

THE ANGLICAN

Incorporating The Church Standard

No. 484

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

FRIDAY NOVEMBER 17 1961

No. 1 Queen Street, Sydney, N.S.W.
Telephone MX 5488-9. G.P.O. Box 7002.

Price: NINE PENCE

NEW DELHI ASSEMBLY TO COMMENCE THIS WEEK

WITNESS, SERVICE AND UNITY FOR OPENING ADDRESSES

ECUMENICAL PRESS SERVICE

Geneva, November 13

Leaders of the World Council of Churches will meet in New Delhi, India, from next Saturday, November 18, to December 6.

This Third Assembly will bring together representatives of the 175 Anglican, Protestant and Orthodox member Churches to the capital of India.

The two former assemblies were held at Amsterdam (1948) and at Evanston, U.S.A. (1954).

In all, there will be nearly 1,000 church men and women, 650 of whom will be official delegates and the rest observers, advisers, fraternal delegates and special guests.

The official Anglican delegates from Australia are the Primate, the Most Reverend H. R. Gough; the Archbishop of Melbourne, the Most Reverend Frank Woods; the Bishop of Gippsland, the Right Reverend D. A. Garnsey; the Bishop of Grafton, the Right Reverend R. G. Arthur; the Bishop Co-adjutor of Sydney, the Right Reverend R. C. Kerle; the Principal of S. Francis' College, Brisbane, Canon I. F. Church; the chairman of the Australian Board of Missions, Canon F. W. Coaldrake; and Professor L. C. Webb, of the Canberra National University.

The assembly's theme is "Jesus Christ, the Light of the World."

For the first time the two ecumenical streams of mission and unity will have been brought together into a single organisation.

The World Council of Churches and the International Missionary Council are to be integrated.

This will also be the first time the assembly will have been asked to consider the big Russian Orthodox Church inside the Soviet Union for membership.

If accepted, the Church will come into continuous contact with other Christians after many years of isolation.

For the first time Roman Catholic observers will attend a W.C.C. Assembly. Five observers have been named by the new Vatican Secretariat for Christian Unity.

THREE TOPICS

Within the broad outline of the main theme, attention will be focused on "Witness," "Service," and "Unity," dealing respectively with taking the Christian message to those outside the Churches, Christian responsibility to the whole of society, and unity among the Churches.

Dr Joseph A. Sittler, Lutheran theologian and professor at the Theological Faculty of the University of Chicago, is the major speaker on "Unity."

Speaking on "Witness" is Dr P. D. Devanandan, director of the Christian Institute for the Study of Religion and Society at Bangalore, India.

Professor Masao Takenaka, of Doshisha University, Kyoto, Japan, will speak on "Service." These speeches will set the stage for concentrated study of the main themes by delegates.

A solemn service of worship and thanksgiving will inaugurate the 18-day assembly on Sunday morning, November 19. It will be held in a huge tent or "Shamiana" to be erected especially for the service and other assembly events open to the public.

A colourful and impressive

procession of the 625 official assembly delegates will be led by the World Council's five presidents and Dr Christian Baeta, of Ghana, chairman of the International Missionary Council.

All five presidents will participate in the opening service. U Ra Hmyin, Rangoon, Burma, of the Burma Baptist Convention, will preach the opening sermon. Dr Baeta will lead the service of thanksgiving.

The Sunday afternoon session will be an historic occasion. At this time the World Council Assembly delegates will be asked to approve plans for the integration of the Council with the International Missionary Council. The majority of the I.M.C.'s member councils have approved.

MISSIONS

The integration marks the uniting in one organisation of two bodies which have symbolised the search for Christian unity in the twentieth century.

The I.M.C. was formed in 1921 as a result of plans stemming from the 1910 Edinburgh Conference on the World Mission of the Church.

The World Council of Churches came into formal being in 1948 in Amsterdam, Holland. The two have worked in "association" from the beginning.

Dr W. A. Visser 't Hooft, general secretary of the World Council of Churches, will speak on "The Calling of the World Council of Churches" in the opening session, Sunday afternoon, November 19.

Bishop J. E. Lesslie Newbigin, general secretary of the International Missionary Council, will speak on "The Missionary

Dimension of the Ecumenical Movement."

A Lutheran bishop from East Germany, Dr Gottfried Noth, Dresden, of the Evangelical Lutheran Church of Saxony, will deliver the keynote address on Sunday night, November 19. He will speak on the assembly theme, "Jesus Christ, the Light of the World."

All the main assembly sessions will be held in Vigyan Bhavan Hall, a modern conference hall built by the government of India to house a UNESCO conference.



The shell of the new Church of St. Alban the Martyr at Yarrabah Mission Station, the stone of which was set by the Bishop of North Queensland, the Right Reverend Ian Shevill, last month. ("The Anglican," November 10.)

DOCTORS AND CLERGY MEET IN BATHURST

FROM A CORRESPONDENT

Bathurst, November 13

A series of regular meetings of the city's doctors and clergy has begun in Bathurst, N.S.W.

It began with a suggestion put forward by Archdeacon H. W. Ellis, of Kelso, which was taken up with enthusiasm by both doctors and clergy.

The first meeting took place at the home of Dr Eric Greenacre, when those present listened to and discussed a recorded lecture on the Church and Healing by the Warden of St. Paul's College, within the University of Sydney, Dr Felix Arnott.

The second meeting, on November 1, at the home of Dr E. A. Wallace, appointed Canon Eric Barker, of All Saints' Cathedral, as chairman, then listened to explanations of the

Church's ministry to the sick by Fr C. Sullivan, of the Assumption Church, Bathurst, Archdeacon H. W. Ellis, of Kelso, and the Reverend John Watson, of Bathurst Presbyterian Church.

Questions were asked and a lively discussion followed with all the doctors and clergy freely joining in, seeking information and offering suggestions.

CO-OPERATION

Fr Grant, administrator of the Roman Catholic cathedral, offered the hospitality of Bishop's House for the next meeting, in February, 1962, at which the doctors have agreed to open discussion with a paper on their thoughts on co-operation in healing.

Growing out of the association, St. Luke's tide was observed

with special services at both the Anglican and Roman Catholic cathedrals.

At All Saints' Cathedral, all doctors in Bathurst were prayed for by name at the Eucharist on St. Luke's Day.

On the following Sunday night the cathedral was crowded for Evensong. The service was attended by twelve doctors and thirty-eight nurses and sisters and by ambulance officers and the secretary of Bathurst District Hospital.

Drs Brooke Moore and Arthur Pepper read the lessons, special prayers for the Ministry of Healing were offered and the canon residentiary, in his sermon, outlined ways in which the Church and medical science could work together for the preservation and promotion as well as the restoration of health to God's people.

CRITICISM OF M.U.

FROM OUR OWN CORRESPONDENT

Melbourne, November 13

Melbourne's most public-conscious vicar has made a vigorous criticism of the Mothers' Union and its attitude towards divorce, and the re-marriage of divorced persons.

On Thursday, November 9, the Reverend J. P. Stevenson, Vicar of St. Silas' Church, North Balwyn, addressed the annual meeting of that branch of the Mothers' Union, and suggested that the time was long overdue for a new look, because the application of the present rule about divorce produced a result exactly opposite to that intended.

Instead of constructive teaching about a difficult situation, the existing rule merely achieved irritation, because of a holier-than-thou attitude.

Applied in a right way, the objects of the Mothers' Union could make it the most significant women's organisation in the Church. Fresh air at M.U. headquarters would be a step in the right direction.

CANON ARDEN'S CONSECRATION

Canon Donald Arden is to be consecrated Bishop of Nyasaland, Central Africa, on St. Andrew's Day, November 30, at Likwenu, Nyasaland.

As he is well known to many people throughout Australia, he would be very grateful for their prayers for him on that day, as he begins his new and difficult work.

THE CARPENTARIA APPEAL

The following donations (not previously acknowledged) have been received for the Carpentaria Appeal.

Carpentaria Fund Committee, £30; E. Lynn and M. Moynihan, £2/2/-; Mr and Mrs G. A. Cundell, £5; S. Mark's Guild, Buderim, £10; Miss J. R. Brazier, £20; Miss M. E. Koehn, £20; A. P. W. Chandler, £5; Patricia Church, £10; S. Clements, Boolaroo, £5.

CHRISTMAS BOWL APPEAL

The Primate, the Most Reverend H. R. Gough, in the following statement, commends this year's Christmas Bowl of Remembrance Appeal to all churchpeople:

I am happy to commend most sincerely to all members of the Church of England the need for supporting the Annual Appeal for the Christmas Remembrance Bowl organised by the Australian Commission for Inter-Church Aid and Service to Refugees. In recent years very large sums of money have been contributed by this means and, as a result, much real practical help has been provided to a great number of needy people.

With the passing of the years the need does not grow less.

I ask you to give as generously as ever so that once again we, who have so many comforts, may do something to alleviate the distress of our brethren. Let us make this practical demonstration of the sincerity of our thanksgiving for the Christmas message.

HUGH SYDNEY.



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THE THIRTY-NINE ARTICLES . . . 21

AUTHORITY OF GENERAL COUNCILS

By FRANCIS JOHN BRERLY

THE Twentieth Article of Religion having shown what the Church of England teaches regarding the Authority of the Church in matters of rites and ceremonies and controversies of faith, the Twenty-First Article goes on to show how that authority is exercised.

The Article begins: "GENERAL COUNCILS MAY NOT BE GATHERED TOGETHER WITHOUT THE COMMANDMENT AND WILL OF PRINCES."

A General Council must be Oecumenical. Oecumenical comes from a Greek word which means to inhabit. For a council, then, to be general or oecumenical, it must be attended and its decisions subscribed to by bishops of the Church from every part of the world inhabited by Christians. It may not always be possible for the bishops to attend in person, but they must subscribe their signatures to the decisions that are made.

General Councils were first held in the fourth century. During the times of the great persecutions, Christians lived in such great danger that they were not always able to receive proper instruction and teaching.

When the persecutions ended, it was found that many strange interpretations had been placed upon different doctrines of the Church.

It was decided, therefore, that representatives from every part of the Christian Church throughout the then known world, should meet together to decide what would be orthodox belief and so put an end to the heresies and errors that had arisen; then in every part of the Church the same doctrines would be taught.

There are Seven Councils to which the term oecumenical is given, but from 1559, the Church of England has recognised the Four first as setting the standards of orthodoxy and British bishops were either present at or subscribed to the decisions of each of the Four.

In A.D. 325, the Council of Nicaea met to refute the Arian Heresy which was that Our Lord was not God.

In A.D. 381, the Council of Constantinople refuted the Macedonian Heresy which denied the divinity of God the Holy Ghost.

In A.D. 431, the Council of Ephesus condemned the Nestorian Heresy which was that Our Lord was two distinct Persons with two different Natures and in A.D. 451, the Council of Chalcedon condemned the Eutychian Heresy that Our Lord's Godhead and His Manhood were fused into one Nature.

IMPOSSIBLE NOW

It is, unfortunately, impossible at the present time to hold Oecumenical or General Councils because of the exclusive attitude of the Church of Rome which teaches that only those in communion with the See of Peter have the right to call themselves Catholic and that all others are heretical and schismatical.

General Councils may not be called together "without the command and will of princes" for several reasons.

One is to remind the Church that it is not an unworlly organisation so intent upon the things of the next world that it forgets that man has to live in this and that having bodies as well as souls, the flesh is continually lusting against the spirit and it is the task of the Church to guide man both in his daily life in this world and in his spiritual life which is to fit him for the life of the world to come.

Another reason is to remind kings and princes that their

lands are not possessions to be enjoyed as they please or to do with as they will, but sacred trusts from God.

A third reason is to show that both Church and State must work in harmony, each actuated only by the desire to show forth the glory of God, if a Christian country is to be produced, and a fourth reason is that the Church may claim protection from the king if danger threatens.

When, for instance, the Moslem Moors threatened Christian Spain, the church was able to rely upon the king for his protection and he fought valiantly to save his Christian kingdom from the Moslem invaders.

There is a lovely story that on one occasion, St. James the Apostle appeared to the king riding upon a white horse, leading his troops to victory when the king had been defeated over and over again and was losing both heart and courage.

The Article goes on: "AND WHEN THEY BE GATHERED TOGETHER (FORASMUCH AS THEY BE AN ASSEMBLY OF MEN, WHEREOF ALL BE NOT GOVERNED WITH THE SPIRIT AND WORD OF GOD), THEY MAY ERR, AND SOMETIMES HAVE ERRED, EVEN IN THINGS PERTAINING UNTO GOD."

We can appreciate the warning contained in this part of the Article if we remember the words of the Archbishop of Canterbury: "We are all sinful men with our share of willfulness and wrong-headedness. This truly shows . . . that liability to err remains."

Sometimes the Church becomes proud and loses the spirit of charity and understanding which it ought to have and sometimes it becomes ambitious for the things of this world,

and forgets that it exists to bring God to man and to help man to show forth the glory of God, "to look beyond all that is in this world to the glory of God and the salvation of souls."

And sometimes kings and princes are worldly men forgetting the importance of the things of God. "As a man thinketh in his heart, so is he." We cannot have a worldly-minded man and a spiritual decision.

