, based on confidence in the power of God."

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C.B.S. CENTENARY IN MELBOURNE

LARGE CROWDS CELEBRATE

FROM A CORRESPONDENT

Melbourne, July 2

The Ward of S. Mary began the centenary celebrations of the Confraternity of the Blessed Sacrament with the Eucharist sung at S. Peter's, Eastern Hill, at 7 a.m. on the Feast of Corpus Christi.

At 8 p.m. that day Solemn Vespers and Devotions were sung.

The annual meeting of the ward followed, in the presence of eighty-six associates.

The secretary disclosed that with a total membership of 143, the ward was the largest in Australia.

The superior, the Reverend G. J. Taylor, stressed the importance of C.B.S. as a devotional society with its special allegiance to Our Lord in the Blessed Sacrament.

Much has been done in the past hundred years, but there are still many who are ignorant of this supreme medium of God's love, and of the great relevance of the Blessed Sacrament to the Church and all the world.

NEW WARDS

The Ward of S. Mary was strong in faith and numbers—perhaps the time had come when our energies could be used in helping other wards in Australia and in founding new ones so that more may be encouraged to offer God worship and adoration in this way.

On the following Saturday the observance reached its climax in the great Eucharist of thanksgiving.

The weather was perfect—bright and clear, with winter sunshine. By 11 a.m. cars were already arriving from distant parts of Victoria—from Yarra-wonga, Port Fairy, Gippsland and Benalla.

By 12.30 S. Peter's was packed. Exactly to the moment the sacring bell sounded, the organ burst into a trumpet of praise, the sacred ministers preceded by thurifer, crucifer, banners and clergy of the province, moved in triumphant procession, the whole congregation singing their thanks.

TWO A.C.U. FESTIVALS

The Sydney and Melbourne branches of the Australian Church Union have arranged celebrations of a Solemn Eucharist on Saturday, July 14, the anniversary of the Reverend John Keble's sermon on "National Apostasy" in S. Mary's Church, Oxford, on July 14, 1833.

The Sydney celebration will be in Christ Church S. Laurence, at 11.45 a.m., when Dr B. R. Marshall will preach. The Melbourne branch's festival will be held at S. Paul's Church, Malvern.

It will begin with a Solemn

SEMINARS FOR CLERGY

The director of the Father and Son Welfare Movement, Mr John Robson, announces that plans have been completed for the promotion by the movement of a series of seminars for clergy on "Pastoral Counselling and Psycho-Sexual Adjustment."

This is an advanced course and is open to those who have completed one of the movement's primary seminar series or its equivalent.

The decision to sponsor this advanced course was made following the receipt of an increasing number of enquiries from clergy who had completed the initial series for a more advanced course.

The seminars will be limited to 30 clergy; no denominational quotas will apply. The series commences on Friday, August 31, and will continue till Monday, October 8.

Sessions will be held at the Sydney University Tutorial Department, Mackie Buildings. Specialists drawn from various fields will be lecturing in the series.

At the Bidding the great Oxford Movement leaders, Canon T. T. Carter, Fr R. M. Benson, Fr Littledale and Fr Mackonochie were remembered.

The offering made, and the packed church singing "Now thank we all our God," concluded this act of praise.

More than 200 stayed on for lunch. It was a wonderfully happy occasion.

Dr Barry Marshall, O.G.S., who is the first Australian to be made a librarian of Pusey House, told anecdotes, humorous and otherwise, of Dr Pusey and his contemporaries.

Fr George Thomas, who can vividly remember and recall situations and personalities in Melbourne in the early and "difficult" days, told the gathering of struggles and successes, and stories of his own introduction to the Catholic Faith.

To end the day and conclude the celebrations, Solemn Vespers and Devotions were sung by the superior, assisted by the Reverend S. A. Goldsworthy and Reverend Harvey Dineen.



The Bishop of Rockhampton, the Right Reverend T. B. McCall, blesses the new sanctuary and additions at S. Matthew's, Park Avenue, on June 27.

WANGARATTA OPENS APPEAL FOR CATHEDRAL EXTENSIONS

FROM OUR OWN CORRESPONDENT

Wangaratta, July 2

A special appeal for £37,000 has been opened here this month so that the entire cost of the Holy Trinity Cathedral extensions can be met soon after they are completed.

The appeal, lasting three months, will be conducted throughout the Diocese of Wangaratta. The extensions, costing £155,000, are expected to be completed by mid-1963.

Plans for the appeal were outlined by the Bishop of Wangaratta, the Right Reverend T. M. Armour, following

a cathedral building committee meeting in Wangaratta last week.

Bishop Armour is chairman of the committee which comprises the diocesan council, the cathedral rector, the Venerable P. H. Dicker, and cathedral churchwardens and vestrymen.

The bishop said that about three-quarters of the cost of the extensions was already in sight in the current canvass due to end on March 31, 1964.

THREE MONTHS

About half the cost was already in hand and another quarter, £38,000, had been promised.

If the remaining £37,000 were raised as planned from July to September, in addition to the income from the canvass, the entire project would be paid off in 1965.

The scheme was adopted unanimously by the building com-

mittee. Canon W. G. Wiedemann was appointed to direct the special appeal.

A sub-committee to plan the effort would comprise Archdeacons Dicker and W. J. Chesterfield, Canon Wiedemann, Canon R. J. Brown, Mansfield, and Mr W. B. Hunter, Shepparton.

The appeal would be made throughout the diocese and also to persons outside who had special links with the diocese or with the cathedral.

Bishop Armour said the building programme had been held up slightly by delays in deliveries of stone, but it was hoped this problem would soon be overcome.

The first section of the cathedral was opened in 1909 and it was extended in 1924. The extensions now going on will complete the nave, doubling its size.

NEW DISTRICT CONSTITUTED

FROM OUR OWN CORRESPONDENT

Rockhampton, July 2

The Provisional Parochial District of S. Matthew's, Park Avenue, was separated from its mother parish, S. Barnabas', North Rockhampton, in October, 1960, the Curate of S. Barnabas', the Reverend R. D. Wicken, becoming its first curate-in-charge.

It is a large and scattered district, having as its centre Park Avenue, a Rockhampton suburb, but extending north to St Lawrence and Flaggy Rock on the North Queensland border, 80 miles away.

The district has prospered and become established, and on Wednesday last the Bishop of Rockhampton, the Right Reverend T. B. McCall, declared it a duly constituted parochial district, and instituted the vicar, the Reverend R. D. Wicken.

On the same night, the bishop dedicated extensive additions and alterations to the parish church, where not only had a new sanctuary been added and furnished, but a baptistry had been made, and a parish hall added to the building for meetings and Sunday school use.

CLERGY TOLD ABOUT MISSIONS

FROM OUR OWN CORRESPONDENT

Adelaide, July 2

The chairman of the Australian Board of Missions, Canon F. W. Coaldrake, spoke to a gathering of clergy at Christ Church, North Adelaide, on June 29.

In introducing Canon Coaldrake, the Bishop of Adelaide, Dr T. T. Reed, made use of the mild humour for which he is well-known, when he said:

"Canon Coaldrake is here to speak to us about a very important matter. I am not going to spoil his talk by telling you what it is about—I don't know myself!"

Canon Coaldrake said that the people to the north of Australia and in the Pacific are just beginning a process of political and social change, and this concerns us because many of those passing through the change are Anglicans.

In speaking of some of the problems faced by the Church on the missionary front, he referred to the Torres Strait Islands where people have desired our way of living.

Many of the people want

"western" goods as status symbols.

Because so many of the Islanders are out of work, the

clergy are on a somewhat higher standard of living than the people, and the clergy are regarded by many as the "wealthy" people of the land.

The attitude of the people is: why not us too? It is a situation which has to be handled with skill and understanding.

In the period of change missionaries are needed, but Canon Coaldrake pointed out that many more will be needed in the time of stabilisation.

"We need people whom it would be hard to replace in parish life at home," he said. "The people who are on the frontiers of parish life."

He stressed that teachers, nurses and doctors are key people in the mission field; and that teachers and nurses are proving more difficult to obtain.

SERVERS AT FESTIVAL

BISHOP ON THEIR TASK

FROM OUR OWN CORRESPONDENT

Melbourne, July 2

Albs, surplices, cottas—mostly white, but occasionally grubby—cassocks—scarlet, black, blue—all found their place at S. Paul's Cathedral, Melbourne, on the evening of S. Peter's Day, when a special service for servers formed part of the cathedral patronal festival.

In contrast was the dress of the choir, composed of theological students in black academic gowns.

The long procession entered the cathedral from the belfry door, and included servers following the crucifer, nine magnificent banners, about 20 clergy, the precentor, the dean, and Bishop Geoffrey Sambell.

The service was conducted by the precentor and the dean, with the secretary of the Server's Guild reading one of the lessons.

In his address, the bishop spoke of the servant Church in which we serve as receiving its inspiration from the Upper Room, where Our Lord, in washing the disciples' feet, revealed God Himself as serving; and we are called to be fellow servants with Him.

SYMBOLIC

In service, the Church points to the ennoblement and dignity of man, being restored in the image of God.

The importance of the server's task is emphasised by Our Lord's miracle of the feeding of the 5,000, where the offering of the boy was symbolic of the offering of God's people, and the duty of the disciples to gather up the fragments is reflected in the server's part in the ablutions at Holy Communion.

Following the address, the processional hymn "The God of Abraham praise" was sung, and crucifer led clergy and servers in procession down the south aisle, up the centre, down the north aisle, and up the centre again to return to their places.

At the conclusion of the service, crumpets and coffee were served in the Chapter House.

SKYLINE FAIR GREAT SUCCESS

FROM OUR OWN CORRESPONDENT

Melbourne, July 2

"Keep S. Paul's in the city skyline" is the motto of the present Cathedral Restoration appeal, and the monster fair held at the Melbourne Town Hall on Thursday, June 28, was fittingly a "Skyline Fair."

When the doors opened at 10 a.m., the scene was like a day at a Bourke Street emporium, and the stalls were engulfed by a sea of bargain seekers.

The various stalls had been stocked by contributions from parishes and business firms, and carried an extremely varied range of goods.

A novel feature was a stall for gold and silver ware, and jewellery, all of which had been given, and had been valued beforehand.

After a successful morning's trading, the fair was officially opened at midday by TV personality Mr Eric Pearce, and at intervals during the day was visited by leading stage, TV and radio stars.

In the evening a youth fashion parade, "Fashions Round the Clock," drew a big crowd.

A very successful fair made a substantial contribution to the appeal.

ROYAL BALLET SERVICE

ANGELIC NEWS SERVICE

London, July 2

The Bishop of London, the Right Reverend R. W. Stopford, is to preach at the annual service for the Royal Ballet to be held at S. Vedast's, Foster Lane, this evening.

THE ANGLICAN

THURSDAY JULY 5 1962

"SCIENCE" AND RELIGION

In England last month a young physicist, a Dr PAMPLIN, bravely produced a new edition of the Book of Genesis. He aimed to give an account of the Creation which coincided more nearly with the present state of natural scientific knowledge than that contained in the Authorised Version. Dr PAMPLIN's intentions were clearly good. He essayed, from the position of the natural sciences, what the Church herself has been very slow in attempting from the position of revealed theological science. It is hard to see why he should be any more strongly criticised than those of the clergy who try, week after week, to expound to their flocks the meaning of the Scriptures. There do seem to be two fair grounds upon which he might mildly be criticised. First, he has not quite managed to equal the majestic, stirring prose of the Authorised Version. Second, re-write Genesis is rather like building a replica of the Great Pyramid in reinforced concrete: pointless.

Genesis represents the highest thought of its time. What it sets forth is in the most real sense true. Genesis is not a primer of biological evolutionary theory, or of astronomy, physics or any other branch of the natural sciences. It bears all those marks of its age that instructed Anglicans should expect. It is irrelevant whether its writers knew that atoms of hydrogen fuse together in main-sequence stars, at temperatures between ten to fifty million degrees centigrade, to form helium; or the apparent rôle of the giant polymeric molecule of deoxyribonucleic acid in all reproductive processes. Genesis recounts the unique story of the Creation in the unchanging language of revealed religious truth. That language happens to be genuinely scientific — as much so as the terminology employed by natural scientists.

It is vital to remember this. Here is no semi-scientific quibble. The natural and applied scientists have no right whatever to call themselves "scientists," as though they alone enjoyed the right to that title. That they have misled so many into accepting their reversal of the pristine connotation of the word "science," until most people nowadays think of "science" and religion as antonymous, casts a poor light upon their intellectual integrity, and an even poorer light upon Christian leadership. Some few of our bishops and learned theologians grasp that science is but knowledge, as opposed to mere belief or opinion; but they have failed signally to keep this simple fact before the Faithful. To this day, Oxford confers its Degree of Bachelor of Science upon gentlemen few of whom have any acquaintance with the natural or applied sciences.

Tame acquiescence in corruption of the meaning of the word "science" is bad enough; but our concern goes far deeper than this. Ordinary usage does not see such a word change its sense without some strong reason, however bad. In this case, ever since BISHOP WILBERFORCE's deplorable misuse of his talents in public debate with T. H. HUXLEY, in 1860, there has been a tendency for churchmen to equate obscurantism and wilful ignorance with firm faith, to delude themselves that the growing body of natural and applied scientific knowledge is wicked *per se* because sciagraphically different in its account of the Creation from that of Genesis. It is the story of GALILEO over again. This tendency is nowhere more marked than in peripheral areas of the Anglican Communion upon any reference to the theory of biological evolution. Too often, to our shame, we react with shrill abuse, and we manifest not unintellectual, but an active, wicked anti-intellectualism which reflects our little faith and great fear.

If it is barely possible to-day for workers in any one branch of the natural sciences to communicate with specialists in another, none would suggest that our theologians should be learned in all the myriad divisions of all science. But if what WESTCOTT said in 1892 is to be true to-day, and if Religion is indeed to be "the synthesis of all," then something must really be done by the Church — whose job it is, not Dr PAMPLIN's — to restore terminological order and to teach men afresh the true nature of science. No small order! But what is the alternative? Men will continue to be schizoid in a "scientific" age: to use one set of criteria of truth during the week, and another on Sunday till, in the end, the Sunday set becomes so manifestly a-theistic, unscientific and false that it is jettisoned.

All truth, all knowledge, comes from God, the sole ultimate source. Hence, not a few educated, thoughtful and sincere Christians are troubled that the Church should tend still to flee the truths of the natural sciences. They should be welcomed, encouraged, used for what they unquestionably are: revelations of the unfathomable, infinite, utterly incomprehensible majesty of our heavenly Father, against which we could, if we would, see more clearly still the boundless Love behind the Incarnation.



"Everything which touches the life of the nation is the concern of the Christian."
—Dr Geoffrey Fisher

Tardy Reply To Damaging Report

The Church's slowness in nailing criticism must be the despair of all with a sense of urgency — and public relations. What seemed to me to be a classic case of this laissez faire policy occurred in Sydney last week.

A protest by tenants of Church properties at Woollahra and Edgecliff about repair notices served on them was made in an evening paper, the "Mirror," on Thursday afternoon, but no official reply from the Church appeared until the Saturday morning newspapers.

There are always critics who are over-ready to criticise the Church over its property interests, especially the ownership of sub-standard houses. In this instance the "Mirror" devoted the whole of its page two news space to the criticism under the banner heading:—"Church attacked by its tenants: 'Forced out of homes' claim." The article carried three pictures, including one of "some of the terrace houses owned by the Church" in an obviously sad state of disrepair.