The Church is made up of men of all types of thought and as the man so is his decision. So it is that "our share of willfulness and wrong-headedness" make even the bishops of the Church in General Councils to err at times.

GOD NEVER CHANGES

The Article ends: "WHEREFORE THINGS ORDAINED BY THEM AS NECESSARY TO SALVATION HAVE NEITHER STRENGTH NOR AUTHORITY, UNLESS IT MAY BE DECLARED THAT THEY HAVE BEEN TAKEN OUT OF HOLY SCRIPTURE."

Declared has a much stronger meaning here than it has in common use. It comes from a Latin word, ostendi, which means to show conclusively.

This part of the Article, then, means that nothing ordained by any Council as necessary to salvation has any authority unless it can be shown conclusively by Holy Scripture to be so.

The Twentieth Article, we remember, said that the Church cannot "pick and choose" verses from one place and another to fit in with what it wants to teach.

This Article emphasises that every part of Holy Scripture must fit in with every other part so that it can be shown conclusively to be necessary for salvation.

That is because only God never changes. The Church may err as men set false values upon the things of God and as man drifts further and further and further from God, but God never changes and the revelation He has given us in His "Word Written" never changes.

However the Church may drift for a time, it must always return to God because God dwells within His Church to guide it and sooner or later men arise again who "look beyond all this to the glory of God and the salvation of souls."

That is why it is so important that every decision of a General Council must be shown forth conclusively from the Scriptures as being entirely in accordance with the Will and Word of God.

During the time of the Diocletian Persecutions, the Christians were ordered to give up their copies of the Scriptures that they might be burned and destroyed.

Diocletian thought that if he could destroy the Scriptures and sacred books of the Church, in time the Christian religion would become only a legend with no historical evidence on which to base its faith. Those who "handed over" their Books were called Traditors.

So long as the Christians had their Scriptures, they had historical proof from which they could show conclusively (declare) the reasons for their faith.

If we had no Scriptures by which the decisions of General Councils could be proved, we could not declare any of them necessary to salvation; if the Scriptures were disregarded, decisions made could not rest upon any sure and certain foundation.

It is, then, most essential that every decision be declared from Holy Scripture, for only then can we be sure it is neither in error nor heresy which can lead only to schism.

BROADCAST REPORTS WILL BE HEARD HERE FROM NEW DELHI

An Australia-wide radio network has made arrangements to broadcast daily reports from the Third Assembly of the World Council of Churches in New Delhi.

Commencing on Wednesday, November 15, the broadcasts will be heard each day on radio station 2CH at 7.05 p.m.

The three first reports will be recorded in Australia and will feature some Australian Church leaders who will attend the assembly. From Saturday, November 18, the broadcast will come by radio-telephone direct from New Delhi.

2CH, Sydney, is sending its programme director, Mr Philip Geeves, to New Delhi to organise the daily programme which will be directed by the Reverend Alan Walker, superintendent of the Central Methodist Mission, Sydney, in association with the Reverend Harvey Perkins, general secretary of the Australian Council of Churches.

This venture is being financed jointly by A.W.A., the Australian Council of Churches and the New South Wales Council of Churches.

DAILY SESSIONS

The daily ten-minute sessions will include interviews with world Christian leaders and a summary of behind-the-scenes activities at New Delhi.

Mr Walker has been invited by the World Council to attend the assembly as an adviser, and will be in an excellent position to keep Australian radio listeners informed of the many significant developments expected at the assembly.

Commenting this week on the daily radio-telephone broadcast-

ing arrangements, Mr Walker said:

"2CH, Sydney, and co-operating stations throughout Australia are to be congratulated on their initiative and their recognition of the importance of the Third Assembly of the World Council of Churches.

"The fact that world-wide Christianity is meeting in Asia for the first time; the leadership

expected from the younger Churches, especially African and Asian Churches; the application by the Orthodox Churches of Russia, Rumania and Bulgaria for membership of the council; and the discussion of Australia's proposal for a World Christian Mission will all make this assembly an occasion of tremendous importance to world Christianity and to the world itself."

THE GREAT DEFENDER

Shield me, O Thou great Defender,

'Neath Thine all-protecting wings;

Let me take, in full surrender,

Of the joy Thy service brings:

In Thy keeping, I shall never

Fear to tread the nightly way;

Thou wilt lead me on for ever,

To the golden light of day.

Shield me, when the battle rages,

Flings its terror far and wide,

As contestant seas engaging,

Break before the changing tide;

When the tumult seems to gather,

So my heart is filled with fear,

Hearken, to my cry! O Father,

Let me find Thy presence near.

Shield me, when by death surrounded,

When all other help is vain;

Faith in Thee, is not confounded,

Greater life shall I attain!

In that great and glad to-morrow,

All my earthly labours o'er,

Victor over pain and sorrow,

Safe with Thee for evermore.

—G. SMITH-GRAY.

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BATHURST CATHEDRAL HAD FINE PATRONAL FESTIVAL BISHOP GOODWIN HUDSON WAS VISITING PREACHER

FROM A CORRESPONDENT

Bathurst, November 13
Fine music, eloquent preaching and record congregations have been features of the patronal festival of All Saints' Cathedral, Bathurst.

The festival began on All Saints' Day with Solemn Eucharist, celebrated by the Bishop of Bathurst, the Right Reverend E. K. Leslie and with 104 parishioners making their Communion.

There were a further 48 acts of Communion at the Requiem Eucharist on All Souls' Day and a further 39 communicants at a later Eucharist on the same day which began a Quiet Day for Women.

This quiet day marked the birthday celebration of the Cathedral Mothers' Union and was conducted by the Rector of Orange, the Reverend Gordon Smece.

Altogether about 60 women attended. This was the third quiet day in the parish this year.

Friday, November 3, was the date of the cathedral ball. This was held in the Cathedral Memorial Hall and was a social event of importance for the city.

Close on 200 parishioners, including the bishop and Mrs Leslie, thoroughly enjoyed the evening and showed that alcohol was not an essential ingredient to a successful social function of this kind.

On Saturday the festival preacher arrived. He was Bishop A. W. Goodwin Hudson, of Sydney, making his first visit to Bathurst and accompanied by his wife.

Soon after their plane landed a severe storm broke and rain fell in torrents. This did not prevent the visitors stopping to inspect the historic church of Holy Trinity, Kelso, on their way to Bathurst.

There was only one service on Sunday morning. That was Solemn Eucharist, celebrated by the canon residentiary, Canon Eric Barker, with the assistant

priest, the Reverend T. P. Grundy, as deacon and the headmaster of All Saints' College, Mr E. C. Evans, as sub-deacon. Bishop Goodwin Hudson presided from a throne in the sanctuary and preached.

The Reverend H. R. Barrett assisted with the administration of Holy Communion. At this service a record 465 parishioners made their Communion.

In the afternoon a Recital of Music was presented by the cathedral choir and organist with assisting artists.

The choir, formed about four years ago by the then assistant priest, the Reverend R. H. Miles, sang three anthems.

Six boy choristers sang Mendelssohn's "Lift Thine Eyes" and the programme finished with the singing of the music of Geoffrey Beaumont's "Twentieth Century Folk Mass" with the Reverend T. P. Grundy as cantor.

Organ, piano and drums provided an unusual though fitting accompaniment.

The cathedral was crowded to capacity for Solemn Evensong on Sunday night.

The Bishop of Bathurst presided, Bishop Goodwin Hudson preached a magnificently challenging sermon and the lessons were read by the diocesan youth chaplain, the Reverend A. P. Reeder, and the Chaplain of All Saints' College, the Reverend A. F. Dryden.

At the conclusion of the service there was a procession to Vaughan Williams' setting of "For All the Saints."

The procession included the banners and flags of the cathedral organisations and of All Saints' College and Marsden School.

As a final act of praise the 150th Psalm was sung with the bishops, clergy and choir grouped around a high altar ablaze with six candles, backed with banks of flowers and decked in white, blue and gold.

Although the festival is now officially over for another year, festivities continue.

In the week following the Young Anglican Fellowship presented its musical revue "Bright as Stars" to a large and appreciative audience.

COMING EVENTS

On November 19 there is to be a high tea for men, organised by the cathedral branch of the Church of England Men's Society.

The speaker at this tea will be His Honour Mr Justice Richardson of the Supreme Court of New South Wales.

Then on Sunday November 26, the choir of Holy Trinity, Orange, will present an Advent Cantata "Revelation" composed by the Reverend Gordon Smece.

The Bathurst and Orange choirs will combine to sing Evensong, then the cantata will be presented in place of a sermon.

S. Andrew's Eve will be observed as a day of intercession for the Church's missionary work and a Garden Party will be held on December 1.

As no social functions or "beat-the-gun" Christmas parties are permitted to mar the solemn observance of Advent, this garden party will be a "break-up" for many church organisations.

The Sunday school prize giving will be held as usual on Christmas Eve.

Advent Sunday will not only introduce the Season of Advent, it will also begin the cathedral's Advent octave of prayer.

For the next eight days parishioners will attend a daily Eucharist at 6.30 a.m. and Devotions at 7.45 p.m.

Thus will they lay a prayerful foundation for the year's work. This is of special significance this time as 1962 will be known as "Mission Year."

The Diocesan Director of Promotion, the Reverend Don Shearman, will conduct a Parish Life Mission in the cathedral parish during Passion Week and, in October, 1962, the Bishop of Ballarat, the Right Reverend W. A. Hardie, will conduct a full-scale evangelistic mission.

ANGLICAN SPORTS GROUND READY FOR USE IN PERTH

FROM OUR OWN CORRESPONDENT

The Governor of Western Australia, Sir Charles Gairdner, last week opened the Anglican Sporting Association's new ground in Perth.

It consists of the oval, other grassed areas allowing for two fields for hockey and other sports using similar-sized grounds, four bitumen tennis courts with full night-lighting facilities, nine grass tennis courts, a 440-yards running track and sundry buildings and reticulation.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, performed the ceremony of dedication.

Now that the grounds were ready for use, said the chairman of the Anglican Sporting Association, Mr R. K. Sloan, it was time to take a further definite step, and that was to set the foundation stone of the main grandstand and youth centre.

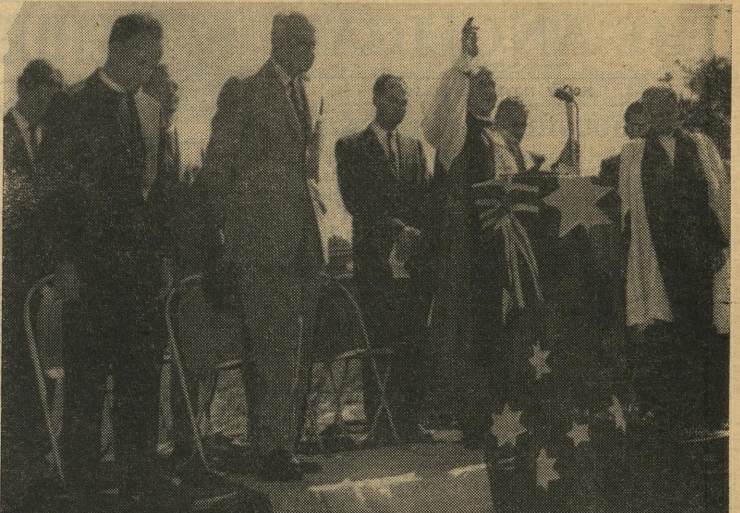
REMEMBRANCE SUNDAY

FROM OUR OWN CORRESPONDENT

Melbourne, November 13
Many services were held in the various parishes of the Diocese of Melbourne, to mark Remembrance Sunday, November 12, and the Order of Service put out by the Archbishops of Canterbury and York was widely used.

At St. Paul's Cathedral, lessons were read by the Governor, and Mr C. H. Mackay, State president of the R.S.L. The preacher was the former Archbishop of Melbourne, an M.C. winner of the First World War, Dr J. J. Booth.

Music at St. Mark's, Camberwell, was led by the R.A.A.F. Central Band, and a lesson was read by the Deputy Premier of Victoria, the Honourable Arthur Rylah.



The Archbishop of Perth, the Most Reverend R. W. H. Moline, dedicating the new Anglican Sports Ground in Perth this month. Left to right: The Reverend Russell Davis, Sir Charles Gairdner, Mr R. K. Sloan, the archbishop, and Canon J. L. Brown.

NEW APPOINTMENTS

FROM OUR OWN CORRESPONDENT

Melbourne, November 13
The Vicar-General, the Right Reverend Donald Redding, is to induct the Venerable Douglas Blake, Archdeacon of Geelong, to the Parish of St. John's, Geelong West, on November 15.

The new Vicar of Christ Church, Ormond, who has come to the Diocese of Melbourne from Bendigo, will be instituted and inducted by Bishop Redding on the following evening. He is the Reverend E. A. C. Harvey.

S. Mark's, Fitzroy, is to be filled by the appointment of the Reverend W. J. Clayden, as vicar. Mr Clayden's present parish is the historic Holy Trinity Church, Coburg.

NEW CHURCH DEDICATED AT DUNKELD

FROM OUR OWN CORRESPONDENT

Ballarat, November 13

A new church in honour of S. Mary the Virgin was dedicated at Dunkeld, in the Parish of Willaura, Diocese of Ballarat, on October 28.