An unnamed spokesman for the Church did express concern in the "Mirror" article about the allegations, and explained that "many of these properties have been sub-let, and many sub-tenants have paid a large premium to jump on the cheap rent band-wagon, but this went to the original lessee and not to the Church."

But there was no official statement of the Church attitude, and when the morning newspapers on Friday also carried the story there was still no official reply, although the reports in both morning papers made it clear that one had been sought.

On Saturday, after allowing a day and a half for this damaging attack on the Church to go officially unanswered, a statement did appear to show that the Church had not acted unreasonably or harshly. It has received only about £2 a house a year, and is concerned, because obligations to keep the properties in repair have been ignored, that it will receive most of them back on the early expiry of leases in poor condition.

No tenant has been dispossessed.

But why could that official statement not have been made immediately to answer the highly damaging "Mirror" report — or at the very latest by Friday morning? As it is, many people who read the "Mirror" article, and may have been prejudiced against the Church in consequence, would not see the official disclaimer in another section of the Sydney Press — and, incidentally, the disclaimer was much less prominently displayed.

Delicate Political Situation

The growing confidence of Mr Menzies and the diminishing confidence of Mr Calwell are two dominating factors in the Federal political situation as this week the Government, with an effective majority of only one in the House, faces a Senate in which it now has no majority at all.

As Parliament will not meet for another month there is no immediate prospect of a crisis. And there will probably not be one in any case, even though the Government can muster only 28 votes of its own in the Senate of 60. Labour has 30 members there now, but the keys to the situation are held by the new Independent member, Dr R. J. Turnbull, and the lone D.L.P. survivor, Mr G. R. Cole. Both had Labour backgrounds but nowadays seem more likely to vote against than for Labour.

As Mr Menzies has already master-minded a plan whereby the Budget will be debated quickly to enable him to attend the Prime Ministers' Conference in London in September with Mr Calwell "in the wings" there, it seems unlikely that there will be much disturbance in the Federal Parliament until the question of Britain's entry into the Common Market has been resolved.

But probably the most effective influence in averting such a development as a double dissolution will be the reluctance of all Parliamentarians to face an election out of season — unless Mr Menzies, with his lost prestige partly recovered through his recent overseas mission, sees a chance next year to seek another mandate with fair prospects.

pects of a better result than the one he got 18 months ago.

In these circumstances a harsh Budget next month is not to be expected.

Common Market And Religion

One of the more whimsical objections to Britain's application to join the European Common Market is that membership would bring her into closer and, presumably, dangerous association with predominantly Roman Catholic countries.

Well, Britain and the Commonwealth countries fought with France (until the German occupation) and against Italy in World War II and with both of them in World War I.

Nations no longer divide on religious lines in big wars. The trend is for the world to divide for and against Communism with an increasing belief that all Christian peoples should stand together as the best hope of improving the climate for peaceful co-existence for all mankind, including the Communists.

Closer trading should promote greater understanding among the nations involved. The belief is that membership of the Common Market will continue to grow — to include, for example, countries like Austria and Sweden which are not of the same religious pattern.

At a juncture in history where religious tolerance is growing and men are even daring to hope for decisive developments in Christian unity the expansion of the Common Market would seem to be much more likely to help than to hinder this ideal.

Some Migration Problems

If the recently concluded European tour by the Minister for Immigration, Mr Alex Downer, results in a greater influx of young women it will make a valuable contribution to the solution of a very human problem, which in recent years has even been expressed in "lonely migrant" slogans chalked on walls and footpaths in Australia. Not all foreign male migrants have remained lonely. Some have married Australian women; others, especially Italians and Greeks, have been joined here later by proxy brides or sweethearts of their own nationality, as is familiar enough to anyone who has seen newspaper or television pictures of exciting scenes in Australian ports when the "bride ships" arrive.

But it is time for the Immigration Department to act as a sort of large-scale match-maker itself by redressing the early imbalance caused by the predominance of male migrants, destined for such large-scale projects as the Snowy Mountains scheme.

As Mr Downer found on the visits he paid to eight countries in the past six weeks, it is becoming more and more difficult to recruit specific classifications of migrants. Skilled tradesmen are not readily attracted now. And British people are not so ready to uproot themselves as they were in the austerity era soon after the war ended.

But, whether the national interests suggest that a policy of vigorous immigration should or should not be maintained in current economic circumstances, a Federal M.P.'s advice last week to treat migrants sent to a hostel at Bradford Park on Sydney's North Shore "not only with indifference but with cold hostility" must be deplored.

It might justly be questioned whether migrants should be encouraged if they cannot be reasonably sure of finding suitable housing without undue delay. But to bridge the gap hostel accommodation is essential.

—THE MAN IN THE STREET

ONE MINUTE SERMON

IN JERUSALEM AGAIN

S. JOHN 7: 1-14

What a strange phrase, isn't it? "Jesus walketh in Galilee." It is the Greek word "peripatetic" walking about.

Clearly Galilee was more friendly and Jesus walks there from place to place with His disciples for company, part of the time teaching them, part of the time proclaiming the Gospel to the people who gathered to listen.

How long this went on we have no means of knowing, may be some months from the controversy over the healing at Bethesda pool till at the end of September (the time of the Feast of Tabernacles) He turns towards Jerusalem again.

Meanwhile His brothers, sceptical, maybe jealous, have become impatient. Here is a national Festival—the Harvest Thanksgiving and the anniversary of the settlement in the Promised Land.

Jerusalem will be crowded at this popular feast with men widely different in their hopes, their background, their outlook.

If any prophet or teacher wants to make an impression on the national life there could be no better time than this to do it.

So his brothers (possibly Joseph's sons by an earlier marriage) try to put pressure on Him.

They are not hostile, but are puzzled by His wonderful reputation in Galilee. But what matters is what Jerusalem thinks of Him.

Instead of staying away in the country He ought to be meeting "the Jews," the Pharisees, the Sadducees.

For there is no doubt He has stirred the interest of vast multitudes. "Show Thyself to the world," they say.

And Jesus answers that the opportunity, what we call the psychological moment, had not come.

It was different for them. They were part of their world, they fitted into it. There was no antagonism towards them. But it is different for Him.

They can go up with other pilgrims and be lost in the crowd. He will not go up yet for when He appears at the Feast it will be not as a pilgrim but as a Prophet.

But the Jews are looking for Him. His absence worries them. They are looking for Him to do Him harm.

The crowd are looking because He has moved them and stirred their hearts but they are so afraid of their leaders that they dare not become disciples.

Suddenly He arrives and begins to teach. What would be our attitude? In a world not hostile, but indifferent, would we confess Him as Saviour and Lord?

CLERGY NEWS

BROWN. The Reverend C. J. Rector of Miriam Vale, Diocese of Rockhampton, to be Rector of Yepoon, in the same diocese.

DAVIES. The Reverend A. J. Mission Chaplain to the Mission District of Etilston, Diocese of Adelaide, has accepted the charge of the District of Waikane-Morgan, in the same diocese, as from September.

JAMESON. The Reverend H. T. U., has been inducted as Rector of Christ Church, Darwin, Diocese of Carpentaria.

JONES. The Reverend R. L. Assistant Priest of Parkes, Diocese of Bathurst, to be Rector of Condobolin, in the same diocese, as from July 31.

OSTLING. The Reverend W. H. Curate in charge of the Provisional Parish of S. Paul, Gympie, Diocese of Sydney, to be Rector of S. Barnabas, Roseville East, in the same diocese.

PAINE. The Reverend P. C. (Brother Michael, B.G.S.), has been inducted as Rector of Katherine, Diocese of Carpentaria.

RAFFE. The Reverend K. W. of the staff of S. Paul's Cathedral, Rockhampton, to be Rector of Miriam Vale, in the same diocese.

STOREY. The Reverend E. J. Rector of S. Mary's, Diocese of Sydney, to be Rector of St. Stephen's, Hurlstone Park, in the same diocese.

SCOTT. The Reverend H. R. J. Curate of S. Anne's, Ryde, Diocese of Sydney, to be Rector of Hartley-cum-Mount Victoria, in the same diocese.

WARNES. The Reverend W. H. Rector of S. Barnabas, Bordenstown, Diocese of Adelaide, has resigned, as from November 16, to accept a parish in England.

CHURCH CALENDAR
July 8: Trinity 3.

RELIGIOUS BROADCASTS

(Sessions which are conducted by Anglicans are marked with an asterisk)

SUNDAY, JULY 8:

* RADIO SERVICE: 9.30 a.m. A.E.T. The 300th Anniversary of the Book of Common Prayer—Commemoration Service from S. Paul's Cathedral, London.

* DIVINE SERVICE: 11.00 a.m. A.E.T. S. Andrew's Cathedral, Sydney. Preacher: The Right Reverend A. W. Gooden-Hutton.

* RELIGION SPEAKS: 4.15 p.m. A.E.T. "The Bible and Family Life." Mr W. E. Anderson.

* PRELUDE: 7.15 p.m. A.E.T. Oriana Singers, Sydney.

* PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Reverend Eric D'Arcy.

* THE EPISCOPAL: 10.45 p.m. A.E.T. From the Temple Church, London.

MONDAY, JULY 9:

* FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Roger Bush.

* WEDNESDAY, JULY 11: RELIGION IN LIFE: 10.00 p.m. A.E.T. "A Modern Reformation"—within the Presbyterian Church in Australia. The Reverend L. O. C. White.

* FRIDAY, JULY 13: * EVENSONG: 4.30 p.m. A.E.T. S. Paul's Cathedral, Melbourne.

MONDAY, JULY 9 — SATURDAY JULY 14:

* READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. The Reverend A. Winston Jones.

* PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend W. H. Graham.

* DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

* Monday—Mrs Norman McAuley.

* Tuesday—The Right Reverend J. J. Booth.

* Wednesday—"School Service"—"God with His People"—"Jesus Gathers His Friends to Supper."

* Thursday—The Reverend A. P. Campbell.

* Friday—The Reverend Wesley Pidgeon.

* Saturday—The Right Reverend R. G. Arthur.

* EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend Alfred Bird.

* TELEVISION

SUNDAY, JULY 8:

* 4.45 p.m., "Sunday Special"—"The Amazing Atom." Clive Smith.

* 6.30 p.m., "Missionary Phonetics." Introduced by Dr Kenneth L. Pike.

* 10.30 p.m., "Meeting Point—Coping with Life." Dr Hugh Douglas.

ABV 2, MELBOURNE:

* 11.00 a.m., "Divine Service" from S. Mark's Church of England, Camberwell, Victoria. Preacher: The Reverend W. Holt.

* 4.45 p.m., "Sunday Special"—"Getting Places." The Reverend Keith Sandars.

* 6.30 p.m., "Stewardship." The Reverend L. O. C. White.

* 10.30 p.m., "Viewpoint"—Ideal Homes or Real Homes. Introduced by Dominic Bruce.

ABO 2, BRISBANE:

* 4.45 p.m., "Sunday Special"—"Davey and Goliath: The Silver Mine."

* 6.30 p.m., "Meeting Point"—"Designing a Cathedral." The Most Reverend J. C. Heenan, Roman Catholic Archbishop of Liverpool, talks with the Architect.

* 10.30 p.m., "Viewpoint"—It's no go the Bible. Introduced by the Reverend John Huxtable.

ABS 2, ADELAIDE:

* 4.45 p.m., "Sunday Special"—"Moans and Groans." The Reverend Vivian Roberts.

* 6.30 p.m., "New Faces in the World Council."

* 10.30 p.m., "New English Bible Readings." C. H. Dodd (No. 1).

ABW 2, PERTH:

* 11.00 a.m., "Divine Service" from S. Joseph's Roman Catholic Church, Malvern, Victoria.

* 4.45 p.m., "Sunday Special"—"Signs and Symbols." The Reverend Eric Derbyshire.

* 6.30 p.m., "A Life of Perfection." A film on the life and work of nuns, and their dedication to their work.

* 10.30 p.m., "Spill the Child." The Reverend Father John McMahon.

ABT 2, HOBART:

* 11.00 a.m., "Divine Service" from the Methodist Ladies' College, Kew, Victoria. Preacher: The Reverend Dr A. Harold Wood.

* 4.45 p.m., "Sunday Special"—"Davey and Goliath: The Waterfall."

* 6.30 p.m., "Lenny of Joy." The Reverend Vivian Roberts and Morris Williams.

* 10.30 p.m., "Epiphany"—"Christians are United." Canon Bryan Green.

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.

PRAYER BOOK REVISION

NO SCHOLARS?

TO THE EDITOR OF THE ANGLICAN

Sir,—I notice, with much disquiet, that one of the decisions of the recent General Synod was to set up a committee to consider the revision of the Prayer Book services, with, no doubt, most of the attention being centred on that of Holy Communion.

If the history of divergent Anglican belief and practice since the Reformation is any indication, then such a revision is centuries overdue; but I wouldn't be at all surprised if many other parish priests didn't feel equally perturbed, and that only because of the dearth of liturgical scholars in the Australian Church. (It's obvious from our deeds, if not from our words, that most priests consider themselves "gifted amateurs" in things liturgical, but that is not what the Church needs.)

Dix sums up the situation ("Shape of the Liturgy," page 715). "Our present liturgy had its origin in a period of liturgical crisis very like the present, in which the Church was dimly conscious that its liturgical life no longer met its contemporary needs. What was required was that the Church should very carefully consider (1) exactly what the Eucharistic action is and (2) how that action is to be "done" in the liturgy.

"Questions of vestments, posture, etc., are not secondary, but tertiary to this... The pity is that in the generation of the sixteenth century when the crisis demanded solution, the Church never did adequately reconsider the primary question at all, because it was never allowed to. Its attention was made to centre on the secondary question of the Presence, in the medieval fashion, and on the tertiary questions of language (which has, however, great practical importance), ornaments and postures."

It's doubtful if most Australian Anglicans have advanced past the tertiary and secondary questions. I know of no Australian liturgiologists of the calibre of Duchesne, Dix, Baumstark, some Orthodox theologians or even certain of the Calvinist brethren of Taizé. I humbly request illumination on this point, but if it is true that we have no liturgical scholars, then any production of a Liturgy which will end up a legislative imposition on the Australian Church will only continue the present "liturgical chaos"—or worse.

Yours, etc.,
(The Reverend)
DOUG. PETERS.

Portland,
N.S.W.

THE TIME OF EVENSONG

TO THE EDITOR OF THE ANGLICAN

Sir,—I suppose, if the truth were known, many churches have independently decided that in winter Evensong should be put forward. Here, at All Souls', St Peters (the church I attend), the winter time service has been 4.30 p.m. for several years. No thought of TV was in mind when the change was made.

Yours faithfully,
EDWIN L. ANDERSON.
Dudley Park,
S.A.

SOUTH YARRA ORGAN

TO THE EDITOR OF THE ANGLICAN

Sir,—I trust you will allow me to comment on the notes on the organ at Christ Church, South Yarra, Melbourne, published in your issue of June 21.

In the interests of historical accuracy I might, with respect, seek further information on the origin of the organ and at the same time draw attention to some possibly inadvertent omissions.

It is stated that the original organ was built by us in 1881. Our list of organs does not mention it and we could find no definite indication in the organ. My company would welcome confirmation that this was definitely a Hill organ.

Your correspondent also made an omission. We were called in to Christ Church early in the war. At that time it was a pneumatic instrument of indifferent tone. It had been built or rebuilt by Fincham & Son, of Richmond, whose nameplate was on it and since rebuilding was out of the question we repaired, cleaned and revoiced it. The organist, the Reverend (then Mr.) Howard Hollis remarked that "one could now play music on it." When we rebuilt the organ later the pipework did not then require such detailed work although new and old work was rebalanced.