A large crowd, which included parishioners from every centre of the parish and many former Dunkeld parishioners who came back for the occasion, was present at the dedication.

The new church is a fine brick veneer building designed by Mr G. Richards of Ballarat who is the diocesan architect and who was himself present at the dedication.

It will seat 120 people and is joined to the former church by means of a covered way. The old S. Mary's will now be used as a Sunday school building.

The dedication service began by the Vicar of Willaura, the Reverend C. Smith, reading the petition for dedication and then requesting the Vicar-General, the Venerable R. G. Porter, to dedicate the church. The traditional knocking on the door was followed by the rest of the service.

In his address, the Vicar-General made reference to the fact that he had only performed this dedication because Archdeacon Yeo, who was to have done it, had died in September.

The Vicar-General said that the building and completion of such a lovely church was perhaps "an outward and visible sign" of a great deal of new life which was flowing into the Church of God at the present time.

"But in spite of all this cause for rejoicing," he continued, "we must not imagine that the future of the world is suddenly going to be brighter overnight."

"It may be that God is preparing to purge and cleanse His Church, in much the same way as He allowed His 'old Israel' to go into captivity in the sixth century B.C."

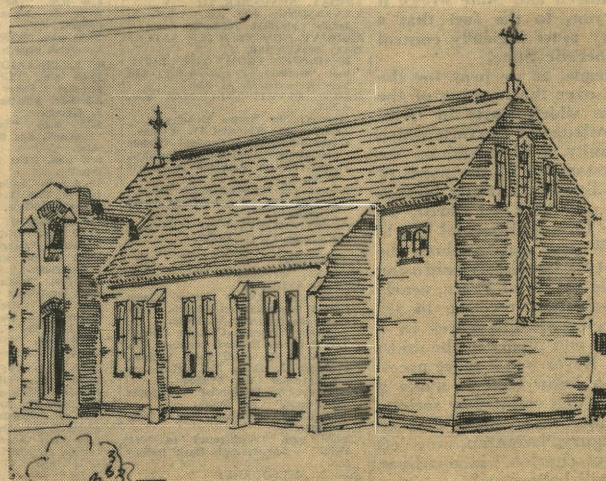
"Many of the Jews at that time were absorbed into Babylonian life and culture but a remnant survived and after 70 years this remnant returned to Jerusalem and went on bearing witness that they were the People of God."

"This could happen again. If it did, where would we stand? Would we allow ourselves to be absorbed into a way of life even more materialistic than our present one, or would we have the courage to be part of the remnant which would undoubtedly survive?"

The Vicar-General concluded by reminding the congregation of the collect for that day, S. Simon and S. Jude's Day, which affirmed that the Church was built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone.

At a social gathering in the public hall after the service, Mr E. H. Chapman welcomed those who had come to Dunkeld for the dedication.

On October 29, the vicar celebrated the Dedication Eucharist in the new church.



The Church of S. Mary the Virgin at Dunkeld, Diocese of Ballarat, which was dedicated last month.

VALUABLE GLASS BEING RESTORED

FROM OUR OWN CORRESPONDENT

Newcastle, November 13

The stained glass windows in Christ Church Cathedral are being progressively removed and restored.

Newcastle's industrial atmosphere has damaged the lead which joins the pieces of stained glass together, and several of the windows are in danger of disintegrating.

The windows are being re-leaded and covered on the outside with clear glass.

The Dean of Newcastle, the Very Reverend John Falkingham, said last week that one of the cathedral windows, which is the work of the famous English stained-glass artist, Burne Jones, was regarded as the most valuable piece of stained glass in Australia.

BIBLE APPEAL FOR INDONESIA

FROM A CORRESPONDENT

At the Church of England church at Penrith, N.S.W., on Thursday, the Reverend Alan F. Scott, state secretary of the British and Foreign Bible Society, said that an urgent appeal has just been received from Indonesia, asking the Bible Society to increase its aid to the Indonesian Scripture Appeal by £28,000.

As an urgent objective, Australia had accepted the responsibility of an additional £28,000 for the provision of Scriptures for Indonesia, before the Government law, preventing the importation of Scriptures, comes into operation in December.

The Bible Society in Australia was now aiming to provide £58,000, said Mr Scott.

THE ANGLICAN

FRIDAY NOVEMBER 17 1961

SOME THOUGHTS ABOUT NEW DELHI

"No one told me that I was to compete with Consuls and Prefects and illustrious Generals. No one told me I was expected to place the treasures of the Church at the service of gluttony and the Poor Boxes at the service of luxury. No one told me I must be equipped with superb horses and ride in expensive chariots or that everyone must make way for the Patriarch, as though he were some kind of wild beast." Thus spake S. Gregory Nazianzen, the ginger-haired saint, small of stature, whose health was always as poor as his spirit was great, in his farewell oration as Patriarch of Constantinople.

S. Gregory Nazianzen was a poet, a saint; not a prose writer or lawyer. His words are accordingly relevant to all times: as significant to-day as in 381 A.D. when he spake them. He saw right to the heart of one great problem which has vexed Christ's faithful people since the first Ecumenical Council sat at Nicaea, in 325 A.D. The problem was, and is: does the Church lose more than she gains in accepting any kind of partnership with the State?

The contrast in the Church before and after Constantine is extraordinary. Before that genius convened and presided over the First Ecumenical Council (though he was yet not even baptised) Christians had displayed a remarkable spirit of unity and concord. They had beaten the Empire to its knees. But afterwards, when the State undertook to protect the "unity" and "orthodoxy" of the Church, and when Christians invoked the secular power to punish even minor deviationists, the Church immediately lost her inner strength and unity. She began to split into factions. The splitting has continued to this day. Bishops, who had hitherto preserved unity by purely moral authority, became Imperial officials with the same powers of physical coercion as their secular counterparts.

The real problem is more subtle and intractable than mere formal, outward association of Church and State. This need not necessarily be bad; though it perhaps generally is so. What is undoubted is that the Holy Spirit departs from the Church directly as she becomes first identified with, and then subordinate in her proper life to, that complex of political, social and economic forces which constitutes the secular State. Too close an identification, let alone any subordination, of Christ's Church with the State, upon whatsoever terms, will mean that the Church will speak not as the true Body of Christ; but as a socialist or capitalist, have or have-not, African, European or Asian echo. Our Saviour, the Lord Jesus, commended no "way of life" which can be neatly equated with that of Americans, Russians, Australians or any other.

"If you can't beat 'em, join 'em," is the sound practical maxim followed by the State since the Fourth Century. So understandably fearful was the State of the Church's moral power that, by the time of the Reformation, it was accepted universally as "right" for subjects to hold the same shade of religious conviction as their rulers. There are two aspects we should remember about this. It was bad enough, first, that not so long after Canossa the State should have succeeded throughout Christendom in imposing its will upon the Church, and in turning the Church into an instrument of State policy. But the development of modern Western industrialisation, and the rise of nationalism in the West, both hardened existing divisions and created new ones.

In most recent times, the greater part of mankind has come to equate Christianity with the West, and to regard it as tainted because of its clear connection with some of the more undesirable aspects of economic imperialism and former colonial policies.

To reinforce this view, they point with justice at the formal association of Church and State where it exists and, where it does not, to the fact that a nominally Christian majority must logically control national policy in any democratic State.

It is vital for us Anglicans, as we pray for the guidance of the Holy Spirit over the meeting of the World Council of Churches which starts in Delhi to-morrow, to pray with knowledge of the facts which have brought about the disunity of Christendom. We must pray with some understanding of the point of view of the starving — but literally starving — millions of Indians who know not the Lord Christ. To them, whose leaders call the First and Second World Wars the "European Civil Wars," and to whom the Gospel is "Western," it must be hopelessly confusing to see believers in the humble Prince of Peace, nearly all coming from affluent societies, meeting to try resolve their seemingly irrelevant differences in a setting of comparative luxury and plenty in the midst of the most terrible poverty. Never was it more necessary than to-day for us who know Him to make it clear that He is not of this or that country or society, or of the West; but the Father of all men. This we cannot do unless, like S. Gregory Nazianzen, we reject "superb horses and expensive chariots" in our lives. For if we keep them, who will believe us?



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

A Tighter Rein On Titles

One of the first tasks of the Federal Government in office after the general election on December 9 will be to revise the list of recommendations for New Year honours.

If Mr Menzies is still Prime Minister this may simply involve the sending of a cablegram to Buckingham Palace to confirm a list already sent. If Mr Calwell is Prime Minister he may find it inconvenient to make many changes because by that late date prospective recipients presumably will have been asked for their consent.

For a country which once laughed to scorn the idea of establishing a "bunyip aristocracy" Australia recommends its citizens for a wide variety of honours, and my own feeling is that the time has come to consider a drastic curtailment, especially in knighthoods.

Two aspects of these awards have long seemed to me to be out of balance. One is that Labour Governments usually dislike titles so that a State like South Australia, where Labour has been out of office for more than a generation, has many more knights (with non-Labour politicians unduly prominent) than a State like Queensland, which until recently had had a long Labour rule.

The other disproportionate feature, to my mind, is the creation of too many civil service knights. I have never been able to understand why a man who has done a reasonably good job as the head of a Federal department, for instance, should be knighted while still in office. And, in recent years, there has been a tendency for these knights to retire early to enter more remunerative employment elsewhere. It would be hard to deny that the handle to their names has had cash value in making those opportunities.

I notice some similar sightings have been voiced recently in Britain. The London "Sunday Telegraph" reviewer of a

book on "The Queen's Orders of Chivalry" wrote the other day:—"Civil servants are lavishly decorated compared with the professions and industries. It could well be argued that this compensated for the frugality of their salaries, but highly adorned civil servants are increasingly deserting Whitehall for business appointments long before the normal retiring age—thus eating their Bath buns and having them!"

There are no Canadian knights nowadays. Australia has so many that, even if no more were created, titles would be plentiful for another generation. A worthwhile reform would be to make the Commonwealth Government solely responsible for recommendations and for it to set a more rigid pattern so that only outstanding community service would earn the Queen's official favour.

Mechanisation Of Politics

Compared with an American presidential campaign a Federal election in Australia is a pale affair. And perhaps the gain is ours that the active electioneering is compressed into three and a half weeks. That limits the opportunities for personal invective, the travelling strain on the party leaders is not excessive, and the electorate as a whole is not unduly distracted from its normal pursuits.

Indeed, the election preliminaries have been so quietly organised this time that a stranger in our midst would be surprised to be told that by this time next month the new government (very probably the old one cut down a little in size) will be settled into office.

Somehow elections nowadays seem to be far less exciting than in the pre-radio, pre-television era when we were inclined to look to political aspirants to entertain us for a few weeks once in three years. Now there are too many counter-attractions!

I cannot escape the feeling, too, that the general calibre of candidates was higher 20 or 30 years ago — or has the broad-casting of Parliamentary debates merely exposed the deficiencies that were always there?

But probably most interest has been taken out of politics by the dominance of the party machine. The ordinary elector no longer feels he has an effective voice in choosing his M.P. The Liberal and Labour pre-selection ballots really do that. An Independent M.P. is a rare bird in Australian politics today.

Too Much Violence In TV Films

Whatever you may deduce about Australian film tastes from the nauseating jaw-socking and reprehensible trigger-happiness of Western "heroes" on commercial television, we have a reputation in the United Kingdom for disliking violence.

The chief film censor in Britain, Mr John Trevelyan, as reported in a London newspaper I was reading the other day, said:—"Violence is our biggest headache. At least 70 per cent. of my time is spent in eradicating scenes of brutality from films. There are only three countries in the world which do not want violent films — Britain, Australia and New Zealand. Naturally to get a world market the film-makers heave in bags of brutality. For this country I chop it out. People just do not want it."

If Mr Trevelyan is right, could it be that the commercial television stations are gravely misjudging Australian standards in showing so many American films with the accent on violence? And, even if there are some viewers who like that kind of entertainment, shouldn't some checks be imposed to see that the shootings, bashing and other sickening exhibitions of violence are kept within bounds?

There is supposed to be control. But recent official statements suggest that there is a tendency to allow television stations to be their own arbiters of taste. Not all of them discharge that responsibility very well.

—THE MAN IN THE STREET.

CLERGY NEWS

BAILEY, The Reverend C. M., Vicar of Pyramid, Diocese of Bendigo, to be Rector of Edwicks, in the same diocese, early in 1962.

CLAYDEN, The Reverend W. J., to be Vicar of St. Mark's, North Fitzroy, Diocese of Melbourne. He will be inducted on February 1, 1962.

DOUGLASS, The Reverend C. W., Rector of Nabiac, Diocese of Newcastle, to be Rector of Toronto, in the same diocese.

GOODEN, The Venerable M. C. W., Rector of St. Michael's and All Angels', Henley Beach, Diocese of Adelaide, has resigned as from January 31, 1962.

HOARE, The Reverend D. H., formerly Assistant Priest at Leeton, Diocese of Riverina, has been appointed to the Parish of Balranald, in the same diocese.

LATTI, The Reverend G. C., Precentor of St. David's Cathedral, Hobart, to be Rector of St. John's, New Town, Diocese of Tasmania.

PAYN, The Reverend P. R., has been appointed Assistant Curate at St. Matthew's, Kensington, Diocese of Adelaide.

PEARMAN, The Reverend R. H., Rector of Mitcham, Diocese of Adelaide, has resigned as from March 31, 1962.

PIDGEON, The Reverend R. H., Vicar of Werribee, Diocese of Melbourne, to be Vicar of Portland, Diocese of Ballarat.

ST. CLAIR, The Reverend I. H., Vicar of Portland, Diocese of Ballarat, to be Chaplain at Apia and Vicar of Western Samoa, Diocese of Polynesia.

STIRTON, The Reverend H. A., Vicar of Maldon, Diocese of Bendigo, to be Rector of Karungah Flat, in the same diocese, as from February 1, 1962.

ONE MINUTE SERMON

NO MORE CHANCES

JEREMIAH 36.

Repetition is one of the important instruments whereby truth is brought home to adults and children. So it is here. Judah is still faced with the threat of Babylon, still the king will not realise his position and the Word of God comes to Jeremiah to repeat the prophecies which deal with the crisis before them and to charge Baruch the Scribe to take them down, no doubt that they may come to the king's ears and he will ask to see them. Who knows but that he may have a change of heart?

Unhappily, it did not work out that way. The princes who seem to have been friendly to both Jeremiah and Baruch heard the reading "and turned shudderingly one to another." But they felt they had to tell the king, Jehoiakim, and he called for the roll and a reader. It was cold weather and a dish of live coals warmed the room.

But the king had no reverence for the prophet or his prophecies, and as the roll unfolded and was read, he would cut off the portions and burn them in his brazier until all was consumed. Some of the princes appealed to him to preserve the roll, but he is contemptuous and unbelieving. Moreover, he tried to take Jeremiah and Baruch but they were well hidden.

At once the roll is replaced. A Moses may break the tablets on which God's Commandments are engraven—but the Commandments stand. However, we treat God's law—it has eternal value and no human power can make it void.

Moreover, there is an end to opportunity. Many there are in the Scripture's story to whom were given a second chance, and so did S. Peter. But the day will come to everyone when opportunities refused come no more. God accepts man's wish—"He came unto His own and His own received Him not." "Behold your house is left unto you." (S. Matt. 23 : 38.) God's Presence is no longer found where His absence has been desired.

The refusal to listen to God's call can only have one result. There comes a day when we cannot hear it, there comes a time when the light shines in vain. How terribly S. Paul sums up the mind of Jehoiakim and his modern imitators. "But if a Gospel be hid it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God should shine unto them."

But "to as many as received Him to them gave He the right to become the Sons of God, even to them which believe on His Name."

PRAYERS FOR THIRD W.C.C. ASSEMBLY

FROM OUR OWN CORRESPONDENT

Newcastle, November 13

An interdenominational service will be held in Christ Church Cathedral here at 3 p.m. next Sunday to pray for the Third Assembly of the World Council of Churches at New Delhi.

All W.C.C. member Churches will combine for the service at which the Dean of Newcastle, the Very Reverend John Falkingham, will preach.

CHURCH CALENDAR

November 19: Trinity 25.
November 20: Edmund, King and Martyr.
November 22: Cecilia, Virgin and Martyr.
November 23: Clement, Bishop and Martyr.
November 25: Catherine, Virgin and Martyr.

RELIGIOUS BROADCASTS

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

SUNDAY, NOVEMBER 19:

RADIO SERVICE: 9.30 a.m. A.E.T.

Church of the Jesuit Fathers, Farm Street, London.

RELIGION SPEAKS: 4.15 p.m. A.E.T.

"World Week of Prayer," Mr Harold Jenner.

PRELUDE: 7.15 p.m. A.E.T. A.B.C.

Adelaide Singers.

PLAIN CHRISTIANITY: 7.30 p.m.

A.E.T. Professor John McManis.

THE EPILOGUE: 10.48 p.m. A.E.T.

For the Twenty-Fifth Sunday after Trinity.

MONDAY, NOVEMBER 20:

FACING THE WEEK: 6.15 a.m. A.E.T.

The Reverend Rex Mathias.

WEDNESDAY, NOVEMBER 22:

RELIGION IN LIFE: 10.10 p.m. A.E.T.

"The Church in Contemporary Society."

FRIDAY, NOVEMBER 24:

EVENSONG: 4.30 p.m. A.E.T. S.

John's Cathedral, Brisbane.

MONDAY, NOVEMBER 20 — SATURDAY, NOVEMBER 25:

READINGS FROM THE BIBLE

(not Saturday): 7 a.m. A.E.T. The

Very Reverend E. A. Pitt.

DAILY DEVOTIONAL: 10.03 a.m.

A.E.T.

Monday: Mrs Norma McAuley.

Tuesday: The Reverend W. R. Ray.

Wednesday: "School Service," "Saints

and Heroes"—Azariah of Dornakal.

Thursday: The Reverend A. Steele

Crack.

Friday: The Reverend Ralph Sutton.

Saturday: The Most Reverend James

Freeman.

EVENING MEDITATION: 11.15 p.m.

A.E.T. Mr C. G. Taylor.

TELEVISION

SUNDAY, NOVEMBER 19:

ABN 2, SYDNEY:

11.00 a.m. "Divine Service" from

Kilgarragh Congregational Church. Pre-

acher: The Reverend M. Kelly.

2.30 p.m. "Towards Christian Unity."

The Reverend Bernard Leeming, S.J.,

The Right Reverend John Voelcker,

Professor J. Davis McCaughey and

the Reverend Colin Williams.

5.15 p.m. "Sunday Special" — "Shapes

and Forms." Clive Smith.

6.30 p.m. "Operation Atona." Tom

Fleming.

10.30 p.m. "Background to New

Delhi" — The Reverend David Robin-

son.

ABV 2, MELBOURNE:

2.30 p.m. "Towards Christian Unity."

The Reverend Bernard Leeming S.J.,

The Right Reverend John Voelcker,

Professor J. Davis McCaughey and

the Reverend Colin Williams.

5.15 p.m. "Sunday Special" — "From

Rubbish to Riches." Clive Smith.

6.30 p.m. "The Patience of Job."

* 10.30 p.m. "The Apologists." The

Reverend Barry Marshall.

ABV 2, BRISBANE:

11.00 a.m. "Divine Service" from S.

Mary's Roman Catholic Church, North

Sydney. Preacher: The Very Reverend

V. Moran, S.J.

2.30 p.m. "Towards Christian Unity."

The Reverend Bernard Leeming S.J.,

The Right Reverend John Voelcker,

Professor J. Davis McCaughey and

the Reverend Colin Williams.

* 5.15 p.m. "Sunday Special" — "Be

Tidy." The Reverend Keith Sandars.

6.30 p.m. "The Non-Church Move-

ment in Japan." Doctor I. E

Pollard.

10.30 p.m. "Epilogue" — The Most

Reverend Francis Grimshaw.

ABS 2, ADELAIDE:

11.00 a.m. "Divine Service" from

Flinders Street Baptist Church.

Adelaide. Preacher: The Reverend L.

J. Gomm.

5.15 p.m. "Sunday Special" — "Famine"

The Reverend Eric Derby-

shire.

6.30 p.m. "The Inter-Varsity Fellow-

ship."

10.30 p.m. "Epilogue" — "The Faith-

ful in One Thing." The Reverend

Stewart Lockie.

ABW 2, PERTH:

11.00 a.m. "Divine Service" from S.

Columba's Presbyterian Church, Wool-

lajarra. The Right Reverend Hugh

Cunningham.

5.15 p.m. "Sunday Special" — "Know

your Next-Door Neighbour."

6.30 p.m. "What is Suffering?"

Professor J. Davis McCaughey and

the Reverend E. J. Stormon, S.J.

* 10.20 p.m. "What do I mean by

God?" The Reverend W. G. Coughlan.

ABT 2, HOBART:

11.00 a.m. "Divine Service" from

Lindfield Methodist Church, Sydney.

Preacher: The Reverend Austin James.

5.15 p.m. "Sunday Special" — "For-

gotten." The Reverend Hugh Givran.

6.30 p.m. "Joined Together." A dis-

cussion on marriage in modern life.

10.20 p.m. "Background to New

Delhi." The Reverend David

Robinson.

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.

EMERGENCY IN RIVERINA

URGENT NEED FOR CLERGY

TO THE EDITOR OF THE ANGLICAN

Sir,—May I seek the help of your columns in uttering a cry of distress?

The Diocese of Riverina is suddenly in a desperate position. Owing to two resignations and one death, there are, or shortly will be, a number of parishes and assistant priests' positions vacant.

It will be at least one year before the first of our theological students can join us as a priest, and another year after that before the first of the other three can be ready. It is impossible to stretch the present staff to cover the immediate emergency.

Perhaps there is a priest somewhere who would undertake either the work of an assistant, or the temporary charge of a parish for a year or so, as from the beginning of 1962. Someone may have future plans which leave a period of a couple of years that could be used in this way. We need sound churchmen who are pastorally minded.

If the Church in this diocese is not to fall altogether, help from some outside source must come soon to tide us over this emergency. There are no prizes to offer, only hard work and fair conditions. The clergy here are a good lot, and make agreeable work companions, but they are too few for their tasks.

If anyone has a short time to give, or is thinking of moving, or would be prepared to make a sacrificial offer of service, I would be glad if he would communicate with me as soon as possible at P.O. Box 10, Narrandera, N.S.W. Perhaps an unattached student might come as a deacon.

Yours, etc.,
H. G. RIVERINA,
Bishop.

THE "OPEN LETTER"

TO THE EDITOR OF THE ANGLICAN

Sir,—In spite of the intimating caveat expressed in your editorial of the issue of November 10, I should like to make a few observations concerning the Open Letter addressed to the Archbishops of England which you published in the same issue.

The signatories to the Letter do not call themselves "theologians." They write as private members of the Church of England, although the positions they hold in the Church naturally give weight to their opinions. The fact that thirty-two people have strong convictions and speculative opinions, and can address a common letter to the archbishops, does not, of itself, entitle them to be called theologians on any theory other than that every man is his own theologian. Some of the signatories, I should think, would expressly disclaim the title.

The Letter abounds in unsupported statements. That is probably inevitable in a letter of this sort, but unsupported they remain. It would be unwise to assume that the theological reasoning behind these statements is unexceptionable. Let the reasoning be set down, one would say, in order that it may be examined.

No service is done to lucidity when words and phrases which beg for definition are used in connection with the Ministry and the Sacraments. "Real and efficacious ministries within the Body of His Church" is an example of the kind of phrase which seems to say much but in

truth says nothing that is precise. A re-examination of theological reasoning cannot be profitably conducted in that way.

An especially disturbing feature of the Letter is the way in which words such as "Sacraments" and "grace" are loosely used in a way that contrasts sharply with the way they are used in the Catechism of the Book of Common Prayer. If, for example, in the Communion Service of a Free Church unfermented grape juice is wittingly and deliberately, albeit conscientiously, used instead of wine, is this a Sacrament in the classic sense? If not, should the word Sacrament be used to denote all Communion services alike?

That the signatories say that they are prepared to answer questions, if asked, is not very helpful when it seems evident that the questions should not have been begged in the first place.

I am,
Yours faithfully,
(The Reverend)
L. E. W. RENFREY,
Mile End,
S.A.

TO THE EDITOR OF THE ANGLICAN

Sir,—We are dismayed by the shocking document under the heading "Open Letter On Intercommunion," published by you in the edition of THE ANGLICAN of November 10.

If the "Open Letter" is to be considered as a serious document, we believe that the Catholic Church has been betrayed both theologically and theoretically, and is in imminent danger, in this age of ecumenical frivolity, of being betrayed even further.

We consider the document to be nothing short of heresy; teaching so questionable that the fidelity of the thirty-two theologians to the Church of England should be examined, and their continuing presence in the Church be questioned.

The letter these persons have addressed to their Graces of Canterbury and York has done great damage to the possibilities of true and effectual reunion in Christ.

The signatories have forsaken the authority of their Church; they have negated what for two millennia has been held to be the Catholic doctrine of the ministry; they have made null and void the validity and mystery of the Blessed Sacrament of the Altar.

The matter with which these learned Anglicans concern themselves is not peripheral, it is a matter relating to the essence of the Church which they are apparently no longer willing to see as such.

If this insidious document is in any way considered by our bishops as containing truth, then we must examine our allegiance to a Church which is ready, it seems, in its unbelievable stupidity, to rush into unity, and has forsaken principle—even acknowledgment of the supremacy of the Catholic faith.

The same stupidity has been seen in the recent reactions of sections of the Australian Church to the Church of Lanka scheme, a Church which falls far short of the faith of Holy Church. Our communion in its extreme charity seems intent on recognition, and the absurd feature is that it appears impossible for Anglican churchmen to say "no" to Protestants of whatever sincerity and Christlikeness.

Thirty-two theologians have chosen the very worst time in the whole history of the Church to propagate their compromising views. At this present time we face the decisions of the current World Council of Churches assembly; we are amidst ecumenical trends; liturgical experimentation, doctrinal reviews, and we are about to embark upon the final stage in the evolution of a national constitution for a national Church.