To sum up: the organ's good tone is such because we revoiced it in 1941-42 and again during the rebuild. The Reverend Howard Hollis will confirm the first and Mr. Fullard the second. Both gentlemen were complimentary each time.

Yours faithfully,
W. A. F. BRODIE,
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Pty. Ltd.
Melbourne.

N.S.W. COUNCIL OF CHURCHES

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent Simon Hill (June 28), could have more fittingly subscribed himself "Simple Simon" if he expected readers to take any serious notice of his diatribe against the N.S.W. Council of Churches.

Firstly, he displays his ignorance of the work of that body by suggesting that it continues to allow itself to be confused with the N.S.W. Committee of the Australian Council of Churches. As the N.S.W. Council of Churches has been an active co-ordinating force in the work of Christian social witness for just on 40 years, only a simpleton would suggest that it should change its name to make way for an unknown quantity that has mushroomed in the last few years.

Frankly, I am getting a bit sick and tired of certain pseudo-intellectuals and starry-eyed "ecumenical" experts who just love to denigrate their brethren who are at least consistent and courageous in their witness against certain social evils. The apostles of the A.C.C. are in danger of becoming the "holier than thou" kind and seem to think that they are the elect—a sort of religious United Nations on an endless junket.

It was the N.S.W. Council of Churches which produced the excellent publication in defence of our public education system. It was the N.S.W. Council of Churches which protested with courage and foresight against the pernicious poker machines. It is the same organisation which, as licence holder of Station 2CH for many years, has kept the standards of that broadcasting station well above the average in entertainment and devotional programmes.

As for the fight it is waging against S.P. betting being legalised (and adding one more uneconomic excrement to a State already blighted with the gambling mania), it has gone into action on this front while the A.C.C. is still mooning about Rome and the public relations job that the Vatican is putting over to its own immense advantage. Perhaps your

"Simple Simon" correspondent has not bothered to read the statements made by Archbishop Gough and Bishop Moyes on the moves to legalise off-the-course betting — statements which the N.S.W. Council of Churches has issued through its member Churches.

I am not discounting the good work done by the A.C.C. but I do know that there is a move by certain "smart boys" to seek by disparagement the elimination of the N.S.W. Council of Churches and to have the field to themselves so that they may indulge their retreats from reality.

I am, Sir,
Yours truly,
H. W. WALLACE.
Sydney.

WOMEN'S LEAGUE

TO THE EDITOR OF THE ANGLICAN

Sir,—Some of your women readers probably wish to take action in support of inter-racial and international goodwill. They may be glad to join the activities of the Women's International League for Peace and Freedom, a small but vigorous body with branches in most States.

W.I.L.P.F. is a non-political, non-sectarian organisation founded in 1915 to unite women of every country who desire the settlement of disputes by other means than war and the emancipation of women of all races. It now has consultative status with the United Nations.

Australian sections have been working for full citizenship for Aborigines; the abolition of testing and manufacture of nuclear weapons; an end to racial and sex discrimination, and to hunger in less fortunate countries; and ultimately for total disarmament in all countries.

The means we use are discussion groups, letters and deputations to members of Parliament, propaganda through TV and radio, peaceful demonstrations, and the urging of Australia's support for U.N. motions aimed at reconciliation.

A letter with 600 signatures, dissociating ourselves from Mr Menzies' statement that "Australia had no objection to nuclear bomb tests on Christmas Island," was sent to Mr Macmillan. Already some results of the activities of peace organisations can be seen in parliamentary debates.

Women sharing our aims are welcome as members; subscription is 10/- p.a.; and an extra 2/6 brings the paper, "Peace and Freedom," published in Perth.

State secretaries are: Mrs E. Phillips, 29 Medusa Street, Mosman, N.S.W.; Miss E. H. Vroland, 62 Hughes Street, East Malvern, Victoria; Mrs Duck, 51 Bakewell Road, Evandale, S.A.; and Mrs M. Bowen, 13 Monash Avenue, Nedlands, W.A.

An international conference is to be held in Sydney, August 16 to 19.

Yours, etc.,
E. MARJORIE SPENCER.
Wahroonga,
N.S.W.

HALF-TRUTHS

TO THE EDITOR OF THE ANGLICAN

Sir,—Recently I wrote to Dr L. Rumble on a certain matter and received a number of booklets and pamphlets in reply. Some I asked for, some I did not ask for. Amongst the latter were "The Truth About Catholics" and "The Religion of Anglicans."

In the former, page 16, he (the author) says, "No denomination (referring to the 'Protestant Church') performs the ceremony of imposing hands (in Confirmation) except a number of Episcopalians and Lutherans." We all know this is not true.

It makes me wonder if Dr Rumble ever was an Anglican, as claimed. On page 17 of the same book he implies that Anglicans deny the Real Presence at the Eucharist. This too is not true. On the same page he implies that Anglicans deny that God grants

I'D LIKE TO KNOW...

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

Can a man really know God, or is it something which only a few in life can experience?

We live in such an ecumenical age that I imagine that I can quote from the Westminster Catechism without being misunderstood. "What is the chief end of man?" asks the first question. The reply is "To know God and to enjoy Him for ever." Or as S. Irenaeus said in the second century, "The life of man is the vision of God."

It is our belief that God can be known. Even before we prepare ourselves to know Him, He has moved towards us.

How then is it possible? It is possible as we commit ourselves to a course of preparation. We must launch out, believing that He is and recognising that "Ye shall seek Me and find Me when ye shall search for Me with all your heart."

Even as the waters of the Jordan parted as the priests walked towards them: as the 10 lepers

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

found cleansing as they moved towards the priests to testify to their cleansing, so as we commit ourselves, the knowledge we seek comes. As we move outside the limited circle of self to the limitless horizon of God, reality comes. Self-commitment is the secret.

In this preparation, there are conditions to be kept. Dr W. E. Sangster wrote, "We need silence — a great deal of silence: a conscience quiet and unaccustomed: faith enough to wait until He moves to us: a willingness to be taught by those whose quality of living gives support to their claim to know: an intelligent study of the Book which has fed the souls of millions: and most especially, attention to the

Person and appeal of Christ Himself."

Millions have found as they have given themselves in sincerity of heart, in devotion and discipline of life, that the light comes and the awareness of a person is known.

As we grow in contemplation, we begin to abide in Him and He in us. Isn't that what the Prayer of Humble Access says, "that we may evermore dwell in Him and He in us?" We need not always be conscious of the feeling of it. Accept the fact of it. Others will soon know the truth. Moses did not know that his face shone after his conversation with God. Others did. Equally, others knew that the disciples had been with Jesus.

We all become impatient with the slowness of our progress in growing into the knowledge of God. For that reason, I frequently use an incident in Leslie Weatherhead's ministry at the City Temple. A lass had made a decision at one of his services and six weeks later returned to say, "I am giving up Christianity because it does not work." She told him candidly that she had a fierce temper which she had tried to master; but no help from heaven was forthcoming.

Within a minute or so of her leaving the vestry, a man entered and gave Weatherhead a five pound note for his Samaritan League. When asked why this generosity, the man replied, "My daughter was converted at one of your services and since then the whole atmosphere of our home has changed." It was the girl's father.

Quietly and imperceptibly the spirit of God had been working, but so imperceptibly that the girl herself did not know of it.

NEVER FULLY

As we grow in that awareness — for it is not a static but a gradual awareness — there will be times when we know God more clearly than at other times. Sometimes the vision will depart. This may be the result of conscious sinning.

There are other times when we cannot think of any reason why He should have withdrawn. "Truly," wrote Isaiah, "Thou art a God that hidest Thyself." We need then the testimony of spiritual leaders like Thomas à Kempis, "I have never found any one, however religious and devout, who did not sometimes experience withdrawal of grace, or feel a lessening of devotion."

Ought I not to say that there are hundreds who say that God is unknowable? With deep insight, Dr John Baillie once remarked that many people cannot find God because there is that in God that they do not wish to find.

They seek the safety of a Gospel without tears, a shot in the arm without a revealing X-ray diagnosis. It is only those who are prepared for total commitment to the Divine Physician who can experience His healing touch.

When all is said, we can glibly say that we would like to know God, but do we realise the full import of our request, "No man can see God and live," says the Scripture.

There is much I have omitted. We find God in the sacrament. We find God in costly service. But our knowledge will never be complete in this life. Here we see the shadows; in eternity, the fullness of the glory of God.

RECITAL AT MUDGE

FROM A CORRESPONDENT

Mudgee, July 2

Sunday, June 24, was the Patronal Festival of the Parish of St John the Baptist, Mudgee, Diocese of Bathurst, and also the 80th anniversary of the consecration of the organ.

This event was celebrated with an organ and choral recital following Evensong.

A goodly-sized congregation attended and gave just over £10 in a retiring collection towards the organ restoration fund, which has now topped the £250 mark, with the proceeds from the recent parish ball.

Soloists were Misses Robin Brown and Betty Magill and Mrs Dacia Wells.

Organist-choirmaster was Mr Geoffrey Wells; Mr H. C. Passlow (organist at Cowra) also assisted.

It is interesting to record that parishioners at Wollar (an out-centre 30 miles away) requested their Evensong to be brought forward from 7 p.m. to 5 p.m. in order that they might attend the recital.

AMERICAN ORGANIST FOR SYDNEY

FROM A CORRESPONDENT

The distinguished American concert organist, Dr Hugh Giles, will give recitals in St Andrew's Cathedral on July 27, at 8 p.m., and Sydney Town Hall on July 29, at 3 p.m.

This is probably the first appearance in Sydney of a top-ranking American organist.

Dr Giles has given concerts throughout the United States, Canada, Central America and Europe and has appeared as soloist with several orchestras in America and Europe.

At the present time he is Director of Music at the Central Presbyterian Church on Park Avenue in New York City. He is also head of the organ department at the Mannes College of Music in that city.

Dr Giles' appearance in Sydney has been arranged by the Australian Broadcasting Commission and the Organ Society of Sydney.

CRITICISM OF CATHEDRAL

TO THE EDITOR OF THE ANGLICAN

Sir,—The criticism of Coventry Cathedral by Canon Nash in THE ANGLICAN of June 28 seems to be answered unintentionally in the "I'd like to know" column.

To quote—"Fellowship between God and men is not dependent on the size or beauty in the building in which we worship, but on the sincerity of heart of the worshipper." "Where Christ is, there is the Church."

Yours, etc.,
K. J. NICHOLLS.
Eastwood,
N.S.W.

THE ARCHBISHOP OF MELBOURNE

Acting on medical advice, the Archbishop of Melbourne, the Most Reverend Frank Woods, has cancelled all his engagements for a fortnight from Monday, June 25.

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ANGLICAN OF THE WEEK



Our Anglican of the Week has been a chorister for sixty-five years, fifty-three of them at S. Paul's Church, Bendigo.

He is Mr Charles Nellor. After Evensong on June 24, the rector, Canon D. I. M. Anthony, at a meeting of the choir, vestrymen and parishioners presented Mr. Nellor with

a full-length portrait of himself wearing the choir robes of the parish.

Mr Nellor is 82. He sings bass in the choir twice every Sunday.

Canon Anthony said that, apart from short periods when illness prevented him, Mr Nellor had attended every choir rehearsal and two services every Sunday since he became a chorister.

He said that Mr Nellor's faithfulness and devotion were an inspiring example to all who gave service to the Church.

Mrs Nellor, also, had sung in the choir for fifty-one years. Their combined record of service to the parish — 104 years — must be a record, said Canon Anthony.

Mr and Mrs Nellor have one son, the Reverend W. C. F. Nellor, who is chaplain at Prince Henry Hospital, Melbourne.

BIOGRAPHY OF MARY BALL

ONE FOREIGN DEVIL. Lawrence Earl. Hodder and Stoughton. Pp. 240. 27s.

AN all too little-known S.P.G. medical missionary who spent over thirty years in northern China, Mary Ball, is the central figure in Earl's missionary story.

It was in 1951 that the writer of "Yangtze Incident" first met Miss Ball. Fascinated by her story as he was, it was ten years before he was able to complete and publish the biography.

This is no typical missionary book. It is written by a professional journalist whose imagination has been quickened by the story he heard.

That he has over-written the story is not improbable, but he writes with such a vivacious style that this book will probably be read by many who otherwise would leave an orthodox account of a missionary's life aside.

Mary Ball experienced hazards enough. In the 20s and 30s there were feuds between contending warlords. There was the Japanese occupation with its horrors and privations. Finally the Communist invasion arrived.

Although her staff wanted her to remain, and permission would probably have been granted, it would have been at the cost of her becoming a professed Communist and her giving up her faith in Christianity. This she would never do.

There are things in this book at which one could quibble. That this story of endurance and determination has been preserved should be a cause of rejoicing to all interested in the spread of the Christian Gospel. —A.V.M.

BEDSIDE BOOK

IT SEEMS TO ME. H. L. Gee. Edworth Press. Pp. 136. English price, 9s. 6d.

H. L. Gee's warmhearted philosophy, his penetrating observation and his delightfully easy style have found for his numerous books of semi-devotional essays a place in the bookshelves of Christians of all denominations.

Here in "It Seems to Me," with its schoolboy's remark, "Of course, there may be another way of looking at it . . ." is quiet reflection and serene faith.

For those who want to change the bedside book in the visitor's room, this is recommended. —A.V.M.

BOOK REVIEWS

THE ELIZABETHAN SETTLEMENT

A LIFE OF ARCHBISHOP PARKER. V. J. K. Brook. Oxford University Press. Pp. 388. 59s. 3d.

IN 1559, Matthew Parker was called from the quiet retirement in which he had lived during the reign of Queen Mary to guide and administer the legal religious compromise known as "The Elizabethan Settlement."

The Queen, Cecil, as Secretary of State, and Bacon, as Lord Keeper, were all determined that he should be Archbishop of Canterbury, but Parker strove by every means to avoid the appointment, pleading that "so high and chargeable an office . . . doth require a man of much more wit, learning, virtue and experience than can be performed by me."

He had asked Bacon that he should be "quite forgotten." But the authorities recognised in Parker a man ideally suited to administer their ideal of a middle course between Rome and extreme Protestantism and on December 17, 1559, he was consecrated in the chapel at Lambeth, "according to the form of the book set forth by the authority of Parliament," by Bishops Barlow, Scory, Coverdale and Hodgkin.

Parker brought to his task a love of learning, a passion for education and business-like administration gained in earlier years as Master of Corpus Christi, Cambridge, Vice-Chancellor of the University and Dean of Stoke-by-Clare College.

DURING the troublesome years of Edward VI's reign he had been regularly called to preach at Court and at St Paul's Cross though he preferred "to dispense God's reverend word among the simple strayed sheep of God's fold in poor destitute parishes . . . [rather] than in theatrical and great audience."

But his sensitiveness and humility were coupled with a passionate belief in the Church which could be dignified, preserving continuity with the past, maintaining all that seemed essential to catholicity, while shedding medieval accretions.

Such an ideal at the time

made little appeal to the majority of the nation, but, before he died in 1575, Parker had laid the foundation of an Anglicanism that was truly comprehensive.

He did not always receive the full support of the Queen whose wishes he sought to carry out, nor did Bacon and Cecil always give him the co-operation that he could rightly expect.

Within the Church he laboured to raise the standard of clerical education and the long-standing abuses of plurality, nepotism and non-residence.

THE outrageous attacks of the Puritans made his task more difficult, but his gentle and conciliatory nature and a true love of justice won the affection of the people.

Brook concludes that Parker "deserves from all Anglicans a greater measure of gratitude than he sometimes receives."