If the unfortunate tenets put forward in the letter to their Graces were to gain legal sanction in our Church, we would lose our Catholicity forever, and thence modify our doctrinal and liturgical standpoints down to the debased pan-Protestantism advocated by the many non-

conformists who envy our great heritage abandoned by them four centuries ago.

Not only are we betrayed by overseas churchmen; our own Australian Church also nurtures disloyal Anglicans. Your correspondent, Mr Haigh, mentions partisanship even by our own Primate; the diocese to which he is the chief pastor is the centre of such a conspicuously dangerous publication as "The Australian Church Record," which, Sir, is pledged to believe that conservative evangelicals alone "possess the whole truth of the Son of God," and that all others in the Church "should be cast out," and until such a time "be given as little influence as possible."

Can we deny that our Church is on shifting ground? Surely nothing can be done until, as Mr Haigh says, we have "ordered our own affairs." At this time it is important that "fundamental issues should be brought out into the open." The divergences on essential matters have grown rapidly in the last few years—it would be folly to deny it.

As they continue to grow, we do not present ourselves to outsiders as the "glorious via media," "diversity in unity" or "paragon of charity," but as a glaring example of that disunity which has crippled and rent asunder Christ's Church.

We would say in voicing this protest that we are unconcerned about the apparent scholarly and academic merit of those who have signed the Open Letter. We further state our implicit faith in the Holy Guardian and Comforter to "guide the Church into all truth," but this trust does not permit us to remain silent when the identity of the Church is undergoing trial.

Mr Editor, we are hopeful that your editorial truly reflects the same disgust as our own; we surely cannot be the only Anglicans horrified about this question, and we beg others with strong views to speak their minds now, before the modesty of the Australian Church compromises the Catholic religion.

Yours very sincerely,
LANCELOT R. TAYLOR,
ALAN M. COLE,
University of Melbourne.

EUCCHARISTIC SACRIFICE

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, D. C. Watts, writing under "Eucharistic Sacrifice" in THE ANGLICAN of November 3, charges Evangelicals with a lack of understanding concerning the theological meaning of the word "remembrance."

I take it that he is referring to St. Paul's use of that word in 1 Corinthians 11:24 and 25. If this is so, then I feel that there are one or two significant points which ought to be reckoned with before any such sweeping statement is made concerning Evangelical theology.

The usual LXX translation for both "azkarah" and "zikkaron" is "memorisation," "a memorial before God." In 1 Corinthians 11 Paul's choice for "remembrance" is not "memorisation" but "anamnesis." The common meaning for "anamnesis" (which Mr Watts seems to somewhat despise) was "calling to mind" or "recollection" as in Hebrews 10:3. That it should be taken to have a theological meaning other than its common meaning, and at that, a meaning which stands much closer to a word which St. Paul could have used if he wished to (viz., "mnemoseinon") seems hard to support in the light of the following opinions.

Professor C. F. D. Moule: "For myself I remain wholly unconvinced by the attempts to make anamnesis ('this do in remembrance of me') mean that God is here reminded of what Christ has wrought: i.e., as though Christ's words meant 'Do this to remind God of me.'"

The judgement of Douglas Jones on the use of "anamnesis" in the LXX is "that the liturgical, Godward meaning is not inherent in any of the instances of the word anamnesis in the LXX," and "that the use of the word anamnesis in the LXX involves too many ambiguities to provide authority for any par-

PD LIKE TO KNOW . . .

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

I imagine that the word "Almighty" in the Creed means All-powerful. But is God really all-powerful?

The kind of comment my correspondent has in mind is that of St. Augustine, "Either God cannot abolish evil, or He will not. If He cannot, He is not all-powerful; if He will not, He is not all good."

First of all, the Bible makes no secret of the fact that there are some things which God cannot do. His omnipotence is limited. This is not limitation in the material, but in the moral and spiritual sense. He cannot be inconsistent with Himself. He cannot call black white, and still call it black. He cannot tell a lie. He cannot make virtue vice, or a square a circle. These are things He cannot do. If we think that He can, we are back to the old conundrum, "What happens when an irresistible force meets an immovable body?" The question doesn't mean anything.

Very definitely, then, God cannot be considered to be all-powerful in the sense that there is nothing that He cannot do.

On the other hand, doesn't much of our difficulty come from transferring terms as we know them in life and applying them to God. We think of omnipotence in terms of so possessing all power that resistance is ineffective. If that resistance is not overcome or destroy-

tical interpretation of New Testament passages." His conclusion is . . . "that the objection to the usual translation of 1 Corinthians 11:25 does not withstand scrutiny that common usage would suggest the usual translation, while analogies for the alternative translation are found to be inadequate; that the Passover context would at once suggest the usual translation and require explicit redirection to permit any other."

In line with this general conclusion is that of T. K. Abbott, who states that "anamnesis is not a sacrificial term; it never means or can mean 'memorial offering'."

Plummer is emphatic in insisting that its meaning is, "Continually do this in order to bring me to mind," i.e., "to remind yourselves and others of the redemption which I have won by my death."

In view of these considerations, I judge Mr Watt's comments to be without foundation.

Yours sincerely,
(The Reverend)
R. H. GOODHEW,
Beverly Hills,
N.S.W.

CHRISTMAS GIFTS FOR PRISONERS

TO THE EDITOR OF THE ANGLICAN

Sir,—Once more as the festival of Christmas approaches I would ask for some of your valuable space to ask if Victorian readers especially would share in providing a small gift parcel for men in Pentridge Gaol, Melbourne, who are members of the Church of England.

We have ample evidence that it helps a lot in a prisoner's rehabilitation if he can feel that he belongs somewhere. There will be more than 500 men for us to provide for this year but there are sure to be some who will accept the responsibilities of full membership again if we can show that they are still welcome at "home" in the Christian Church.

Donations will be most welcome and may be forwarded to me care of the Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, N. 3, and marked "Court and Gaol Chaplaincy Fund."

Yours faithfully,
(The Reverend)
W. L. McSPEDDEN,
Church of England Chaplain to Victorian Prisons.

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.

ed, the power is not strong enough.

That is what we mean ordinarily. Do we mean that of God? Surely not!

In his recently re-published book, "Down, Peacock's Feathers," which is probably the only book written on the General Confession, the Reverend D. R. Davies reminds us that while God is absolute as Creator, His power is love. Because God loves, He gives; and He gives absolutely. He does not take back.

DEANS AND THE CATHEDRAL

TO THE EDITOR OF THE ANGLICAN

Sir,—Both the Reverend J. P. Stevenson and the Reverend W. E. Weston seem to agree that men of unique gifts should become deans. I am afraid that I can find little evidence in the Bible, that Peter, James and John were given important positions above the other disciples other than as Mr Weston suggests, positions which involve hardship and sacrifice, for St. James suffered an early martyrdom and St. Peter (if tradition be true) died a cruel death in Rome, while St. John spent many years as a prisoner.

Mr Weston does not argue against authority. The Archbishop of Melbourne himself regards the office of Dean of Melbourne as being a more "important appointment" than many bishoprics, although it has less authority than the office of any bishopric.

What His Grace means is that there is more prestige attached to the office of Dean of Melbourne than to some country bishoprics and it was the desire for prestige that Our Lord condemned.

Yours sincerely,
J. BOOTS,
Gudgenby,
A.C.T.

THE E.F.A.C.

TO THE EDITOR OF THE ANGLICAN

Sir,—Congratulations to the E.F.A.C.!

What if they are a "pressure group"? Why shouldn't a group of churchmen meet to press their own interests? They are open and above board, no "hole in the corner" attitude for them. I'm sure of one thing, the members of the E.F.A.C. will have enough Christian sense of duty to do what they think is right, and enough Christian charity to say what they think is right without offending any but the most uncharitable of critics.

Yours sincerely,
WILLIAM BELL,
Young,
N.S.W.

THE "OPEN LETTER"

Other correspondence on the "Open Letter" has been held over until next week. It would be appreciated if correspondents would make their letters as brief as possible.

It is only the omnipotence of God which can absolutely refrain from trespassing on man's freedom. He respects man's personality. Thus His own omnipotence is limited by man's freedom.

Correctly understood, Davies states that omnipotence is love in action. "Omnipotence and love constitute the unity of God's being. They can be understood only in relation to each other. Separated, they are meaningless. Love degenerates into sentimentality, and omnipotence into force and immorality."

Along lines such as these I believe we can understand the existence of evil. The very existence of evil is the incontestable proof that God is no dictator. Rather is the Cross, where all goodness was nailed to the tree, the symbol of His infinite capacity to endure all evil that men may be restored to the fullness of their freedom.

Almighty is no light word. It is the tribute of stunned silence in the presence of complete beauty and moral worth.

Do you think that our Anglican Church is fully alive to the menace of the teaching of the various sects of American origin which seem to be so active at the present time?

I sympathise with my questioner. He says that apart from an odd booklet or two in the church porch, he doesn't think our people are being told exactly what these sects are doing. So often the "library" of books at the back of the church is patently not used. Often covered with dull dust-covers, the books are old and do not invite attention. What booklets there are in the rack are curled with age and smell as dusty as they look.

Recently I was doing Sunday duty in a modern Melbourne church where a keen layman has, attractively housed behind plate glass, a properly stocked lending library. Regularly reviewed in the parish magazine, and covered with plastic, these books in the narthex invite attention. The troubled enquirer would find here the information he sought.

The ultimate solution, however, is not a series of addresses on these deviant groups, but addresses on orthodox Christianity. People are uncertain about their faith. Uncertain people offer little resistance to these slick salesmen of authoritarian faiths.

To know why we worship on Sunday, and why love and not law is the heart of our faith is to answer the Adventist. To know that Our Lord was fully Man and yet completely God is to answer the Jehovah's Witness who believes Christ to be only a man, and that a dead one.

More constructive and detailed knowledge of orthodoxy is the answer.

Perhaps we are not fully awake to these American sects, but may it not be because we are not fully alive to Jesus Christ? Can we match these persistent pedlars and active advertisers? Do we read, do we give, do we witness as they do?

The answer must come from the ground roots of the local parish—for WE are the Church.

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ANGLICAN OF THE WEEK



Our Anglican of the Week is a school teacher with long experience in Victoria whose book, "Forerunners," was launched in Melbourne last Friday, November 10.

She is Miss Constance Tisdall who, earlier this year, was awarded an O.B.E. for services to education.

Miss Tisdall is a parishioner

OVERSEAS STUDENTS NEGLECTED

ANGLICAN NEWS SERVICE

London, November 13

The report to the Church Assembly on "The Church of England and Overseas Students in Britain" was introduced by the Bishop of London.

He said that he feared that many of the 55,000 overseas students from 130 countries in Britain would go home disillusioned and bitter.

The report, signed by the Bishops of London, Liverpool and Leicester, calls for more hostel accommodation and suggests that African chaplains be appointed to the universities.

It also asks that a system of commendations be set up so that chaplains and parish clergy will know of Christian students coming under their pastoral care.

The Bishop of London told the assembly that many coloured students were still refused accommodation.

"They do not always find friendship," he said, "and they can be very lonely and depressed."

"They can appreciate the British way of life only when they can experience it in a really British home."

The assembly carried unanimously a resolution that church-people should be encouraged to continue welcoming overseas students into their homes and to help them find accommodation.

NINE GREAT ANGLICANS

THE BRIDGE BUILDERS: Nine Great Anglicans. H. A. L. Rice. Darton, London and Todd, U.S.A. Pp. 189. 4 dollars.

THIS book "aims at portraying the characteristic genius of Anglicanism as demonstrated by the lives and achievements of a few of its most distinguished adherents."

The nine Anglicans chosen by the author for this purpose are: Thomas Cranmer, Richard Hooker, Thomas Ken, William Law, Thomas Bray, Thomas Wilson, Nathaniel Woodard, John Mason Neale and Charles Gore.

Within the space available, it is possible for him to give only a brief outline of the life and work of each one of them.

The book suffers to some extent by this compression. The chapters tend to be chronicles of events, rather than studies of persons. And, perhaps through an effort to be popular, the

of S. James', East Malvern. She is 84.

Her teaching is now restricted to giving private lessons at her home, many to Asian students; and to taking English lectures at S. Christopher's College (the G.B.R.E. training college for women Church workers) where she was once principal.

With her sister, Miss Ethel Tisdall, she was for twenty-seven years in charge of Rosbecon Girls' Grammar School at Brighton, and for ten years was headmistress of S. Anne's Girls' Grammar School, Sale, in the Diocese of Gippsland.

Her book, "Forerunners," deals with her family's educational work in Victoria, dating back to 1857.

Miss Tisdall's parents were pioneer teachers in the former gold-mining town of Walthalla.

MORE ESSAYS BY DR BOREHAM

THE LAST MILESTONE. F. W. Boreham. Epworth Press. Pp. 137. English price, 9s. 6d.

WHAT Dr William Barclay is to hundreds of ministers throughout the world to-day, Dr Boreham was to a generation of ministers from the 'thirties.

When he was introduced to the General Assembly of the Church of Scotland in 1936, the Moderator said that he was "the man whose name is on all our lips, whose books are on all our shelves, and whose illustrations are in all our sermons."