The author has drawn chiefly on Parker's correspondence, Strype and other contemporary evidence and has woven the historical background for the text unobtrusively for the general reader.

Although sources are given in the footnotes, the lack of a bibliography is a disadvantage in a work of this nature.

The book has one or two minor misprints including the election date of Parker as December 9, 1559 (instead of 1559), on page 85.

Such minor disadvantages, however, hardly detract from a valuable biography written as a tribute to one to whom the Church of England owes a deep gratitude.

A. de Q.R.

CHURCH OF GREECE

ANGELIC NEWS SERVICE. Geneva, July 2

The newly-constituted committee of the Church of Greece for relations with other Churches has appointed a two-member sub-committee to study the question of the possibility of the Church's sending observers to the Second Vatican Council.

PIONEER SOCIAL SURVEY

LEISURE: A Social Enquiry into Leisure Activities and Needs in an Australian Housing Estate, Brotherhood of S. Laurence. Cheshire, Melbourne. Pp. 90. 10s. 6d.

LEISURE activities concentrate around the home; and the main home activity is watching television. This is the trend revealed in a new survey of how Australians use their leisure-time.

Domestic duties, home maintenance and improvement and travelling to and from work absorbed much of the non-working hours of men. One out of five wives were working full or part time and this greatly restricted the amount of leisure-time available.

The survey, "Leisure," edited by David Scott and Robert U'Ren, has been published under the auspices of the Brotherhood of S. Laurence, with the aid of the Myer Foundation.

It is the result of a study of leisure-time activities in a sample survey of 178 households in a new Melbourne housing estate.

The research team investigated the extent of church attendance and attitudes of people towards church. Sixty-six per cent. of those interviewed said that they never went to church, and at the time of the survey only 16 per cent. reported having attended church on the previous Sunday. All the major denominations have churches in the area.

"LACK of interest" was given as the reason for not going by 32 per cent. of the people, and 23 per cent. claimed that they did not have time.

Almost twice as many men as women were "not interested."

36 per cent. of the men said that attending church was unimportant. There was no indication that the presence of children prevented people from attending.

Nearly half of those interviewed could give no details at all of what takes place in church. There was even greater lack of participation in the clubs and organisations associated with churches.

In spite of the lack of importance attached to attending church, most people regarded the Church as an important factor in community life. Twenty-five per cent. voted for the church as the most important facility in the area, and a further 22 per cent. placed it second.

The survey reveals an interest in reading, despite the popularity of television, nearly half claiming to read books. However, only 9 per cent. use free libraries. Other points are that: SIXTY-EIGHT per cent. of housewives would use increased leisure-time for household chores, or other home activities.

Family ties are still strong. Although families had no elderly relatives living in or near this new housing estate, 80 per cent. of the people interviewed stated that they frequently visited relatives. These were mostly their parents.

Visiting relatives was thus the most important outside-the-home activity.

Asked how they would use a large sum of money (£100, £1,000 or £5,000), most would use it in purchasing or improving a home, rather than buying a car or saving for old age or children's education.

The survey is a pioneer work in the study of this aspect of the social scene, and the writers warn that conclusions drawn in this area should not necessarily be applied to other areas.

—D.S.

P.B. TEACHING

THE EPISTLES FOR THE SUNDAYS AND PRINCIPAL HOLY DAYS OF THE CHURCH'S YEAR. A. M. Stubbs. Hodder and Stoughton. Pp. 156. 7s. 6d.

Last year, a new series of paperbacks suitable for the churchman who wants to know more about his Prayer Book, was published. This volume represents a further one which is a fitting companion to the editor's one on the Gospels.

Each epistle is treated from the point of view of its dominating theme. This results in the epistle being treated in the best expository manner. The Epistle for Easter II, for example, is entitled "Why Christ suffered." The three divisions are, to fulfil His calling, to bear our sins, and to leave us an example.

Those who are looking for a useful book for a newly-confirmed person could not do better than buy one of this series.

For those interested in liturgical preaching, this is a good companion to Sheen's "Teaching the Epistles" (Faith Press, 1961).

—A.V.M.

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DENMARK REPORTS

WORLD I.C.A. MEETING

ECUMENICAL PRESS SERVICE

Geneva, July 2
For its first consultation since New Delhi, the W.C.C. Division of Inter-Church Aid, Refugee and World Service has called together 150 representatives from more than 40 countries. They are meeting at Nyborg Strand, Denmark.

It is a world consultation with Church representatives from such countries as Burma, Korea, Egypt, Uganda, Puerto Rico, Chile, Peru, Haiti, Finland and Portugal.

The Russian Orthodox Church, which joined the W.C.C. last November, is represented for the first time at an I.C.A. consultation.

Churches from the U.S.A., Britain, France, Holland, Germany, India, Pakistan, Norway, Sweden and Denmark are taking part in the meeting.

Fifteen Church service agencies, including Church World Service, Lutheran World Federation-World Service, the World Student Christian Federation, the Y.M.C.A. and the Y.W.C.A., have sent participants.

The title of the consultation is: "What Makes Christian Service Distinctive?" This theme will be examined in three major addresses to be given by: Dr Eugene Carson Blake; Mr Korula Jacob, India, Secretary of the National Christian Council of India; and Dr Heinrich Hellstern, director of the Swiss Evangelical Churches' service agency, Hilfswerk.

DISCUSSIONS

The consultation will work through committees and sections. The committees will report on issues raised by continuing needs, new areas of service, and new forms of service.

The sections will discuss service as witness; stewardship and mutual responsibility; and the significance of I.C.A. in the ecumenical movement.

Dr Leslie Cooke will wind up the consultation on the evening of July 3 with a speech in which he will summarise the discussions and the trends these have brought out.

A feature of the consultation will be Bible studies each morning on the sacramental life of service. These will be conducted by the Reverend Paul Verghese, who arrived recently in Geneva to take up his appointment as associate general secretary of the W.C.C.

"ORDER OF SIMON OF CYRENE"

ANGLICAN NEWS SERVICE

London, July 2
Services by lay men and women to the Church in the Province of South Africa are to be recognised by the introduction of an "Order of Simon of Cyrene."

The Archbishop of Cape Town, the Most Reverend Joost de Blank, announced this at a meeting of the South African Church Institute here last month.

He said that order would be limited to fifty people.

Princess Alice (at present in Brisbane) is one of those on whom the order is to be conferred.

Three other women who have given long service to South Africa are being similarly honoured.

NEW BISHOP OF PLYMOUTH

ANGLICAN NEWS SERVICE

London, July 2
The Queen has approved the nomination of the Archdeacon of Barnstaple, the Venerable W. G. Sanderson, as Bishop Suffragan of Plymouth, in succession to the Right Reverend N. H. Clarke, who is to resign on September 30.

ROME DOUBTS ON UNITY

MEANING OF ECUMENICAL

ANGLICAN NEWS SERVICE

London, July 2
The Pope on June 20, wound up the seventh and last plenary session of the pontifical central committee meeting in Rome to prepare the forthcoming Ecumenical Council of the Roman Catholic Church.

He expressed satisfaction at the work done and invited the members of the committee to prepare their minds for the council by reading and meditating.

The last subject discussed by the committee was the ecumenical movement for the unification of all Christian Churches.

On this Cardinals Ottaviani and Bea submitted a report which said:

"The Church rejoiced in seeing how the ecumenical movement was developing every day."

But "caution was needed in order not to give way to feelings that may be generous but were certainly not enlightened," and in order "not to fall victim to a religious indifference or inter-confessionalism."

A compromise might aggravate rather than cure the present state of things.

As used by non-Catholics, the term ecumenical movement meant a form of federation of all Churches with equal rights, each Church being a part of the true Church of Christ.

LITTLE FREEDOM, SAYS DR FISHER

ANGLICAN NEWS SERVICE

London, July 2
The only two places where freedom could be found were the Church and the schools of England, said Lord Fisher of Lambeth, on June 22.

He was speaking to students at the opening of a new wing at King's College, Taunton.

Science did not believe in freedom, he said. "It believes in irrefragable laws which nobody can break."

"The only thing that really bothers the scientist is the cancer cell, because he cannot control it."

Big business knew less and less about freedom. "It believes in efficiency — larger and larger units which can deprive more and more people of freedom."

"I am not saying they are wrong," Lord Fisher said. "We are all increasingly involved in an economic system that deprives us of our freedom."

"I have a shrewd suspicion that this big organisation of efficiency ends up by being the most inefficient thing there is."

There was no limit to the threats to freedom derived from advertising.

"There are only two places in which you can find freedom — the Church and the schools of England."

"Neither is a complete exponent of freedom, but both have the root of the matter in them, and that is why we believe in them."

"BUILDINGS FOR BROTHERHOOD"

ANGLICAN NEWS SERVICE

Geneva, July 2
Y.M.C.A.s around the world have raised 11,118,692 dollars towards a goal of 16,000,000 dollars in a "Buildings for Brotherhood" campaign for 116 building projects in 33 countries.

So far 26 building projects have been completed and construction is under way at 52 other sites.

Of the total given thus far, more than half has come from "Ys" outside North America.

It is hoped to raise the remainder of the funds sought by the time of the plenary meeting of the International Committee of Y.M.C.A.s of the U.S. and Canada to be held in September.

CHRISTIAN WRITERS

TRUST FUND PROJECT

ANGLICAN NEWS SERVICE

London, July 2
The United Society for Christian Literature hopes to set up a trust fund of £200,000 to train Christian writers.

The U.S.C.L. is inter-denominational. Its general secretary is Canon Eustace Wade, formerly Archdeacon of Durban, South Africa.

Its aim is to provide literature for the new nations in Asia and Africa.

The society works in close association with S.P.C.K. and the Bible societies.

It wants to be able to take promising writers and train them in their own countries to write for their own people.

Canon Wade says even with the trust fund the Church will not be spending as much money on literature as Communism and Islam.

Hundreds of millions of people in the new nations have become literate in a very short time.

They are eager to read. The Church must see that the right kind of literature is available.

"There is no limit," says Canon Wade, "to the amount we ought to be spending if the Christian world is to take its responsibilities seriously."

CONGRESS FOR CAPE TOWN

THE "LIVING CHURCH" SERVICE

New York, June 25

Several American bishops and priests have been invited to a Church Congress, to be held in the Diocese of Cape Town next November.

Outlining the reasons for the congress, the Archbishop of Cape Town, the Most Reverend Joost de Blank, said:

"Many of our congregations are small and isolated from their neighbours."

"We want them to feel the 'bigness' of the Church to which they belong, to strengthen them in their loyalty, and to inspire them to outward-looking service."

"Moreover the publicity the Church receives in this country has normally to do with some project against the (South African) government's racial laws and discriminating policies."

"Consequently people are unaware of the ordinary ongoing work of the Church in both its pastoral and evangelistic ministrations."

"It is hoped that the congress will be exciting enough to get this news across to everyone in South Africa."

GIFT FOR CLERGY TRAINING

ANGLICAN NEWS SERVICE

London, July 2

In support of the Church's effort to encourage more men to offer themselves as candidates for ordination a gift of £10,000 has been made to diocesan funds for ordination training by Planned Giving Ltd., an organisation set up by churchmen in 1959 to promote the teaching and practice of stewardship in Anglican parishes.

The gift is being distributed among those dioceses where Planned Giving Ltd. has directed stewardship campaigns, of which it has completed more than 250.

SWEDEN INCREASES AID TO INDIA

ECUMENICAL PRESS SERVICE

Geneva, July 2

The Church of Sweden has announced it will allocate 240,000 Swedish Crowns for relief work in South India.

The amount is in addition to its already scheduled overseas aid budget of 8,000,000 Crowns.

The South Indian programme will be aimed at improving living standards in 238 villages by setting up home industries and providing agricultural training.

ON SOCIAL AFFAIRS

REPORT TO ASSEMBLY

ANGLICAN NEWS SERVICE

London, July 2
The Board of Social Responsibility is to ask the Church Assembly this week for encouragement "to explore the present provisions and the future needs for centres where contemporary problems of thought and action can be studied in the way they demand and deserve."

The policy of the board has been, in fulfilment of a resolution, adopted by the assembly last year, to make "a theological assessment of the doctrines appropriate to the social problems of the age."

It reports a serious danger that months of careful and thoughtful work, involving the time and energies of able and busy people, may be largely wasted because reports are unknown or unread and merely collect dust on files or bookshelves.

To avoid this the board is seeking to issue to all clergy a bulletin summarising recent publications and statements on social matters.

STUDY CENTRE

Its report also states that some British equivalent to the German evangelical academies is undoubtedly necessary.

William Temple College, Rugby, is mentioned as representing one national response to this situation.

The report adds that its experience would be invaluable as a basis from which to develop proposals to establish a study centre or research institute.

The board is promoting a series of simple leaflets on the theme of Christian involvement in society.

Some of the suggested topics are, "The Christian goes shopping," "The Christian in local government," and "The Christian reads a newspaper."

PILGRIMS RETRACE MONKS' ROUTE

ANGLICAN NEWS SERVICE

London, July 2

Carrying a stone from Canterbury Cathedral, a party of 70 pilgrims walked on June 23 and 24, from the cathedral city to Ramsgate, 16 miles away.

They were parishioners of S. Laurence's Church, Ramsgate, retracing the steps of the monks who founded their church 900 years ago.

Wearing peasant costumes of the eleventh century and with four donkeys, carrying loads, the pilgrims walked to Stourmouth and, after sleeping overnight in a barn, completed the journey in time for Holy Communion at their church the next day.

Much was done to make the pilgrimage like an eleventh-century journey.

Special bread was baked, a lamb was roasted on a spit, and brewers made medieval ale.

There were modern touches, such as the order "Pilgrims get fell in" after rest periods and music from transistor radios.

At the start of the pilgrimage, the party were blessed and given a stone from the cathedral by the Dean of Canterbury, Dr H. Johnson.

Handing the stone to the vicar, the dean said: "It will help knit your church to ours in the great Christian fellowship."

ECUMENICAL CENTRE IN MONTREAL

ECUMENICAL PRESS SERVICE

Geneva, July 2

A permanent ecumenical centre has been established by the Roman Catholic Church in Montreal, Canada.

A spokesman said it will make official contacts with other Churches and discuss the problems of unity at basic local levels.

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ELDER-WEED AND BISHOPS-WEED

WORK towards Christian reunion must go on simultaneously at several levels. The most universally applicable activity is that of prayer: we must never cease from praying that there may be a greater manifestation of the unity of all Christian people.

And this is an obligation which lies, and should lie more heavily, upon every Christian man. It is a prayer which has its validity established by no less a reason than that Christ prayed for the unity of His disciples: our prayer is taken up into His.

And it is a prayer which seeks for the manifestation now, within time and history, of that unity which will be demonstrated for all to see when Our Lord comes in glory, when the kingdoms of this world are become the Kingdom of Our Lord and of His Christ.

In heaven, I presume it will be irrelevant to claim that we were of the Anglican, Roman or Presbyterian communion. The song will not be of ourselves, but of the glory of the Lamb that was slain, who is now upon the throne.

We are not, however, called to prayer without also being called to obedience. Every responsible Churchman must ask: am I reaching out towards my fellow-Christians in the fullest way possible for me at this moment of history?

Am I doing everything within my power to obey, to lessen the scandal of division, to demonstrate to the world and to my Lord that I recognise in my fellow-Christian one who calls upon the name of the Lord, one who has been baptised into His death, and lives by faith in His life?

For some this feeling out towards my fellow-Christian involves an exploration of the possibilities of union between divided sections of the Church. I cannot pray for the unity of all, and refuse to look at the possibility that I may be reconciled in one visible fellowship to some. I cannot refuse to ask: is there not some scheme of union which may lessen by a little — however little — the pain and bitterness of disunion?