He was an indefatigable writer as he was an insatiable reader. He settled to work at eight each morning and seldom relaxed.

style sometimes lapses into journalistic, e.g., "the egregious Mr Kensit and some of his minions."

It is good, however, to have these short sketches, particularly of lesser known people like Thomas Bray (1658-1730), founder of the Bray Libraries and of S.P.C.K. and S.P.G.; Thomas Wilson, Bishop of Sodor and Man (1698-1755); and Nathaniel Woodard (1811-1891), founder of the Woodard Schools.

They fill the gap between the Caroline divines and the Tractarian leaders and prove that the eighteenth-century was not altogether the age of decadence it is often represented as having been.

—A.W.H.

BOOK REVIEWS

THIRD CENTENARY OF THE PRAYER BOOK

1662 AND ALL THAT. Dewi Morgan. Mowbrays. Pp. 131. English price 6s.

THE first General Synod of the newly-constituted Church of England in Australia will meet in the same month in which the third centenary of the Book of Common Prayer will be kept.

The Book of 1662 is still the most widely used P.B. in the Anglican communion, being the only official book in England and, of course, in our own country.

In preparation for the centenary, Dewi Morgan, who is editorial secretary of S.P.G., has written a popular book for the ordinary man in the pew. The title is chosen, so it would seem, to attract attention, and certainly not to suggest a fickle approach to the subject.

The writer has no ecclesiastical axe to grind, though his position is clear enough.

The book is not a study of the 1662 P.B., but rather an account of elements which went into its making. Mr Morgan goes off at a tangent here and there, touching, rather superficially, historical questions, Church and State relations, and so on.

Two chapters are devoted to the Deposited P.B., and the writer sheds few tears over its rejection, though many may feel he conducts a rather lengthy post-mortem.

What he has to say on revision generally ought to be read by liturgiologists. "People love the Prayer Book and any revision has to be made in fear and trembling at the possibility of injuring that love." (P. 116.)

We make two criticisms which must not be taken as a condemnation of a book that can hold its own on any parish bookshelf.

The author obviously wishes to avoid opening up controversies that are still with us, but is it possible to ignore the doctrinal basis of the P.B. in dealing with its history?

The focal point of the first P.B., as well as others which followed, is the Eucharist, and only in relation to the underlying theology can the service be understood and appreciated.

Mr Morgan writes sympathetically

ally of Cranmer, telling of his bravery at the stake, but he fails to relate that by repudiating the doctrine of the Eucharist as expressed in his liturgy he could have saved himself.

It is good to have a book such as this written in a racy style, but the English becomes almost slapstick at times. The writer gives the impression of not having read over what he has written.

—C.M.G.

THEOLOGICAL PROBLEM

UNDERSTANDING THE SERMON ON THE MOUNT. H. K. McArthur. Epworth Press. Pp. 192. English price 15s.

TO write on these three chapters of Matthew's Gospel, which have been entitled "the most popular in the entire Bible," is no easy task. Dr McArthur, Professor of New Testament at the Hartford Seminary Foundation in Connecticut, U.S.A., has executed the job both competently and concisely.

With quotations and thought ranging from the Fathers to current theological thinkers, he examines the central theme—to what extent are we expected to carry out this Sermon?

He considers four basic issues. First, the relationship between the ethic of Moses and that of Our Lord. Then he considers the fact that the Sermon seems to be a religion of works. Paul is the implacable foe of this. No man can establish a relationship with God through his activity.

What is the relationship of the Sermon to Christ's eschatology? Lastly, what is its relationship to ethics.

The most valuable chapters to your reviewer were the two where he presents the twelve views of the meaning of the Sermon, and where he estimates their primary or secondary significance.

This is no book for the cursory student. It is a serious assessment of a difficult theological problem.

—A.V.M.

pinged on your reviewer's mind as unworthy of our Scout; and the Ethics of Leisure woven around the theme of the margin in the page.

There is a charming biographical foreword by the Minister of the Wesley Church, Melbourne, Dr Irving Benson.

Readers of Boreham's works will regret that this is "The Last Milestone," but knowing of the stockpile of essays he left—on the way to hospital Boreham gave his son enough copy to last the editors of the various papers for which he wrote for six months—they will look forward to further volumes.

A thoroughly delightful book.

—A.V.M.

R.A.F. UNITS LEFT OUT OF WINDOW

ANGLICAN NEWS SERVICE

London, November 13

Recent researches have disclosed that six units which took part in the Battle of Britain have not been represented in the Battle of Britain memorial window in Westminster Abbey.

The Abbey Chapter Office, announcing this last week, said the units are Nos. 235, 236 and 248 Squadrons, the Fighter Interception Unit, and Nos. 421 and 422 Flights.

The designer of the window, Mr Hugh Easton, has now incorporated designs commemorating these units in the window, and the work will be completed shortly.

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"ECUMENICAL AIMS"

ECUMENICAL PRESS SERVICE

Geneva, November 13

A Roman Catholic theologian has told an audience in Vienna that the Second Vatican Ecumenical Council called by Pope John XXIII will not be confined to Catholic affairs, "although attempts have been made to restrict it in that way."

The enthusiasm which greeted announcement of plans for the Council, he said, was followed by a certain "sobriety" which was due particularly to "the obvious intention of certain Vatican circles to push the question of reunion into the background, although this is the question which Pope John had wished to be the council's main concern."

"Now," he said, "it is certain the council will be a council of the Roman Catholic Church with ecumenical aims."

The comments were made by Dr Hans Küng, Professor of Systematic Theology at the University of Tübingen, Germany, in a speech entitled "Will the Vatican Council bring unity between Catholics, Protestants and Orthodox?"

COMPLETE CHANGE

"The question of reunion has suddenly become a great concern of the whole Church, and of the world," he said.

"There has been a complete change in the attitude of the leaders of the Roman Catholic Church who are now striving for unity, not in the form of a return of the 'separated brethren' to the fold of Rome, but in the form of encounter."

Dr Küng said the most important outcome of announcement of the council is the setting up of the permanent Secretariat for Christian Unity.

"Very few theologians had even ventured to hope for this, and if they did hope it might happen then they thought it would not be for several decades."

"The secretariat has undoubtedly introduced a new epoch in the history of Christian search for reunion—one that can only be compared with the founding of the Congregation for the Propagation of the Faith in the 17th century," he added.

UNIQUE MEETING IN INDIA

ECUMENICAL PRESS SERVICE

Geneva, November 13

A public discussion of the ecumenical attitudes of Roman Catholic and Protestant Christians took place here on the eve of the Third Assembly of the World Council of Churches. It is believed to be the first event of its kind in the history of Christianity in India.

Before large crowds on three successive evenings, four theologians dealt with issues raised by both the assembly and the coming Second Vatican Ecumenical Council.

They emphasised the many common bonds which make all Christians brethren in Christ, while admitting that differences of dogma and ecclesiastical order permit no easy optimism about attaining visible unity.

Two Redemptorist priests, the Reverend T. K. Long and the Reverend Finbarr Connolly, interpreted the Roman Catholic position.

Speakers from member Churches of the World Council were Principal J. Russell Chandran and Dr J. Robert Nelson, former secretary of the W.C.C.'s Department of Faith and Order.

Bishop N. C. Sargent, of the Church of South India, Mysore, and the Most Reverend Thomas Pothacumary, Roman Catholic Archbishop of Bangalore, presided over the series.

A LAYMAN'S TOUR

W.C.C. RECORD

ANGLICAN NEWS SERVICE

London, November 13

Sir Kenneth Grubb, chairman of the Church Assembly House of the Laity, who is one of the English delegates to the W.C.C. Third Assembly, left by air for India on November 6.

In Bangalore from November 10 to 14, he is presiding at meetings of the Commission of the Churches on International Affairs, one of the agencies of the W.C.C.

He will then attend meetings of the East Asia Christian Council and various pre-assembly committees.

At the New Delhi assembly he will preside over section 3, sharing the chairmanship with Professor de Vries.

In so doing he will be the only person, lay or clerical, who will have presided over a major section of all three assemblies of the World Council of Churches.

After the assembly from December 6 to 28, Sir Kenneth will carry out an itinerary in India and Pakistan arranged by the Church Missionary Society, of which he is president.

This will take him to some of the most notable Christian institutions and centres in the sub-continent.

Among these will be the great Christian hospitals, Ludhiana and Vellore, and S. John's College, Agra.

He will return to London on December 29.

SENIOR CHAPLAIN TO DR RAMSEY

ANGLICAN NEWS SERVICE

London, November 13

The Very Reverend N. M. Kennaby, Provost of Newcastle Cathedral, has been appointed Senior Chaplain to the Archbishop of Canterbury, the Most Reverend A. M. Ramsey and will take up his appointment towards the end of January, 1962.

This post has been vacant since its previous holder, the Reverend F. S. Temple, left in May, 1961, to become Vicar of Portsea.

The Reverend John Andrew, who came from York with Dr Ramsey, remains as resident chaplain.

The new senior chaplain is 55. He is a graduate of Queen's College, Cambridge, and received his theological training at Westcott House.

He was ordained deacon in 1929, and after holding curacies at Epsom and Scarborough (where he was in charge of Christ Church) he was Vicar of S. Andrew's, Handsworth, Birmingham, from 1936 to 1942.

He then spent five years as Vicar of Tynemouth, and has been Provost and Vicar of Newcastle Cathedral since 1947.

He is the author of "To Start You Praying," published in 1951.

THE CAPE CHURCH LEAVES W.C.C.

ANGLICAN NEWS SERVICE

London, November 13

By a majority so large that there was no need to count it, the synod of the Cape Nederduits Gereformeerde Kerk decided on November 5 to leave the World Council of Churches.

The Cape thus falls into line with the other Dutch Reformed Churches in South Africa.

There was very little debate. Some members emphasised that their only motive was to encourage unity among the Dutch Reformed Churches in South Africa.

Other delegates feared the "dangerous tendencies" of the W.C.C., mentioning "the communistic leanings and connections of some Churches which were members of the world body."

BISHOP BELL MEMORIAL

DR RAMSEY'S TRIBUTE

ANGLICAN NEWS SERVICE

London, November 13

The Archbishop of Canterbury, Dr A. M. Ramsey, gave the address at Chichester Cathedral on November 4 at the dedication of a memorial to the former bishop, the Right Reverend G. K. A. Bell.

The memorial, the reconstructed fifteenth century Arundel screen, was dedicated by the present bishop, the Right Reverend R. P. Wilson.

A bas-relief of the head of Bishop Bell, the work of Mrs Mary Gillick, has been incorporated in the screen, which divides the nave from the choir and sanctuary.

The screen has been stored in the campanile since it was taken down in 1860.

"GREAT MAN"

In his address Dr. Ramsey said: "There have been great men whose love of beauty has been isolated from a concern for humanity in its rough and ugly distress."

"There have been great men, too, whose concern for humanity has missed the vision of heavenly beauty beyond."

"Here in Chichester was a man for whom that cleavage was impossible."

"To the service of God and men George Bell brought a rare natural gift of imagination—in the vision of beauty, in the perception of great issues, and in his far-reaching sympathy."

A sum of £25,000 from the memorial fund is to be set aside in a trust to further three of Dr Bell's great interests—Christian unity, religious art, and work among refugees and the persecuted.

STRIKING DESIGN FOR CHURCH

ANGLICAN NEWS SERVICE

London, November 13

A striking design has been prepared by Mr George Pace, F.R.I.B.A., for the new S. Mark's Church, Sheffield, of which the foundation stone was set by the Vice-Chancellor of Sheffield University, Dr J. F. Whittaker, in the presence of the Bishop of Sheffield, the Right Reverend Leslie Hunter, this month.

The former S. Mark's Church which was consecrated in 1871, was severely damaged by incendiary bombs in 1940; the shell of the building was later demolished, only the tower and spire being left standing.

The new S. Mark's will be basically an irregular pentagon with the choir placed in an elbow on the north side, facing across the church.

SEMI-CIRCLE

The over-all effect will be that the congregation and the choir are in a near semi-circle facing the altar.

The church is to be built in stone, and is expected to take two years to complete.

It will have stained glass costing £8,000, and the total cost of the building (apart from furnishings) will be £81,000 which is being met by War Damage Compensation.

The Broomhill area of Sheffield, in which S. Mark's is situated, includes a number of educational establishments.

The new church will be a social, cultural and Christian centre for the student population of the district as well as being the parish church of 6,000 residents.

The Vicar of S. Mark's is the Reverend Michael Adie, who was the Archbishop of Canterbury's Resident Chaplain from 1957 to 1960.

PRAYER FOR UNITY

OBSERVANCES PLANNED

ECUMENICAL PRESS SERVICE

Geneva, November 13

Christians in more than 50 countries around the world will again offer prayers for an end to the divisions which separate them during the Week of Prayer for Christian Unity, January 18 to 25.

The theme of this year's observance will be service—"I am in the midst of you as One who serves" (Luke 22:27). This is one of the three main themes of the Third Assembly of the World Council of Churches, which will be held in New Delhi, India, November 18 to December 6.

The W.C.C.'s Faith and Order Commission, which sponsors the annual observance, has prepared a special leaflet containing suggested prayers and Bible readings as an aid for public prayer and private devotions.

The same theme will also be used in the leaflet prepared for Roman Catholics participating in the Week of Prayer observances sponsored by the Association Unité Chrétienne, in Lyons, France.

"The observance of the week has grown considerably in the last few years," reports Dr Lukas Vischer, Faith and Order research secretary. "The number of leaflets ordered and used has increased, and there have been several new translations. We are especially glad that there is a growing interest in the week in Asian countries."

WIDER USE

However, Dr Vischer noted that, in addition to the wider use of the leaflets, much more thought is being given to the preparation of the week in many countries.

In many areas, he said, it has become an occasion for new ecumenical endeavours, such as inter-confessional Bible study, retreats, discussions between representatives of different confessions, and conferences aimed at establishing deeper mutual understanding.

Many congregations have followed the suggestion of Dr Oscar Cullman, Professor of New Testament and Patristics at the University of Basel, and are making contributions on behalf of the poor of another confession.

In Switzerland, for example, Roman Catholics recently gave 12,000 Swiss francs for a Protestant missionary hospital in the Sudan. Protestants have also made similar contributions to Roman Catholic causes.

(In Australia, the Week of Prayer is held from Ascension Day to Whit Sunday.)

CHRISTIANS AND JEWS

ECUMENICAL PRESS SERVICE

Geneva, November 13

Dean Heinrich Grueber, of West Berlin, prominent German Protestant leader, made a strong plea for a continuation of German-Israeli and Christian-Jewish dialogues "despite all bitter memories," as he returned home following a three-week visit to this country.

The 70-year-old churchman, who was sent to concentration camps by the Hitler régime for his efforts in aiding Jews to escape Nazi tyranny, was completing his fourth visit to Israel as an honoured guest of the government.

Dean Grueber also said he favoured fostering a "true dialogue" between Christians and Jews as distinct from Christian missionary activities among Jews.

He said he was opposed to Christian missions to the Jews on the ground that the "Churches have forfeited the right to preach" to the Jews "by all that has happened between the Christians and Jews."



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QUIZ ON THE PSALTER

By WINIFRED M. MERRITT

WHEN I was a teenager, I recall a period when I was in the habit of spending the time while waiting for the commencement of the services in translating the Latin at the head of the psalms in the Prayer Book. As soon as I discovered that the translation coincided with the opening words of the particular psalm, my task was considerably simplified.

At a later stage, I went exploring through the Book of Psalms in the Old Testament, and was quickly off on a comparison of the Prayer Book version with that of the Bible. It is very interesting to take the psalms one by one and read the two translations. Immediately one does this, all kinds of questions present themselves, questions which refuse to be silenced until they are answered.

Some of them concern strange words at the top of the psalms in the Bible which are absent in the Psalter. What does Maschil mean, and Michtam, and Shiggaion, and Higgaion, and Neginoth, and Nehiloth, and Alamoth, and Sheminith, and Gittith, and Selah? Who was the Chief Musician?

And what does Muth-labben signify, and Ayyeleth hash-shachar, and Shoshannim, and Shushan Eduth, and Shoshannim Eduth, and Yonath elem rechokim, and Al-tashcheth, and Mahalath, and Mahalath Leanoth?

What is a Song of Ascents? Who were the Sons of Korah? What or who was Asaph?

In the Revised and Revised Standard versions of the Bible, the psalms are divided into five "books." What is the significance of this subdivision, and who was responsible for it?

Recently I was asked another question. Who wrote the psalms? And when were they written? Did David write them?

I sometimes wonder, as we sing or say them Sunday by Sunday, whether, apart from a few lovely favourites, the psalms convey very much to us at all.

Why do we retain them in our services? What is the secret of their fascination?

NEW PSALMS

Of course, we love them because we are used to them, and more or less vaguely we know they are old and full of history and devotion.

Before the advent of speech rhythm, we loved to join heartily in the singing of them; but nowadays, especially in unfamiliar churches, we are not quite so confident, and not a little afraid of "doing the wrong thing," and we merely stand and listen, or sing very, very softly so as not to be heard if we make a mistake.

And have you noticed that we no longer sing the Psalter right through, as intended by the compilers of the Prayer Book? Some of the psalms are "too long," and some seem to have no message for us; so we concentrate on a few well-known and well-loved short ones. Isn't this a pity?

Someone has referred to the custom of reducing the singing of the psalms to such brief dimensions as "a lamentable betrayal of a great trust." Isn't it true that the value of the Psalter is largely lost when so treated?

Why not begin to familiarise ourselves with some new psalms, and ultimately with all of them, that they may be restored to their rightful place in our worship? Is it true that we are so anxious to rush home that we cannot wait to treat these priceless treasures with respect?

Sometimes it is claimed that there is a vindictive, un-Christian tone to certain of the psalms which renders them unsuited to Christian worship. Aren't we forgetting that the sentiments which appear to us so unacceptable were not dictated by private vindictiveness or personal thirst for revenge, that they sprang from zeal for God's cause—a zeal we would do well to foster?

The imprecatory psalms, as they are called, leave vengeance in the hands of God—a very considerable advance on the stage when each man claimed the right to be his own avenger.

Nor must we gloss over the fact that the teaching of the New Testament is emphatic that the Kingdom of God must come in judgement as well as in grace.

As Dr Kirkpatrick reminds us, the Law, with its stern principle of retribution, and its limitation of view to the present life, allowed men to pray for the establishment of the Kingdom of God through the destruction of the wicked.

The Psalmists had a keen awareness of the great conflict constantly going on between good and evil, between God and His enemies, a conflict which was being waged in the

world between Israel, as the people of God, and the nations which threatened to destroy Israel.

The enemies of Israel were the enemies of Israel's God; Israel's defeat was a reproach to His Name; what was at stake was not merely the existence of the nation, but the cause of divine truth and righteousness.

Inside the boundaries of Israel, the same battle was being fought on a smaller scale between the godly and the ungodly. There could be no half-heartedness or compromise.

PICTURE LANGUAGE

The Israelites, we must remember, had no revelation of a final judgement. Men looked for a present and visible judgement. It was, they believed, part of God's loving-kindness as of His omnipotence to "reward every man according to his work."

The righteous man was right to rejoice when he saw the wicked destroyed, for it was a manifestation of the righteous government of God.

And even the most violent of the anathemas would not have been understood in the extreme sense which we attach to them. Some of the expressions which shock us most are metaphors derived from times of wild and savage warfare. They are picture language; and the noblest thoughts existed side by side with much that to us seems unacceptable.

But when all this has been said, what benefit can be gained from the repetition of such psalms in our services to-day? In addition to the challenge to our zeal, we may indeed be thankful that we live in the light of the Gospel and under the Law of Love.

We may learn from the imprecatory psalms a lesson of moral earnestness and righteous indignation, qualities which are in danger of becoming lost to us.

The series of articles of which this is the first, will attempt to answer other problems which beset the Christian worshipper in regard to the psalms. It will provide answers to the questions listed at the beginning of this "lesson," and others besides.

And its purpose will be not only the giving of information, but the deepening and strengthening of our devotional life. Throughout the series we shall be greatly indebted to the Cambridge Bible for Schools and Colleges.

BISHOP ARTHUR VISITS MACKSVILLE

FROM A CORRESPONDENT

Macksville, N.S.W., November 13

The Bishop of Grafton, the Right Reverend R. G. Arthur, paid his first official visit to the Parish of Macksville this month.

He administered the rite of Confirmation at Holy Trinity Church, Macksville, and at St. John's Church, Nambucca Heads.

350 parishioners, the largest number ever seen at one service in Macksville, attended the service on Sunday night.

The rector welcomed the bishop in a short speech before the service, since this was the first occasion His Lordship had been in Macksville since his enthronement last September.

The simple, yet beautiful, ceremony came to a climax with the "laying on of hands" . . . copying the example of the Apostles of the Early Church as a sign of blessing, and the conferring of the gift of the Holy Spirit.

In describing his pastoral staff the bishop explained that it was an original shepherd's staff used by Australian shepherds in the snowy region of N.S.W., and found and restored some years ago for its present use.

As chief pastor and shepherd of the diocese the symbolism had real meaning in the hands of the bishop.

CONFIRMATION

His message to the candidates was clear and simple . . . he welcomed them into the family of the Church . . . and in particular the Church of England. They were now to be faithful soldiers of Christ . . . loyal to their Church duties and their duties to their fellowmen.

After church, several hundred parishioners remained behind in the church grounds where supper had been prepared and was served by the ladies of the parish.

On Monday the bishop celebrated the Holy Communion at Nambucca Heads, the rector assisting.

This was the beginning of a Rural Deanery Meeting, of which the Rector of Kempsey, Canon C. Egerton, is chairman. At 12.30 p.m. the Shire President, Cr B. Lavery welcomed Bishop Arthur at a civic reception when a good gathering of folk was present.

Mr Mal Wright spoke as a citizen of the area, and the bishop responded.

In his remarks the bishop mentioned the beauty of the parish and the whole north coast and said that in the midst of our beauty and prosperity we should be warned not to forget that there were other areas not as fortunate, and other people in the world not as happy and contented as we of this area should be.

The rural deanery meeting then went to lunch, tastefully prepared and served by the Nambucca Heads Women's Guild, and afterwards held long discussions with the bishop.

That evening, the Church of St. John was crowded for the

second Confirmation service in the parish.

The lovely church was the perfect setting for the dignified service, during which the bishop spoke on the responsibilities of all church people to live nearer to their Lord and to follow His teachings more in the life and worship of Christ's Holy Catholic Church.

After church supper was served in the School of Arts, where the rector welcomed the bishop and was supported by Mr Robert Provost one of the newly-confirmed adults.

A very busy yet happy few days thus came to an end, and the next opportunity of meeting the bishop will be eagerly awaited.



Francis Redvers manipulating one of his puppets in the play, "Hello Amy," under the direction of the Arts Council of Australia. The Sydney Comrades of St. George have organised two performances of this play in aid of the New Guinea Campaign on November 25, at 1.30 p.m. and 3.30 p.m. at the Ballet Theatre, 505 Pitt Street, Sydney.

PRINCIPAL APPOINTED FOR A.B.M. TRAINING COLLEGE

Staff changes at the House of the Epiphany, the training college of the Australian Board of Missions at Stanmore, N.S.W., were announced by the chairman, Canon F. W. Coaldrake, last week.

Canon Coaldrake said that the warden, Miss M. Gwydir Robertson, had announced her retirement from the position from the end of March. It was her intention to visit relatives in England.

The board had received her resignation with deep regret and had expressed warm appreciation of her remarkable contribution to the training of missionaries during her five years as warden.

Canon Eric Elder, of Newcastle, had been appointed principal of the House of the Epiphany.

The appointment will take effect from early next year when Canon and Mrs Elder will come into residence at the House. Canon Coaldrake recalled that Canon Elder had a distinguished academic career at the University of Sydney and Moore College.

A LARGE BEQUEST

ANGLIAN NEWS SERVICE

Toronto, October 30

A Toronto millionaire, Mr

Gerald Larkin, who died last

April, has left between six and

seven million dollars to various

institutions connected with the

Anglican Church of Canada.

He was a generous benefactor

to the Church throughout his

life. General Synod's share of

the bequest will pay about two-

thirds of the cost of the new

church headquarters building

now being erected in Toronto.

CEMETERY TO BE REST PARK

FROM OUR OWN CORRESPONDENT

Newcastle, November 13

The Bishop of Newcastle, the

Right Reverend J. A. G. Hous-

den, has told the Lord Mayor,

Alderman Purdie, that the

cathedral authorities have de-

cided to accept the council's

offer to take over the old

cemetery between Christ Church

Cathedral and King Street,

Newcastle.

Alderman Purdie said last

week that the council proposed

to convert the area into a rest

park.

Alderman Purdie said the

council would take steps to pre-

serve the rich historical asso-

ciations of the area.

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MUSICIANS OF THE CHURCH . . . 9

MUSIC AND THE POETS

BY THE REVEREND EDWARD HUNT

THIS week's article is by way of an interlude, being based on an inspiring essay by Christopher Hassall, who, in Arthur Jacobs' "Music Lover's Anthology," 1948, writes in a most fascinating manner about "Music and English Poetry."

So original is his approach, and so valuable his remarks, that they well deserve consideration by all interested in the musicians of the Church.

Mr Hassall is comprehensive in scope, dealing with composers and poets from the days of Purcell, and catholic in outlook, finding value even in music-hall compositions, and, with Elgar, endeavouring to make the best of modern music.

The only difficulty for the old-fashioned, or shall we say the "uninitiated," being to know what modern "pop" songs are all about.

It is a far cry from William Byrd, who in 1588 could write "The better the voice is, the meeter it is to honour and serve God therewith; and the voice of man is chiefly to be employed to that end"—a wise word of advice which some of our modern song-writers would do well to heed.

The praise of ringing door-bells is a poor substitute for ringing the bells of heaven, while the eulogy of establishments that fail to provide refreshment is poor fare compared with the praise of God.

It is good, therefore, to find a modern musical critic who is bold enough to endorse Byrd's claim that man's voice should chiefly be employed in God's honour.

Beginning with Purcell, Hassall quotes him as writing in 1690—that "Music and Poetry" have ever been acknowledged sisters.