Prayer and obedience are leading many Churches around the world into negotiations with other Churches, into the formulations of schemes of union.

The day after that on which the Third Assembly of the World Council of Churches ended, the Faith and Order Department of the council convened a small meeting of those present who are actually involved in negotiations tending towards reunion.

IN ASIA

Did I say a small meeting? It was a widely representative meeting: for negotiation towards reunion is a world-wide phenomenon.

The latest survey, by Dr Lukas Vischer in the pages of "The Ecumenical Review," April, 1962, speaks of negotiations being undertaken in Ghana, Kenya-Tanganyika, Madagascar, Nigeria and South Cameroon, Northern Rhodesia and South Africa (where no fewer than five different sets of conversations are taking place).

In Asia we have the sad story of a scheme of union in Ceylon (recently so full of hope) now rejected by the participating Churches — Anglican and Methodist — but with men determined to begin again.

North India-Pakistan passes through a period of difficulty, not least as Christians in other parts of the world make their comments.

The Church of South India, not content with the union already achieved, feels its way out towards closer union — with Lutherans, and closer contacts with the ancient Mar Thoma Church.

In Japan, Korea, Malaya, and

the Philippines, the way forward is being examined. In Australia and New Zealand all is not still.

And in Europe, where men's footsteps are so dogged by the non-theological factors of long ecclesiastical history, in France and Germany, Lutherans seek out Calvinists and Calvinists Lutherans; in Britain Anglicans and Methodists are in conversation, and the disappointment of the rejection of proposals tending towards greater union between Anglicans and Presbyterians has led not to abandonment but to a new start.

In Italy and the Netherlands, among Protestant groups in Spain, in Switzerland, Iran, the Sudan and Egypt, in North America (both Canada and most notably in the United States), responsible Churchmen are in negotiation, asking: must we be divided?

May our prayer for union not issue in acts of obedience? In Latin America, in Ecuador, Jamaica and Uruguay, groups of Christians hitherto divided seek each other out and begin to move together.

It is worth having that roll call, and listening to it in this week, which begins with Whit-sunday. We remember another roll-call on the first day of Pentecost: Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God.

Now is there anything that can usefully be said about these negotiations, any observable trend? It is clearly impossible to say anything in a brief compass about the details of the schemes under discussion. The following points are, however, worth making:

TWO CONFERENCES HELD AT GRENFELL

FROM A CORRESPONDENT

Grenfell, N.S.W., July 2

Two conferences were held last month at Holy Trinity, Grenfell, Diocese of Bathurst.

They were the diocesan Churchwomen's Union regional conference and the Young Anglican Fellowship conference.

Mrs S. Carr (Cowra), the president, chaired a most satisfactory meeting of representatives from Churchwomen's Union branches as far away as Tottenham in the west and Rylstone and Kelso on the eastern section of the diocese.

The main discussion centred on the new constitution for the diocesan Churchwomen's Council. Earlier, one hundred communicants were present at the Eucharist, when the celebrant was the rector, Canon C. E. Usher, assisted by the Reverend Stephen Carr, of Cowra.

In the afternoon, Mrs E. K. Leslie, wife of the Bishop of Bathurst, spoke to the company. Grenfell and Caragabal branches were the "hostess" branches and served morning and afternoon tea to the visitors.

Last week-end, the Director of Youth, of the Bathurst diocese, the Reverend A. P. Reeder, visited the Grenfell parish, for the rally and conference of the Y.A.F. when West Wyalong, Cowra and Forbes and nearby parishes joined with Grenfell and Caragabal branches, one visitor coming from the Pambula parish in the Canberra-Goulburn diocese.

He chaired the conference on the Saturday afternoon and also preached in the parish on the Sunday.

This is the text of the address given by the Master of Ormond College (Presbyterian), Professor J. D. McCaughey, in S. Paul's Cathedral, Melbourne, on June 13. He was the second speaker in the series of lunch-time addresses on "Whither Reunion?"

1. The Limits and Extent of Participation: To put the negative first: in none of these negotiations are Christians of the Roman communion, or of the ancient Orthodox Churches of the Eastern tradition, represented.

This does not mean that they are not interested, nor does it mean that they do not have their own tasks in serving the cause of unity.

The Pan-Orthodox Conference in Rhodes, in 1961, was explicitly concerned with the strengthening of unity between the Orthodox Churches, and especially between Churches which have been separated from each other since the Council of Chalcedon.

WIDER CONTEXT

No one can doubt, I think, that the Second Vatican Council is, amongst other things, about the unity in the truth of Christians of the Roman obedience.

But to return to the negotiations of which I was speaking: positively, there are represented in this at a variety of points in the world, Christians of every other kind, Anglicans, Reformed (Presbyterians), Lutherans, Methodists, Congregationalists, Baptists, and so on.

It is as though the Churches of the West, each of which owes at least some of its present outlook and ethos to the Reformation, are no longer content with their separation one from another.

As they see themselves in a wider context, engaged on a

world mission, they know that the are *one* and that they must express that fact.

Relatively content with their divisions though they may have been in Europe, they have found a Divine discontent stirring within them, when God places them on the frontier of new obligations in Asia or Africa, or vis-a-vis the new society of twentieth century Western man.

Where the destiny of mankind is at stake, the perpetuation of historic affiliations becomes less important. "I can say with all my heart," said Bishop Lesslie Newbigin (born and bred a Presbyterian), "that I wish that every man were a Christian; but I cannot say with all my heart that I wish every man were a Presbyterian."

And although this is not sufficiently frequently realised, in saying that Newbigin speaks as a true successor of John Calvin, who was concerned with the establishment of the Catholic Church and not with any particular system of government conditioned by the passing needs of one area or one period of history.

It was out of a like confidence in the unshakable sovereignty of God over the life of His Church, that the Presbyterian Church in East Africa committed itself to the statement that "we are ready to change drastically for the sake of union."

My first point is that there is a new readiness for change.

2. This leads me to the second thing: it becomes more and more apparent that the temper of these negotiations is not that of adjustment for the sake of union, as of repentance unto life.

In 1919, 31 Indian ministers (Anglican, Presbyterian, Congregational) met with two Americans for a retreat during an evangelistic campaign. They issued a manifesto which was the beginning of the movement toward the inauguration of the Church of South India. It contained these words: "We aim not at compromise for the sake of peace, but at comprehension for the sake of truth."

After a recent ecumenical conference Dr A. C. Craig — recently Moderator of the Church of Scotland — likened the Churches to men standing facing each other across a chasm.

The chasm was deep, but the distance separating the men was not great. Anyone could join anyone else if he was prepared

"URGENT NEED" FOR REVISION

ANGLICAN NEWS SERVICE

London, July 2

People who are not regular worshippers find the present form of service in the Church of England quite incomprehensible, the Bishop of Liverpool, the Right Reverend C. A. Martin, said on June 23.

He was addressing his diocesan conference at Wigan.

Speaking of "an urgent need" to revise the Prayer Book, he said: "If we can set ourselves free from outlived phraseology we may be able to provide a form of worship which carries conviction to our generation."

"Some people commented unfavourably on the form and words of the service of consecration of Coventry Cathedral because they departed from customary Anglican phraseology."

"It is my belief that lay men and women as a whole rejoiced in its freshness and the vivid and challenging way in which it was presented."

"Many of us want a similar modern idiom to have its rightful place in our greatly loved Prayer Book services."

to shed the load of luggage on the way.

But no one was prepared to do that; so apparently we must be content with looking into each other's faces, reaching out our hands, and touching the other's fingers.

There is, said Dr Craig, another solution. It is that we should join hands and jump. That, of course, will mean death. But then what is Christianity, but the message of resurrection unto life.

The message of scheme of union after scheme of union is that what the Churches have to do if they are to achieve union is to die that they may live.

But they must be sure that they die into Christ and into His Church and not die through sheer inanity, weariness or irrelevance. So we see emerge a new and better approach to questions of reunion.

They are not schemes of ecclesiastical carpentry: ways of fitting existing institutions together.

In these negotiations, all over the world, men come together to ask *not*, how could I possibly live with you? *but*, how can you and I live together anew, renewed, with Christ in His Church?

We don't come together because we like one another, nor because we admire one another (although there is no sin in liking your fellow-Christian, or in admiring what in him is admirable); but we come together because Christ draws us to Himself.

"PAINFUL"

If we come together full of pride in our Presbyterian or other past, God may grant us union; but a union of Pharisees.

If we allow ourselves to be drawn to Christ, the road may be painful, for He draws men to Himself by way of a Cross. But we'll come the best way for any man — the road of Bunyan's pilgrim and trodden by all the saints — the way of sin forgiven.

Most of us, happily, do not have to look into all the minutiae of schemes for reunion. But Churchpeople as a whole can speed them forward, or hold them back, by their prayers, their sympathy, and their willingness to move forward; to take what has been called "responsible risks." And we can purge ourselves of prejudice.

The plant which in England is known as elder-weed is known in Scotland as bishops-weed. God grant us deliverance from confusing our botany with our theology.

EDUCATION IN AFRICA GRANT

ECUMENICAL PRESS SERVICE

Geneva, July 2

The Ford Foundation in New York has made a grant of 50,000 dollars to the Division of World Mission and Evangelism of the World Council of Churches to help with costs of a conference on education in Africa.

The conference will be held on December 29, 1962, to January 10, 1963, at the University College in Salisbury, Southern Rhodesia, under auspices of the All-Africa Church Conference.

Purpose of the conference will be to reassess the role of Churches and missions and seek to formulate afresh in African terms the Christian concept of education in light of the new programmes being developed by U.N.E.S.C.O. and other agencies, and in their relations with governments.

The 120 participants will include educators, special consultants from Africa and overseas, and representatives of national Christian councils.

Preparatory papers have been written by Dr Donald M'Timkulu, Kitwe, Northern Rhodesia, secretary of the Provisional Committee of the All-Africa Church Conference, and Professor W. R. Niblett, dean of the University of London Institute of Education.

NATIONALISATION DENOUNCED

ECUMENICAL PRESS SERVICE

Geneva, July 2

Any attempt to "nationalise" Christianity would result in reducing Christ to a "tribal god," Professor Albert S. Geyser, of Pretoria, told a student rally at Cape Town University last month.

Speaking on "Christian Nationalism and Academic Freedom," he declared: "I am filled with apprehension that two words of honourable standing — Christian and national — have been gradually turned into a hyphenated slogan to serve as a powerful tool of party politics."

He warned that all nationalisms "harbour sizable amounts of hatred — hatred of other races and other nations linked with fear."

Dr Geyser, a prominent theologian and strong opponent of South Africa's racial segregation policies, was recently appointed to the Chair of Divinity at the University of Witwatersrand, one of the most liberal institutions of higher learning in South Africa.

He has been expelled as a minister and member of the Dutch Reformed Church of Africa after being convicted of heresy by a synodal commission.



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THE CENTENARY OF THE DEACONESS ORDER

By DEACONESS G. HALL

JULY, 1962, is an important month for the Church of England Deaconess Order, for the centenary of the revival of the Deaconess Order, with the ordination of the first Anglican deaconess (in England) will be celebrated, for it was in July, 1862, that the ancient Order of a Ministry for Women in the Church was revived with the ordination of Elizabeth Catherine Ferard.

Since that time, the membership in the Order has grown, so that to-day deaconesses are found in most parts of the Anglican world, fulfilling their special ministry.

What is this Order of Deaconesses and why is the centenary important?

A resolution passed by both Houses of Convocation, 1939-41 reads: "The Order of Deaconesses is the one existing ordained ministry for women in the sense of being the only Order of Ministry in the Anglican communion to which women are admitted by episcopal imposition of hands."

A deaconess is a woman dedicated to service in the Church, and ordained by the solemn laying on of hands by the bishop, who says to her: "Take thou authority to execute the office of a deaconess in the Church of God committed unto thee."

The title means servant and the deaconess finds her pattern in the ministry of Christ, for He Himself chose the "servant" as the pattern on which His vocation was to be formed.

From early Christian writers, in the four first centuries, we learn that deaconesses existed as a definite order, being admitted with a form of ordination closely parallel to that of the deacon; fulfilling a variety of duties, including teaching, usually (but not exclusively) to women.

The diaconate of women, at first, shared the same name as that of the men. It is referred to by Clement of Alexandria, Basil, Chrysostom, the Council of Chalcedon, Council of Nicea, and is used in the civil code of Justinian. The reason for the disappearance of the deaconess is not clear, however.

There has been no decision of the Church as a whole against this ministry, so that the Lambeth Conference in 1920 could say, in its report on the subject: "We lay stress on the word 'restoration' for what we now recommend is not in any sense the creation of a new, but the constitutional restoration of an ancient ministry."

So one may ask: What led to the revival in the Anglican Church in England which later had its influence on the Church here in Australia (the first deaconess being ordained in Sydney in 1886), as well as other countries?

THE REVIVAL

From about 1839, the value of the life dedicated to religion was discussed in England, when, due to the industrial revolution, the large number of women and children, crowding into the cities and towns, obviously needed a woman's pastoral care.

Also, women were coming to the front in work of social and religious reform, and were beginning in many spheres to take a greater part in public life than had been possible for centuries. In 1845, the Religious Life was formally revived.

Several communities had been founded before Elizabeth Ferard

was free to take up work in the Church. She was greatly influenced by the Lutheran Deaconess Institution at Kaiserswerth (founded in 1833 in Germany by Pastor Flendner).

Here women were "set apart professionally for charitable and religious work in the female diaconate." She stayed there several months, and also met there some English Sisters of Mercy from a Community at Norfolk.

So she combined in her mind these two ideals—deaconess and community. When her mother died, she was free, and she offered herself, in 1861, for work and settled in a house where she became the "Superior of the New Mother House in London."

In the following year, therefore, two important events took place, Dean Howson of Chester, who had long been interested in the question, published his first book on the subject.

After a careful examination of the New Testament evidence, he presented his conclusion that if we take our stand on that evidence "the argument for the recognition of deaconesses as part of the Christian ministry is as strong as the argument for episcopacy."

Then, in July, there was the admission to the Order of Deaconesses (with the laying on of hands) of Elizabeth Ferard. This was an independent act on the part of Dr Tait, Bishop of London, prior to any announcement of Convocation. Other early supporters of the Order were the Bishop of Durham (Dr Lightfoot) and the Bishop of Rochester (Dr Thorold).

There was much opposition to the earlier communities, so that when the Deaconess House was established, there appeared to be a great demand for the services of deaconesses.

But there were many difficulties—lack of recruits, financial stringency, the pioneers received little support for their views from the Church as a whole, there was uncertainty about them and their status in the Church.

ON THE CONTINENT

At first, the deaconesses (called sisters) engaged in nursing, following the pattern set by the German institution, but pastoral parish work was soon seen to be the "true work of deaconesses."

So the English-speaking Order early saw the wider field of service, differing so entirely from the Continental concept of the Order.

On the Continent, there is the life-long control by the "Mutterhaus" (Mother House) who trains, consecrates, and orders the life of the deaconess till her death; also the majority of the deaconesses fulfil their vocation in nursing duties, in homes, hospitals and orphanages. (Though, in passing, it is fair to say that this picture is slowly changing in Holland and Scandinavia.)

In contrast, the deaconess in the Anglican communion is directly under the authority of the bishop who licenses her, and her work is pastoral, the greater number throughout the world being on the staff of a parish (although there are many other avenues offering a variety of service according to the qualifications of the deaconess), all such service being complementary to that of the clergy, not in competition, as in the secular professions.

What is the picture to-day? From ONE dedicated woman offering her services to God through the Church, a century ago, we find to-day deaconesses serving in Canada, U.S.A., South Africa, Jamaica, New Zealand, Australia, Hong Kong, India, Malaya, Singapore, Pakistan, Ceylon, Tanganyika, Madagascar, etc. Whether there are any Chinese deaconesses left in China we cannot say.

Many of the deaconesses serving "overseas" have gone from their homeland, including Australia, as missionaries in the national Churches, but in Pakistan, there is the prayerful approach to the establishment of the Order for national women,

the latest of such national training.

Outside Britain, there are Training Houses in Toronto, Canada; Kingston, Jamaica; Evanston, U.S.A.; Sydney, N.S.W., and Melbourne, Victoria. Following the ordination of Miss Mary Schleicher in 1886, in Sydney, the first Australian Training House was opened there in 1891, when the Principal was a trainee of Tottenham Deaconess House, London.

To outline the Australian story, deaconesses are working in eight of the 25 dioceses: Adelaide, Bendigo, Carpentaria, Gippsland, Melbourne, Perth, Sydney and Tasmania.

As well as working in the already mentioned important parochial field, serving as an assistant to the parish clergy (especially in the New Housing areas), the deaconess finds there is a wide diversity of spheres open to her, some of which are:

Principals and lecturers in Training Colleges; chaplains in General and Psychiatric Hospitals; Divinity mistresses in Church schools; Religious instructors in State schools; youth organisers; Children's Court chaplain; Sunday school organiser; wardens of children's and youth hostels; social workers; nursing sisters under the Chesa-

lon Parish Nursing services; as evangelist-teacher and evangelist-nurse to the Aborigines on the Arnhem Land Mission field; and in the Gippsland diocese, two are deaconesses-in-charge of their parishes, one of whom combines the usual work with that of assistant chaplain to the Aboriginal Settlement.

Wherever she serves, the ministry of the deaconess, like that of her Lord and Master, is a personal one, and is concerned with the spiritual and material welfare of those to whom she is sent.

"She goes as His representative, to help those whom He loves, for He said: 'As My Father hath sent Me, even so send I you' (John 20:21), and it is this which makes the life so deeply satisfying."

SPECIAL NEEDS

God's overruling purpose and His Holy Spirit working through her is her daily inspiration and strength, for frequently there may be hardships, disappointments, lack of response to a faithful witness, and yet the real work of God's servants is not done so much by words and deeds and looking for results, as by the power and reflection of God which shines through them.

What they are matters far

more than what they do or say. So it has been proved for the last 100 years and will continue ever to be—that the deaconess can bring souls to Christ only in so far as she shows His likeness and power through her life.

The growth of the Order which has followed the revival shows that the Church has no less need of such dedicated services than it had in the primitive era.

It can be clearly seen that it was revived because certain branches of the Church's work could most fittingly be performed by women, such work being only more effective when fuller use was made of the gifts which women had to offer.

"We leave the future of the Order to God, confident that the Holy Spirit will guide, if we faithfully use the opportunities that are given us."

The challenge of this century year (in a world which is so different to God Who alone can give the peace, security and happiness for which each individual craves) is that God's work, both at home and overseas, will be hindered, if there are not sufficient dedicated, trained, ordained deaconesses coming forward to serve Him, wherever He directs, in this specialised women's pastoral ministry.

CORPUS CHRISTI FESTIVAL

FROM OUR OWN CORRESPONDENT

Townsville, July 2

From Mossman in the north, Tully, Innisfail, Babinda and Gordonvale in the south, and from the Atherton Tablelands in the west came clergy and servers to S. Margaret's, Cairns, on June 23, for the annual archdiocesan Corpus Christi observance.

All of these, added to the lay-folk present, made up a sizable congregation, in spite of the counter attraction of the English football team and the races.

The officiant was the Reverend A. MacFarland, of Atherton, assisted by Deacon A. Marshall, of Cairns, and preceded in the procession by the local clergy in colourful robes.

The preacher was the Reverend Gordon King, of Babinda, who traced the history of the festival.

The Blessed Sacrament in which Christ was present in all His life and power was the very heart of the Catholic Faith, he said.

It was therefore fitting that we should keep a feast of thanksgiving for this great gift.

After the service, the annual meeting of the G.S.S. Chapter of Corpus Christi was held and a warm welcome was extended by Archdeacon B. S. Kugelman, Rector of Cairns.

A steady growth in membership of the Guild of Servers was reported. Tea was served by the ladies of the parish.

NORTHERN TERRITORY PROGRESS

AFTER his visits to the parishes of Alice Springs and Tennant Creek, the Bishop of Carpentaria proceeded a further 420 miles to the Parish of Katherine, being met by Brother Michael, the bush brother who is in charge of the vast Katherine parish.

Their first halt, on Friday, June 15, was at Beswick Station, a cattle property controlled by the Northern Territory administration. Evenson, with an address by the bishop, was said in the manager's homestead.

Next morning there was a service of Holy Communion, and Brother Michael conducted a religious instruction class for the children of the station.

Later, there was a meeting at Beswick Government Aboriginal Settlement. During his recent visit to England, the bishop accepted Mr E. Nelson Durn, at present in training at a theological college, for service with the B.G.S.

He is expected to join Brother Michael at the end of this year and to assist him particularly in the extension of work among the many Aborigines at Beswick and on the surrounding cattle stations in the Katherine parish.

That Saturday night found the travellers at Katherine, where the accommodation for the bush brother, as at Tennant Creek, consists of a room at the back of the church.

On Sunday morning two adults were confirmed; the church was filled for the service of Holy Communion which followed immediately afterwards.

NEW RECTORY

The completion of a rectory, consisting of two bedrooms, kitchen and bathroom, and a large room to serve as a Parish Centre, has been held up for lack of funds.

On behalf of the English Carpentaria Association, the bishop presented a cheque for £100 and it was decided to make arrangements for the completion of the work.

The church was filled at night for the Induction of Brother Michael as rector of the parish.

To the small township of Pine Creek, where faithful Anglicans have been working for years to raise funds for a church. The Carpentaria Association in England has been assisting and has given half of the £1,000 which now stands to the credit of the building fund.

After Evenson in the C.W.A. Hall it was decided to obtain prices of materials, and to ask the

diocesan architect, Mr Richard Threlfall, another recent acquisition from England, to prepare plans and specifications for a building.

The site has already been obtained, and there are hopes that Pine Creek will have a suitable place of worship this year.

From Pine Creek to Rum Jungle and a visit to the great open-cut uranium mine, a distance of 160 miles.

A Confirmation, and dedication of a new font, prayer desk and lectern took place at Batchelor, the township of Rum Jungle.

An energetic and keen congregation has built a beautiful church at this centre.

It is situated in the Parish of Darwin, but until the rector obtains assistance for his work in that expanding town of over 14,000 people and nearby places such as the Humpty Doo rice fields, Brother Michael somehow manages a monthly visit to Batchelor.

The first official duty of the Bishop of Carpentaria on his arrival at Darwin was to attend a meeting of the Carpentaria Junior Residential College committee.

On behalf of the diocese, this committee has undertaken the building of an £85,000 college which will accommodate 50 children of the Territory who will be attending secondary and primary schools in Darwin.

LAND AT DARWIN

The bishop will be returning to Darwin on July 21 to unveil the foundation stone of this building; its opening will take place at the beginning of the next year.

At the Darwin parish council meeting, progress was reported concerning the acquisition of a large central block of land on which will be sited a large church (which may well become a future cathedral), a rectory, a hall and a youth centre.

The present church is too small for the congregation and

is at the far end of the town, surrounded by business premises, while the population has moved out into ever-expanding suburbs.

The old rectory is so dilapidated that the parish is renting a house for its priest.

Plans for a new church-cum-hall at Nightcliff, a large residential suburb, were also approved and have been forwarded to the Northern Territory Building Board for acceptance. It is intended to commence a large and attractive building this year.

The bishop announced that a deacon would be able to commence duty in the Darwin parish after the Advent ordination; the council expressed its desire that an assistant priest could also be found to join the staff of this important and expanding parish.

On Sunday night, before an overflowing congregation, the bishop, assisted by the Venerable A. H. Bott, instituted and inducted the Reverend Hamish Jamieson as rector of the parish.

ENTHUSIASTIC YOUTH CAMP HELD BY Y.A.F. IN WILLOCHRA

FROM OUR OWN CORRESPONDENT

Gladstone, S.A., July 2

The second annual camp for young people in the Diocese of Willochra was conducted by the Young Anglican Fellowship last month.

Although again only a week-end venture, a tremendous amount was packed into it, largely at the expense of sleep.

The Diocesan Centre is some three miles out of Melbourne, at the very foot of Mt Remarkable. However, climbing the mountain was not even suggested this year, last year's memories being still too fresh.

The leader for the week-end was the Reverend C. B. Patterson, who has the task of nurturing Y.A.F. in this diocese.

He was encouraged by the Reverend I. F. Barlow; and in the role of chaperones were Mr and Mrs J. Devonport. Mrs Devonport runs the Diocesan Mail Bag Sunday School.

Membership of the camp was a little lighter than hoped, but it was more representative than last year.

Two young folk came down from Quorn, four came up from

Adelaide, most came from Port Pirie, and others came from

ANGLICAN SOCIETY IN SYDNEY

FROM A CORRESPONDENT

At the beginning of Trinity term the Sydney University Anglican Society made a radical change in its weekly programme.

The weekly Communion service, previously held at S. Barnabas', Broadway, is now held at S. Paul's College Chapel every Tuesday at lunch-time.

Attendance at this important service has shown a gratifying rise since this innovation; at the third service held at S. Paul's the attendance was three times the average attendance at S. Barnabas'.

The society feels that this arrangement is much more convenient for most students and it is hoped that attendances will continue to rise.

Laura, Melrose and Wirrabara.

Under the heading "The Old Grey Mare, she ain't what she used to be," the Church was really criticised and picked to pieces, so much so that we began to wonder if we had done the right thing in setting such a study.

When we came to "Glorious things of thee are spoken" the leaders were thrilled by the tremendous list of things which these young people like about the Church.

We think that this second look at their Church will increase their loyalty to it and appreciation of it.

The Bible study accompanying the other project was the Parable of the Sower.

Whether it was talking, studying, twisting or stringing a leader's sleeping-bag up the flagpole, everything was done thoroughly and enthusiastically.

CONTROVERSY IN PANAMA

THE "LIVING CHURCH" SERVICE New York, July 2

Controversy has arisen in the Republic of Panama because of the appointment by the Panamanian President of a former Roman Catholic priest, now an Episcopalian, as Governor of the Province of Panama. He is Mr C. R. Moreno, of the congregation of S. Luke's Cathedral, Ancón.

The President has been asked by the Roman Catholic Church to reconsider the appointment which they consider an insult to their Church.

THE MUSIC OF THE CHURCH . . . 19

COMPOSITION AND APPRECIATION

BY THE REVEREND EDWARD HUNT

SO many famous composers have been mentioned in these articles, that readers may have been led to enquire "How do composers compose?"

In short, what is really meant by "musical composition?" Why do men compose music and how?

The "why" is comparatively easy to answer. In the case of church musicians they wish to express in musical terms the glory of God.

Those who composed tunes for "all kinds of music" in the Old Testament days were seeking to give God the praise due to His Holy Name.

The musicians who were exhorted by St. Paul "to make spiritual songs unto the Lord," sought to enrich the worship of the early Christian Church with the melody of thanksgiving for the salvation wrought by Christ, and from the earliest Christian times the Eucharist inspired the composers of the Church to thanksgiving, as the name implies.

And from the days of the Early Fathers down to our own times musicians have endeavoured to express their faith in terms of music.

Indeed, it may be said that the musical history of the Church is one continuing Te Deum.

No other religion has created such a wealth of music as the Christian religion, for every true believer knows "How sweet the name of Jesus sounds!"

But when we ask "how?" no simple answer is forthcoming.

There are no set rules, for composition is an art, and a gift born of God.

DUAL OBJECT

The word "composition" means "putting together," of notes to make a melody, or of details to make a picture or a poem.

In music, this "putting together" consists of melody, harmony, counterpoint, passages, themes, movements, cyclic forms, sonatas, symphonies and orchestration.

The composer's object is dual: he desires to express his emotions and to satisfy his sense of craftsmanship and design.

In the case of the Church musician, as we have said, he also wishes to harmonise his concept of God with eternal reality.

Composers who have been asked to define their mental processes of composition all claim the initial impulse of "inspiration," and while this may mean

little or nothing to the secular musician, the inspiration afforded by God is a very real thing to the Church musician.

Labour, craftsmanship and practice are also essential, but a theme is necessary before any great musical work can be written.

And in the case of the Church composer the theme of praising God through Christ provides both motive and incentive.

Frank claimed to be inspired by "modulations," Ravel by "form of a piece" and Schubert "by poems," but when we hear the works of such masters of music as Purcell, Bach or Handel, we catch a clearer understanding of what inspiration really means—the inward tones of the melody of God.

In men of godly faith the productivity of composition is truly amazing.

Philippe De Monte (16th century) composed over 1,000 madrigals and 300 motets.

Handel wrote "Israel in Egypt" in 29 days and "Messiah" in 22! Bach wrote five complete sets of Church cantatas for each Sunday of the year and his contemporary, Telemann, over 600 such cantatas.

Mozart's greatest three symphonies were composed in two months.

Schubert, who died at the age

of 30, composed over 600 songs, while Hugo Wolf (1860-1903), who died at 42, wrote more than 500 songs, being hailed by some as one of the world's greatest song-writers.

It may well be said of musicians, "according to your faith it shall be done unto you."

Although in the late nineteenth and twentieth centuries musical composition has become a much more laborious and serious undertaking, and less spontaneous in the immediately preceding centuries, it is still men of faith, such as Parry, Elgar and Vaughan Williams, who lead the musical world.

Indeed, we may say that Church and music go hand in hand, and an irreligious man or irreligious men can produce no music of eternal merit or abiding worth.

LISTENING

Because of this, musical appreciation is an essential part of culture and vital to a true understanding of the beauty of worship.

A special form of educational training has been designed, especially in the U.S.A., to cultivate in the pupil an ability to listen to seriously conceived music without bewilderment, and

to hear with pleasure music of different periods and schools.

"The Child and the Masterpiece" (1935) is one such attempt.

The "art of listening" was first acknowledged by Nægeli of Zurich, who published a book with this intent, 1826, while Fétis, the great French musicologist, published "Music within everybody's reach," 1830, which ran to 19 editions.

However, such teaching only reached any large scale towards the close of the nineteenth century, when the term "musical appreciation" came into use in America.

Kobbé, Surette, Mason and Macpherson were leaders in this field, the latter, with "publications on appreciation," being the first notable British exponent of the subject.

The "Music Memory Contest" began in New Jersey, 1916, but has never been adopted in Britain; however, "Concerts for Children" have become common in both countries.

Anything that can be done to help worshippers appreciate Church music and the important part that such music plays in the worship of the Church is laudable indeed, for in appreciating the beauty and wealth of the music of the Church, the worshipper also learns a deeper appreciation of the glory of God.

BISHOP OTTER COLLEGE

ANGLICAN NEWS SERVICE

London, June 25

New buildings at Bishop Otter College, Chichester, one of the Church of England teacher training colleges, were opened by Sir Arthur Forde, chairman of the Central Board of Finance of the Church of England, on June 22.

They include an assembly hall, dining hall and kitchens, a new laboratory, a woodwork shop, a music-lecture room and practice rooms, ten staff studies, a students' common room, 139 study bedrooms for students, three staff flats, and residential accommodation for the administrative staff.

In addition, an extensive conversion programme has been carried out on the old buildings. Bishop Otter College was founded in 1840 in memory of William Otter, Bishop of Chichester from 1836 to 1840.

It was originally for men students, but it was closed in 1862 and re-opened eleven years later as a women's training college.

Since 1960 it has been co-educational, and the present enlargements will enable it to take 400 students.

Of these there will be about 150 men and 150 women taking the three years' course of general training, and 100 women taking a special main course in physical education.

STUDY WEEK-END FOR SUNDAY SCHOOL TEACHERS

FROM A CORRESPONDENT

Melbourne, July 2

Thirty of the Sunday school teachers from St. Paul's, Kingsville, spent a study and devotional week-end at Mt Martha Mornington last month.

The chairman for the week-end was Jim Clough, who, together with Miss Margaret Young and John Wilson (University High), acted as study-group leaders for three groups studying "Educational Psychology" at the real chief gradings of S.S. children.

The chaplain was the Reverend Arthur Lloyd, of Camberwell Grammar School, who, together with Dr Lionel Tengrove, of Melbourne University, and George Grant, a Presbyterian theological student, conducted the three groups studying re-union problems with Eastern Orthodox, Roman Catholic and Presbyterian communions respectively.

The conference began when the chaplain led the saying of

Compline on Friday evening, and ended with Evensong and sermon on the Sunday night.

Daily Eucharists, discussion groups, and lectures were the basic features of the programme, but excellent meals, free-time to explore the neighbourhood, and happy fellowship, made it a memorable occasion.

The Vicar of St. Paul's, the Reverend Arthur Gray, joined in for the final sessions.

Arrangements for the week-end were admirably concluded under the guidance of the superintendent, Brian Hogan, and a good staff of teachers.

Various teachers made presentations of gifts and expressed the gratitude of the group to the chairman, chaplain and study-group leaders.

CHURCHES' CRICKET UNION ANNUAL MEETING

FROM A CORRESPONDENT

The annual meeting of the N.S.W. Churches' Cricket Union will be held at the C.E.N.E.F. Memorial Centre, 511 Kent Street, Sydney, at 7.45 p.m. on Thursday, July 26. The president, the Reverend W. N. Rook, will preside.

The 1961-62 season proved to be one of the most successful ever enjoyed by the union; more than 150 teams from churches situated within the city and suburbs of Sydney participated in its competitions.

Teams from the union visited Goulburn and Parkes and a team from the Goulburn churches was invited to come to Sydney.

Other successful representative fixtures were played against Petersham-Marrickville District Club and the Manly District Junior Association.

At the annual meeting all arrangements will be completed for the 1962-63 season.

The competitions will commence on Saturday, September 8. Any church wishing to have further particulars about the union is invited to telephone or write to the secretary, Mr Stacy Atkin—telephone B6 3069, Box 404, P.O., North Sydney.

A feature of the 1962-63 season

CATHOLICISE FOR SOUTH INDIA

ECUMENICAL PRESS SERVICE

Geneva, July 2

The Malankara Syrian Christian Association, the Supreme Representative (general) Assembly of the Orthodox Syrian Church of Malabar, South India, has elected the eldest Metropolitan of the Church, Ougan Mar Thoma, as successor to the Catholicise of the Church.

The meeting took place under the chairmanship of the present Catholicise, who wanted his successor to be elected while he was still living.

The election, which was unanimous, was made at the recommendation of the Episcopal Synod and the Church's Managing Committee.

The Catholicise is the supreme administrative head of the Orthodox Church of South India, which accepts the spiritual supremacy of the Patriarch of Antioch.

"PROTESTANT UNITY" EMPHASIS

ECUMENICAL PRESS SERVICE

Geneva, June 25

Anglicans should concentrate on consolidating and strengthening Protestant unity first instead of trying to talk union with the Roman Catholic Church, the Church Society, organ of the "low church" wing of the Church of England, has declared in London.

In a pamphlet entitled "At the Crossroads," the society said: "Union with Rome is at present out of the question, except for those who wish to jettison the truths so hardly won at the Reformation."

"The Vatican is certainly interested in unity," it continued, "but the Pope has clearly shown that union with Rome will mean unconditional surrender. It will mean, in fact, repenting of the Reformation and our Biblical heritage."

The society was disturbed when the then Archbishop of Canterbury, Dr Fisher, visited Pope John XXIII at the Vatican.

Commenting on this visit, the society said: "From Rome's side, it was no discussion between equals, for they see him (Dr Fisher) as a layman and a heretic."

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WOMEN'S FESTIVAL HELD AT WILLIAMS

FROM A CORRESPONDENT

Lake Grace, July 2

The Rural Deanery of the Arthur, Diocese of Bunbury, held its annual women's festival at Williams on June 19, the Feast of St. Barnabas.

The day began with the celebration of Holy Communion, which, because of the large number attending, took place in the Williams Memorial Town Hall.

One hundred women were present at the service, the celebrant being the Venerable J. B. Albany, Archdeacon of the Great Southern, Rural Dean of the Arthur, and Rector of Narrogin. He was assisted by the Rector of Williams, the Reverend C. Underhill.

The preacher was the Reverend J. Best, Rector of S. Margaret's, Nedlands, in the Diocese of Perth, who took as his text, "Blessed are the peacemakers" and proceeded to show how St. Barnabas was indeed a peacemaker and that, as mothers and wives, we have a special responsibility to be likewise. This admirable sermon was one of the highlights of the festival.

Members of the various parishes in the rural deanery were able to meet each other in an informal atmosphere during the basket luncheon which followed the service. Some of the ladies had travelled over 100 miles to be present at the festival.

The theme of the afternoon session this year was "Teenagers." Undesirable though the planning committee considered this word, it was felt that at least it had the advantage of

PRAYER BOOK SERMONS

The three-hundredth anniversary of the 1662 Prayer Book is being commemorated at St. John's, Balmain, Sydney, with a series of four sermons on the principles underlying the worship and teaching of the Prayer Book. Titles for the sermons are certain key phrases taken from the prefaces to the various editions of the Book.

They are: July 1, "The Love of His true religion;" July 8, "To burden men's consciences;" July 15, "Neither dark nor dumb ceremonies;" July 22, "Sober sons of the Church of England." The sermons are being preached at Evensong, at 7.30 p.m., on the dates mentioned by Mr Brian Bailey, Lecturer in English at Sydney Technical College.

describing the theme in a single word.

As last year, this part of the day's programme was conducted by the Reverend T. Sefton, Rector of Wagin, and, once again, we were not disappointed with the results.

The theme was introduced by means of a skit put on by four ladies from Wagin.

The scene was set in an average family home, after tea on a Saturday evening, with mum, dad, teenage son and teenage daughter.

The aim was to highlight some of the situations which often arise in homes with teenage children.

Animated group discussion followed, and the recorders in each group were kept very busy.

The festival came to an end with the serving of afternoon tea by the Williams Ladies' Guild. And so home at the end of a day rich in fellowship and friendship: a day which all voted to have been a great success.



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THE GOSPEL IN THE TWENTIETH CENTURY: OF THE SPIRIT

By WINIFRED M. MERRITT

SPIRITUAL things are spiritually discerned, though mediated through the material. Faith in Christ cannot be achieved by arguing about Jesus of Nazareth.

"It did not please God," someone has written, "to save the human race by dialectics."

When, after the Ascension, a successor to Judas was to be elected, the chief qualification was not to be his ability to argue about religion.

"Of these men which have accompanied with us all the time that the Lord Jesus went in and out among us . . . must one be ordained to be a witness with us of His resurrection" (Acts 1:21-22).

In other words, the appointee must be a man who knew and understood by personal experience the significance of the things which had happened.

An incident is recorded in "Acts" which shows what can occur when the witness of Christ forgets his function and gives himself over to argument.

On his second missionary journey, Paul visited Athens, and on Mars Hill disputed with the "somewhat degenerate philosophers of his time."

He met them on their own ground, in more senses than one, "for the great missionary who had studied in the universities of Greater Greece, and who had sat at the feet of Gamaliel in Jerusalem, was no mean scholar, even in the highest Athenian sense of the term."

He talked with them from the point of view of their "wisdom," he quoted their poets. It was a unique occasion, a superb opportunity to preach to the "intelligentsia."

But the mission to Athens was virtually a failure. There is no Epistle to the Athenians.

From Athens, Paul went, a very much sobered man, to Corinth; and there are two Epistles to the Corinthians.

Later, when writing the former of these, he said of his arrival in Corinth (by repute at that time the world's most wicked city) — "I, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God, for I determined not to know anything among you save Jesus Christ and Him crucified."

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should stand not in the wisdom of men, but in the power of God." (I Cor. 2:1-5).

TIME TO GROW

We must not conclude from this, of course, that discussion is either unnecessary or wrong. It will always have a place, and that an important one; and, as need arises, God raises up those who are enabled to interpret and establish the Faith in doubtful days.

But, like matrimony, Biblical interpretation "is not by any to be enterprised nor taken in hand unadvisedly, lightly or wantonly, but reverently, discreetly, advisedly, soberly, and in the fear of God."

We must not make superficial "spot" pronouncements in virtue of our unaided human wisdom. Jesus compared the Kingdom of Heaven to seed sown in the ground. The plants require time to grow and mature before they can be suppliers of food for the hungry.

The section of S. Luke's Gospel, commencing from verse 5 of chapter 1 and ending at verse 13 of chapter 4, has been called the "Prelude" to the Gospel, being concerned with the birth of Jesus and His life up to the time of the commencement of His ministry.

It contains some puzzling statements, such, for instance, as the accounts of angel visitations, and the words recorded as having been spoken by them and by certain of the characters in the stories.

At Christmas time, we allow ourselves to enjoy without question the sheer and inexpressible beauty of the lovely nativity idylls.

In Lent we are content to accept on its face value, and as a fitting climax to the account of the threefold temptation, the statement that "Angels came and ministered" to Jesus in the wilderness.

But sometimes, in less exalted moments, we begin to think about these things and ask ourselves, did they really happen?

If, with some self-styled "educated" folk, we class all that we do not understand as "poetry," fanciful fictional adornments to plain tales, something vital vanishes, and we are thrown back to earth, the wings of our faith no longer strong enough to bear us upwards.

At a recent school religious instruction session, a form was discussing Jacob's ladder. The pupils asked to be allowed to draw the ladder, with Jacob lying asleep, his head on the stone; and one child suggested they might include the angels.

The suggestions were agreed to, and eagerly taken up. During an inspection of the books, the instructor came upon a boy whose ladder showed no angels, and asked him "Where are the angels?" "They're there," was the reply. "But they're spirits and you can't see them."

Has anybody ever really "seen" angels? Did Mary see the one which came to her? Did the shepherds see the hosts of them in the Bethlehem sky? Did Jesus see those which came to minister to Him? Were they there at all?

In the hymn book of one of the Christian denominations is a hymn which begins "There are angels hovering round." Blessed indeed are those "who have not seen and yet have believed."

In his "Prelude" Luke succeeds perfectly in creating for us an awareness of the supernatural in the natural. He conveys so clearly the truth that in the coming of John the Baptist and of Jesus, God was taking the initiative.

He stresses the miraculous birth of both Jesus and John. He anchors the events firmly in

Hebrew prophecy, by borrowing language from the Old Testament accounts of the birth of Isaac and Samson and Samuel, and puts the very words into the mouths of the New Testament characters.

He follows the Old Testament nativity pattern — an angel appears, promising the child's birth and choosing a significant name for him, indicating that it is not the earthly father who decides the son's "destiny," but God Himself.

The Annunciation to Mary possesses one important variation: the news is broken, not to Joseph but to the mother. Joseph is, in the words of a recent commentary, "kept out of the way," to emphasise the special creative act of God.

In the rest of the Gospel it is taken for granted that Jesus is the son of Joseph and Mary. What Luke is saying to us is that we are not to read the story of the Spirit-caused conception merely as history, in the sense in which some other parts of the Gospel are history, but as proclamation of Jesus' origin from God.

THE ANGELS

Again, when Jesus is born, it is not only the historical fact of the birth which Luke is stressing. That is not what brought the shepherds to the manger.

Luke adds to the event the revelation of the Babe's identity. He introduces the angel messengers. The appearance of angels is the Bible's way of calling attention to the fact that God is acting directly in the events of history.

The shepherds are brought to worship the "Good Shepherd," and they return to their flocks, praising God for all they have seen and heard.

They are types of future Christians, one writer puts it, who accept the event and the Person, interpreted by the word and by faith.

When Mary and Joseph took the eight-days old Infant to the Temple to be circumcised, Luke tells us, they marvelled at the prophetic words of Simeon and Anna.

Why should they have been surprised, since they had already accepted the message of the

angel concerning the Child? Could it be that the revelation of Who and what Jesus is for man can never be, for anyone, an assured possession?

That faith must constantly be renewed in decision and devotion, and that always the insights of faith come as fresh surprises? Surely this must be so, if faith is a living, growing thing.

As Luke tells the birth and infancy stories, as well as those of Christ's baptism and temptation, he preserves the deeply spiritual atmosphere in which Jesus was born and grew to Manhood, steeped as that atmosphere was in Old Testament symbolism, prophecy and hope.

His Easter stories are similarly significant. The two men in dazzling apparel in the Garden of Joseph of Arimathea are reminiscent of the vision of Moses and Elijah on the Mount of Transfiguration, who foretold the "exodus which Jesus would accomplish at Jerusalem."

In the Emmaus narrative, the reference to the failure of the two disciples to recognise Jesus is an indication that, in the resurrection appearances, we are face to face, not with ordinary earthly occurrences, but with a matter of intense supernatural import, and our eyes, like those of the two disciples, must be opened to "see" it.

Luke brilliantly intertwines the two strands, the visible and the invisible, the natural and the supernatural, the human and the divine.

He is saying at one and the same time two separate and distinct yet inseparably integrated things.

He writes of the visible "as seeing Him Who is invisible," revealing with consummate skill the spiritual through the material.

No wonder his Gospel has been described as the Most Beautiful Book ever written.

DIOCESAN NEWS

BRISBANE

SACRED POETRY READING

The Dean of Brisbane, the Very Reverend William Buddleley, and Mrs. Vivienne Newcombe will give a reading of sacred poetry in S. Stephen's, Coorparoo, on Sunday, July 15, during Evensong.

The same programme was presented previously in S. John's Cathedral by Dame Sybil Thorndike and Sir Lewis Casson.

NEWCASTLE

ANNIVERSARY

The bishop visited Booral in the Parish of Stroud last Sunday for the anniversary of the Booral church. The church is 80 years old.

On Sunday night, the bishop visited the Nelson Bay church to dedicate memorial cards and lights.

On Wednesday, the bishop preached at the Founders' Day service of the Newcastle Girls' Grammar School at Christ Church Cathedral.

Y.A.F. COMMITTEE

The Diocesan Secretary of the Young Anglican Fellowship, Miss Colleen Hayes, of Adamstown, has been elected to the standing committee of the National Council of the Fellowship.

Miss Hayes, who at 20 is the youngest member of the committee, was one of two Newcastle delegates who attended the annual meeting of the Y.A.F. National Council at Springwood last week.

Representatives of more than 6,000 Fellowship members in an area extending from Rockhampton to Adelaide attended the meeting.

PATRONAL FESTIVAL

The Rural Dean of Maitland, Canon Milton Williams, was the guest speaker at the patronal Evensong in S. Peter's Church, West Cessnock, last Friday. Canon Williams is the rector of another S. Peter's Church, at East Maitland.

The patronal festival celebrations continued on Tuesday with a ladies' morning, organised by the Guild. The guest speaker was the Rector of Weston, the Reverend Harry Grayston.

RENOVATIONS

Final preparations are well in hand for the completion of renovations to S. Mary's Church, Abingdon, so that the additions and new furnishings can be dedicated by the bishop on Sunday, July 15.

The renovations have caused considerable local interest because of striking new features including a large oregon cross on the freshly-painted wall, and the unusual oxidised aluminium ceiling inside the church.

Many of the improvements have been done by voluntary labour under the direction of Mr D. Pullin.

SOCIAL QUESTIONS COMMITTEE

At a recent meeting of the Diocesan Council of the C.E.M.S., the secretary of the Cessnock Branch, Mr R. Stevenson, was elected as one of the two representatives of the society on the Diocesan Social Questions Committee.

This committee was formed to advise the bishop on matters of vital interest to the Church and community. As well as clergy, it included laymen such as Dr Lane, of the B.H.P.; the Member for Kurri, Mr K. Booth; Mr F. Jarvis, of the Hunter District Water Board; and the Clerk of Petty Sessions at Belmont.

C.E.M.S. DINNER

The chairman of the Church of England Men's Society in the diocese, Mr Charles Rainsbeck, was guest speaker at a men's dinner at Wyong last Sunday.

He was accompanied by a number of members of the Cessnock C.E.M.S. The Rector of Cessnock, the Reverend William Childs, preached at the Evensong, which followed the dinner.

SYDNEY

NORMANHURST

The foundation stone for the new Church of S. Stephen was not set as planned last month. The ceremony will take place on Saturday, September 22, at 3 p.m.

C.E.N.E.F. CENTRE

The Governor, Sir Eric Woodward, will officially open the new C.E.N.E.F. Memorial Centre, 511 Kent Street, on July 21. The archbishop will dedicate the building.

GRAFTON

AGED PERSONS SERVICES

As part of the Christian Family Year in Macksville parish, already two services for aged folks have been held, one in the parish church a few weeks ago and, on June 15, at S. John's Church, Nambucca Heads. Both services have been well attended by aged people and their friends. After the Holy Communion service, a luncheon has been served in the parish hall or local C.W.A. rooms when, from among those present, anecdotes of the past have been given by some of the older parishioners. Such services are to become a quarterly feature of the parish life.

YOUTH

The Diocesan Youth Chaplain, the Reverend Roland Bigg, addressed twelve adults, leaders of youth groups in the parish recently. The rector and one leader of C.E.B.S. attended an institute in Grafton to hear the Reverend Peter Prentice speak on youth work. Aim at present is to meet needs of teenagers in Macksville and plan for a "62" Club, on lines of ventures in England.

WILLOCHRA SYNOD

(Continued from Page 1)

All the proposer was asking was their pictorial representation, fortuitously.

Each one of the reports read during synod showed much energy and thought and prayer being expended in building up the Church of England in this part of the country.

Frustrations and difficulties are obviously numerous, especially in connection with the projected Old Folks' Home.

Other organisations like the Mail Bag Sunday School and the Youth Work Committee are gradually building up the Church's work among the young folk.

Synod left no doubt that the Diocese of Willochra is alive and developing and working steadily for the furtherance of the Church in this part of the world.

SISTER FORMATION CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, July 2

The Sister Formation Conference, an organisation devoted to the spiritual and educational development of Roman Catholic nuns in the United States, will soon include three communities of Episcopalian sisters.

The conference announced that three groups of Episcopalian nuns have been attending its workshops and that it is planning a training programme "adapted to the Episcopalians' spiritual, apostolic, intellectual and professional needs."

ANNIVERSARY IN MADAGASCAR

ECUMENICAL PRESS SERVICE

Geneva, July 2

The 127th anniversary of the publication of the complete Bible in Malagasy was celebrated at an open-air service held at Tananarive last week.

The event was part of a major effort being made by Churches and mission groups throughout the island to encourage the commemoration of the date.

Early missionaries to the island reduced the language to writing and translated and printed the entire Bible within only fifteen years of arrival.

Because of the unfriendly attitude of the reigning monarch the total work of printing the first edition of two hundred copies was accomplished on a hand-press by the missionaries and their wives.

Within a very short time open persecution caused the missionaries to leave and the Church to go into hiding.

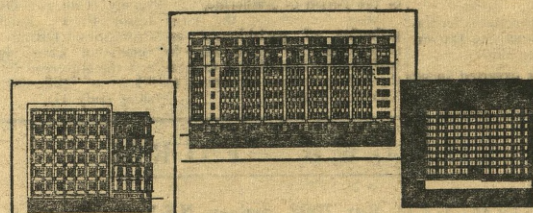
During a period of some thirty years it was the Bible which kept the Church alive and on the return of the missionaries after the death of the persecuting monarch they found many more Christians than before they left.

It is said that the missionaries had been asked by the monarch to make soap, previously unavailable in the island, and it was this short period during which they experimented in soap-making which enabled them to finish their work on the Bible.

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A JUNIOR COLLEGE FOR DARWIN

ACCOMMODATION FOR SCHOOL CHILDREN ON WAY

The Bishop of Carpentaria, the Right Reverend S. J. Matthews, will unveil the foundation stone of the Carpentaria Junior Residential College, Nightcliff, Darwin, Northern Territory, on Sunday, July 22.

The college, the contract for which was let recently to A. and C. Randazzo, Darwin builders, is at present being erected on the site bounded by Nightcliff Road, Chapman Road and Fox Crescent, in the Rapid Creek sub-division of Nightcliff. The site occupies a total area of eight acres.

The residential college is the first stage of a larger scheme which will form a quadrangle of buildings around an oval.

The present building will form the nucleus of the first Church school to be established by the Diocese of Carpentaria in the Northern Territory.

For the present purposes, following its completion, the building will provide accommodation for students attending local secondary and primary schools.

The building is of cement bricks, aluminium framed louvre windows, a concrete ground floor and a timber first floor. Both floors will be tiled.

The roofing is of Stramit type insulating boards under a natural finish ribbed aluminium sheeting.

The first floor will enclose six dormitories providing accommodation for 50 persons and all necessary toilet facilities.

READY NEXT YEAR

Included on the first floor is the principal's office and accommodation for the resident tutor.

Accommodation for staff, common room, dining room, kitchen, laundry and infirmary make up the ground floor.

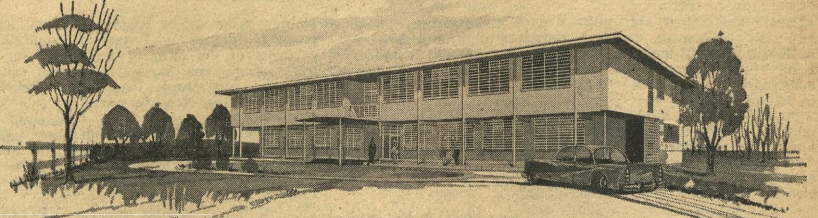
A central wing at the rear of the building contains the principal's flat.

The drawings were prepared in Sydney by R. Lindsay Little, architect. However, amendments to the original design, and detailing and supervision is being carried out by H. Ruskin Rowe and Elmes, architects, of Sydney and Darwin.

The work is directly under the control of the practising Darwin partner, Mr Peter Shirley.

The college is expected to be completed towards the end of the

The architect's drawing of the proposed building for the Carpentaria Junior Residential College at Darwin, N.T.



THE CARPENTARIA JUNIOR RESIDENTIAL COLLEGE • DARWIN • N.T. •

PRAYER BOOK EXHIBITION AT LAMBETH PALACE

ANGLICAN NEWS SERVICE

London, July 2

An exhibition on the 1662 Book of Common Prayer was opened in Lambeth Palace Library on June 25 and will remain open until July 31.

The exhibition, which has been arranged by the Reverend B. J. Wigan, Vicar of Mark Beech, Edenbridge, Kent, is intended to show the circumstances which gave rise to the revision of the Prayer Book in 1662, the manner in

which it was carried out, the changes that were made, and the situation which has resulted from it in the last three centuries.

Four of the particularly notable exhibits are the "Durham Book," lent by the University of Durham, a Prayer Book of 1619, in which proposals for revision gathered from various sources were inserted in their own handwriting by John Cosin, Bishop of Durham, and his chaplain, William Sancroft, a future Archbishop of Canterbury; the "Convocation Book," lent by the House of Lords, which is a 1636 Prayer Book with agreed changes entered by Sancroft; the "Advises" of Matthew Wren, Bishop of Ely, lent by the Bodleian Library, Oxford, containing suggestions for revision made by Wren while imprisoned in the Tower of London during the Commonwealth; and the "Baxter Manuscript," lent by Dr William's Library, Gordon Square, W.C., which contains (among other material) a contemporary account of the Savoy Conference on the Prayer Book in 1661.

A series of lectures on the tercentenary of the Prayer Book is also being given in Lambeth Palace Library, on Wednesdays, at 5.30 p.m.

The last three lecturers are Dr T. M. Parker, Fellow of University College, Oxford, Professor E. C. Ratliff, Regius Professor of Divinity in the University of Cambridge (July 4) and the Reverend G. J. Cuming, Vicar of Billesdon, Leicestershire (July 11).

AN ACTIVE C.E.M.S. YEAR REPORTED

FROM A CORRESPONDENT

Adelaide, July 2

A year of study and preparation, as branches embarked on Stage 2 of the Three Stage Plan was reported by the annual meeting of the C.E.M.S. of the Diocese of Adelaide in S. Bartholomew's Parish Hall, Norwood, at which the Bishop of Adelaide, Dr T. T. Reed, presided.

Other activity for the year included a strengthening of mental and general hospital visiting, the commencement of two new C.E.B.S. branches at S. Aidan's, Payneham; and S. George's, Woodford.

New C.E.M.S. branches were formed at S. Columba's, Findon; and S. Barnabas', Rosewater, bringing the total number of branches to 36, with a membership of 562.

Constant contact was maintained through a liaison officer, with Archway Port, the "Sobriety in Alcoholics" rehabilitation centre at Port Adelaide.

The needs of the centre had been made known through the Newsletter, with a pleasing response to appeals for clothing, scrap iron, food, etc.

Principal officers elected were: Clerical vice-president, the Reverend T. R. Fleming; lay president, Brother G. O. Lovelock; lay vice-president, Brother M. E. Dunn; honorary diocesan secretary, Brother G. M. Thompson; honorary treasurer, Brother W. Compton.

CHURCH DINNER

ANGLICAN NEWS SERVICE

London, July 2

The Archbishops of Canterbury, York and Wales, together with 30 English and Welsh diocesan bishops, some 90 deans, provosts and archdeacons, both English and Welsh, and representatives of dioceses, the Church Commissioners, the Central Board of Finance of the Church of England, the Church Assembly, and other Church organisations, will be among the 300 guests at a dinner at the Dorchester Hotel, Park Lane, on July 3, to mark the seventy-fifth anniversary of the foundation of the Ecclesiastical Insurance Company.

The company was founded in 1887 to conserve for the Church the surplus profits arising from church insurances.

During its 75 years it has distributed more than £2,000,000.

NEW CHURCH SCHOOL

ANGLICAN NEWS SERVICE

London, July 2

New buildings for the Church of England Primary School at Kingshorpe, Northamptonshire, are to be opened and dedicated by the Bishop of Peterborough, the Right Reverend Cyril Eastaugh, on Tuesday, July 10.

The school was founded by the then Rector of Kingshorpe, the Reverend Robert Baxter, in association with the National Society, in 1840, and when it was opened in the following year it had over 100 scholars who paid 1d. a week.

THE WINANT VOLUNTEERS

ANGLICAN NEWS SERVICE

London, July 2

Six Americans, three young men and three girls, arrived in Manchester on June 28 to undertake a period of youth work at the University Settlement, Ancoats, the Jewish Lads' Club and Family Service Unit.

These young people are Winant Volunteers, so named in honour of John G. Winant, the United States Ambassador to Britain during the Second World War.

The Winant Volunteer Movement, which brings American students to England to help in youth work during their summer vacation, was founded in 1947 by the Reverend P. T. B. Clayton, also the founder of Toc H.

On a visit to the United States he appealed for volunteers to come to England to help in this way.

His appeal was so readily answered that more than 500 young Americans, drawn from universities and colleges, have come here, in their own time and at their own expense, in the intervening years.

NEW BUILDING FOR KEDESH

FROM OUR OWN CORRESPONDENT

Melbourne, July 2

Ever since the establishment of the Mission of S. James and S. John in Melbourne, an important aspect of its work has been the concern and care for unmarried mothers, and many will remember the outstanding work associated with the name of Deaconess Minna Johnson in this regard.

The sacrificial service of the matron and staff of Kedesh has been carried on under the difficulties of an old and unsuitable house, and now another vision has been realised with the opening of a new Kedesh, in which suitable accommodation and modern equipment will enable Matron Stephen and her helpers to carry out their tasks with at least some lessening of the burden.

The new building is of attractive modern design, and its furnishing is in keeping. An integral part of the building is a well-appointed chapel.

The official opening and dedication by the Archbishop of Melbourne took place on Sunday afternoon, July 1. Many of those present took the opportunity to see through the home which was open for inspection.

The present Missioner of the Mission of S. James and S. John is the Reverend Guy Harmer.

MAR THOMA FUND

ECUMENICAL PRESS SERVICE

Geneva, July 2

The Representative Assembly of the Mar Thoma Church has resolved to collect a fund of Rs. 300,000 from members of the Church in connection with the jubilee in 1963 of the consecration of the present Metropolitan to the episcopate.

Part of the fund will be used as the Church's contribution towards construction of a theological college in Kerala. The college, which will offer a Bachelor of Divinity degree, will also be supported by other Churches.

CLASSIFIED ADVERTISEMENTS

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

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CHURCH NEEDLEWORK. Robes for Clergy and Choir. Vestments, Altar Frontals, Linen. Mrs R. Buris, The Rectory, Wingham, New South Wales.

POSITIONS VACANT

APPLICATIONS ARE invited for the position of organist and master of the choristers at St. John's Church, Balmalm, New South Wales. Please apply in writing in the first instance to the Rector, St. John's Rectory, Birchgrove Road, Balmalm.

DOCTOR-NURSES needed urgently for Christian hospital work. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney (telephone BM 164 Sydney Exchange), or 276 Collins Street, Melbourne (telephone MF 8962 Melbourne Exchange).

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ORGANIST AND CHOIRMASTER (to form choir and musical tradition in growing northern Melbourne parish) which has neither. Much scope for someone with fresh and imaginative approach to Church music, £54 per annum. Telephone 46-1451 (Melbourne Exchange).

ORGANIST - CHOIRMASTER required for Christ Church, North Adelaide. Three manual organ, R.S.C.M. affiliation. Apply to Rector, 35 Palmer Place, North Adelaide, South Australia.

CHURCH OF ENGLAND, Diocese of Carpentaria. Applications are invited for the position of Principal, Carpentaria Junior Residential College, Darwin, N.T. It is desirable that the applicant be in Priest's Orders, but not essential. He should be interested and experienced in primary and secondary school education and a capable administrator. If he is married he should indicate his wife's willingness to act as Matron to the College. The successful applicant would be required to be in residence well before the commencement of the school year February, 1963. Further details regarding stipend, conditions of service, accommodation, education facilities, etc., may be obtained on application to The Secretary, The Reverend A. G. Bishop, Council for C.J.R.C. c/o P.O. Box 181, Darwin, N.T. Applications close on September 30, 1962.

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