Unfortunately, says Hassall, the relationship has shown distinct signs of cooling off, and in recent times there seems scarcely any link at all between popular music and religion.

It is Hassall's laudable aim to seek to remedy this, and make music once again the handmaid of God. The first English poet to concern himself seriously with music was Dr Thomas Campion, 1567-1620, a medical man and one of the most charming of Elizabethan poets, also a composer of delicate lute songs and author of treatises on prosody and counterpoint.

VOICE AND LUTE

Who to-day could write so singable a lyric as "Follow your saints" or "Cherry Ripe"? As composer he was prince of writers for voice and lute accompaniment.

Robert Jones, end of sixteenth century, "directed the Children of the Revels of the Queen," in days when choir-boy actors were appreciated, and composed "ayres" for them.

John Dowland, 1563-1626, and Thomas Morley, 1557-1603, were also composers of "harmonical consent," the latter being organist of St. Paul's, and author of much fine Church music, famous for his work "A Plaine and Easie Introduction to Practical Musike," 1597.

Henry Lawes, 1596-1662, and Milton, 1631-1700, did much between them to rescue music from the clutches of the Puritans. Lawes setting Herriek's "Christmas Songs" to music and Milton composing much excellent Church music.

His son, also John, 1608-74, like his father, was a talented organist. The Miltons indeed made all their household "songsters of God" according to Aubrey.

Dryden, 1631-1700, and Tate, 1652-1715, also collaborated with Purcell, but Hassall is of the opinion that the fame of the former should not blind us to the rather underrated talents of the latter.

At all events Tate's metrical version of the Psalms, made with Brady, achieved a long-lasting popularity, and what

song has ever surpassed his "When I am laid in earth?" William Collins, 1720-56, was a musical man, but in his brief life no composer came his way and at this period lyric art abandoned the secular world altogether and fled for sanctuary to the Church.

Cowper's "God moves in a mysterious way" (1773) and the hymns of Watts and Wesley mark the point where music and poetry of the eighteenth century came together to the loveliest effect, with one marvellous exception, the songs of Burns, 1759-96, who relied on "Nature's instincts, untutored by art."

Hassall quotes Watts' "O God our help in ages past" as the perfect example of what a hymn should be, each line being self-contained and "end-stopped," a rule which must apply to any hymn-tune.

Beddoes, for instance, would not have been so neglected by musicians had his wonderful

lyrics been less serpentine. As it is, "If there were dreams to sell," remains his only famous song.

Tennyson, the most musical of English poets, was strangely enough, tone-deaf, while Browning, a real musician, wrote poetry that frequently carries a maximum ballast of prose, "Andrea del Sarto" is his best work in terms of music, and was possibly inspired by Schumann.

Wordsworth in "Solitary Reaper," Shelly in "Music when soft voices die" and Keats in "Heard melodies are sweet," brought back music into verse and in more recent times Walter de la Mare in his "Sweep thy faint strings, Musician," has proved himself a lyrical genius.

Thomas Moore and G. M. Hopkins are also cited by Hassall as poets of musical finish, while Bridges in his famous Yattendon Hymnal, proved himself a great musician-poet.

In more recent times the gulf between secular and religious music appears to be narrowing, such composers as Elgar, Stanford, Vaughan Williams, Parry and Britten, to name but a few, being famous in both spheres, while T. S. Eliot in "Four Quartets" treats his theme like an exact musician.

FAMOUS PRAISE

Parry made Blake's "Jerusalem" famous, though Hassall is of the opinion that his setting reveals more of Parry than Blake.

It is to be hoped that Hassall's belief in the renaissance of religious music may be fulfilled, for in conclusion he quotes Leigh Hunt who declared that "the quality of music should be variety within the uniformity of religion," thus bringing us back to Byrd's dictum that "the praise of God is the end of man."

CHURCH ASSEMBLY CALL FOR APPOINTMENTS INQUIRY

ANGLICAN NEWS SERVICE

London, November 13

An Archbishops' Commission to consider the method of Crown appointments to ecclesiastical offices was called for by the Church Assembly at its meeting on November 7.

In the main the proposal was welcomed from all parts of the assembly, although there was a small minority who thought it neither necessary nor desirable.

The motion, requesting Dr Ramsey and Dr Coggan to set up the commission was moved by the chairman of the House of Laity, Sir Kenneth Grubb.

It was seconded by the chairman of the House of Clergy, Canon J. Brierly.

The discussion brought to light some interesting sidelights on the present system such as that of Mr Roger Fulford's declaration that a former Bishop of Durham, Dr Lightfoot, was not regarded as a fit person to be translated to the See of Canterbury after the death of Archbishop Benson because in the opinion of Queen Victoria he was too ugly!

Sir Kenneth Grubb, who spoke of the question as "a matter of great moment to the Church," recalled that the matter of Crown appointments was fully debated in 1954 when a majority of all three houses expressed an opinion that "the present procedure for submitting advice to the Sovereign is open to objection and should be modified."

"My motion is an attempt to pick up from there and carry on," said Sir Kenneth, "while realising fully that the thought even of the Church on such matters develops with the times."

He said he had every confidence that a commission appointed by the archbishops would be fully competent, truly fair, pre-eminently sensitive to contemporary currents of thought and outlook in Church and nation.

TROUBLE TAKEN

He paid tribute to the trouble taken by the Prime Minister's and also the Lord Chancellor's offices and by the leaders of the Government themselves in the matter of Crown appointments to Church positions.

Canon Brierly hoped that parochial clergy would have representation on such a commission.

Opposing the motion, Mr Fulford said he believed that those who looked at the history of Britain would agree with him that in piety and learning the bishops of the Church of England towered above the leaders of the other European Churches.

They had given, at least over the past century, leadership which he did not think could be approached by any other corporate body of leaders in the nation.

He believed that this was in part because they were not chosen by their own fraternity

but that there were a variety of influences at work.

He then gave his anecdote about Queen Victoria. It was quite untrue, he said, that Queen Victoria even appointed a bishop, although she took great interest in them.

The Right Reverend G. V. Gerard (Sheffield), who at one time held a bishopric in New Zealand, supported the motion, suggesting that it was not out of place for the work of an earlier commission to be carried a stage further.

Canon F. F. G. Warwan (Birmingham), opposing the motion, said that anything that tended to separate any further the State from the Church would be a great mistake.

The Reverend J. C. Wansey (Chelmsford), although supporting, thought that the terms of reference were not made clear.

The scandal which was facing the Church today, he said, was that Parliament, which by its own action had ceased to be Christian and Anglican, retained the power of its Christian predecessors and imposed on the

Church and through the Sovereign, without any will of the Sovereign, bishops of its choice with such consultations as the Prime Minister with his appointments secretary may at his discretion employ or dispense with.

He said it was disgraceful to suggest that the matter had been bandied about in the Press.

WELL-INFORMED

The Press was responsible, intelligent and well-informed over the Church of this land and he believed it was doing a great service by bringing to light the ridiculous situation in which they were involved.

When a new bishop was appointed there was always room for a paragraph or two for amusement in this mock election which was a mixture of Alice in Wonderland and Robin Hood and his merry men.

An amendment which sought to widen the scope of the commission's inquiry to make it cover other appointments as well as those in the gift of the Crown was defeated.

MELBOURNE PARISH HAS AN ECUMENICAL DAY

FROM A CORRESPONDENT

Melbourne, November 13

An Ecumenical Day was observed on Sunday, November 5, in Greensborough and Watsonia, Diocese of Melbourne, when members of Anglican, Presbyterian and Methodist congregations joined to think and pray together about New Delhi.

A joint committee of representatives of these Churches planned the day. At morning services there was an exchange of pulpits between the three Churches.

The Reverend H. M. Watson, Methodist minister, preached at All Saints' Church of England, Greensborough; the Reverend A. N. Appleby, Anglican vicar, preached at Greensborough Methodist Church; and Mr W. Stratford, Presbyterian Minister-in-charge at Greensborough, preached at Holy Spirit, Watsonia, Church of England.

Forty young people from these three Churches gathered at a youth tea in the afternoon at Church of the Holy Spirit and heard the Reverend E. L. Williams, principal of Churches of Christ College of the Bible, a delegate to New Delhi, explain what the Ecumenical Movement is all about.

A point he made was that all tend to build an "iron curtain" around ourselves and then reason that all on our side of the curtain is of the best and all on the other side of the worst.

The climax of the day came when a congregation of more than 300 gathered for a special service at the Watsonia Methodist Church, led by clergy of the various Churches.

A combined choir of fifty voices led the singing. The preacher was the Reverend David Robinson, Victorian secretary for the World Council of Churches.

Mr Robinson spoke of Christ breaking down all barriers between men, and of the need, in view of the Christian message to the world of peace and reconciliation, to manifest these in the Church through unity.

ENGLISH HELP FOR DELEGATES

ANGLICAN NEWS SERVICE

London, November 13

An initial allocation of £1,000 from the New Delhi Appeal Fund has been made by the Church Assembly Council for Ecumenical Co-operation to Bishop Stephen F. Bayne, executive officer of the Anglican communion.

It is for use at his discretion in meeting the expenses of delegates from other Anglican provinces to the Third Assembly of the World Council of Churches, to be held at New Delhi from November 18 to December 6.

A further allocation of £750 from the fund has been made to the World Council of Churches towards the general expenses of the assembly.

The New Delhi Appeal Fund was raised largely by contributions from parishes all over England, and donations were also made to it by individuals and by the Bishop Bell Memorial Trust.

From the money put at his disposal Bishop Bayne has made a grant of £400 for the travel and lodging of Bishop A. H. Zulu, the Assistant Bishop of St John's (a diocese of Cape Province), who was the first African to become an Anglican bishop in South Africa.

Bishop Bayne is also making grants towards the travel expenses of the Venerable Benoni Lwanga, Archdeacon of West Buganda in the Anglican Province of Uganda, and towards those of delegates from the Provinces of East, West and Central Africa.

THEATRE GUILD ACTIVITIES

FROM A CORRESPONDENT

As its contribution to S. Andrew's Cathedral festival week, the Australian Christian Theatre Guild will be appearing on two evenings, Monday, November 27 (public), and Tuesday, November 28 (invited guests from parishes), in the Chapter House, Sydney.

The programme will include Henri Gheon's "Journey of the Three Kings," together with a new stylised work by Philip Turner, "This is the Word."

Following these presentations, the guild will commence its Christmas tours which will extend up to and including Christmas Eve, with "Journey of the Three Kings" and "S. Felix and his Potatoes."

Although fairly heavily booked for the season, the guild still has some vacant dates for interested churches.

Enquiries may be directed to Box 17, Artarmon, or by telephoning 43-1889 (Sydney Exchange).

DEAN OF WINDSOR TO RETIRE

ANGLICAN NEWS SERVICE

London, November 13

The Dean of Windsor, the Right Reverend E. K. C. Hamilton, is to retire on October 1, 1962.

Bishop Hamilton became Dean of Windsor in 1944. He was formerly Bishop of Shrewsbury. He is 71.

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THE FAITH AND THE FAMILY

THE Church is beset by many problems at the present time, not least the problem of making clear to herself her true mission in the world. In a sense, the Liturgical Movement is simply an attempt to solve this problem, and, having solved it, to find the means of carrying out its mission in the world.

The term "Liturgical Movement" is, strictly speaking, a misnomer. It is a term borrowed from the narrow and highly specialised discipline of Liturgics, as that study has renewed and expressed itself in terms of pure ecclesiology during the last century.

The term has been borrowed in order to describe one aspect of awakening of the whole Christian community to the pressing need for Christian revival.

The particular aspect of this awakening called the Liturgical Movement is informed with the conviction that revival must be related to worship—liturgical worship, specifically, with all that that implies in relation to Catholic theology, history, and practice.

So understood, the Liturgical Movement is as wide as the life of the whole Christian community. For the Liturgical Movement, to parody an old Latin tag, "I count nothing alien to me that is Christian". The field of the Liturgical Movement is nothing less than the whole mission and practice of the Church.

The Liturgical Movement has issued in two main streams of thinking that are of importance in relation to our subject.

Firstly: there is a re-appraisal of the stock items of the day-to-day activities of the Church. This reassessment is stimulated by the realisation that whatever it is that these activities are supposed to be effecting, they are not, in fact, effective.

DEFICIENCIES

Secondly: there is a growing awareness of the main needs of the Church—an awareness of certain cardinal deficiencies. These deficiencies, we may believe, are due to the fact that the energies of the Church have been largely misdirected during the last age of the Church's life, in the ways just referred to.

Firstly: The taken-for-granted round of church and parish life for the last period of our history has been mainly routine behaviour. We ought not, of course, to deprecate the value of rule and habit in religion.

It is true, however, that clerical work in particular, and church life in general, have been in the main a perfunctory routine of conventional activity. Even where this routine has not been a mere refuge for the lazy and irresponsible, it has been a frustrating round of conventional works which are not, in fact, effective, in whatever purpose they are presumed to serve.

What are we aiming to do, for example, if we accept the common presumption that "parish visiting" is the main part of clerical work?

Whatever it is, we do not seem, on the whole, to be succeeding in it. Again, whatever we are supposed to be aiming at

in Confirmation instruction and training, we certainly are not succeeding, as the terrific wastage amongst the newly-confirmed testifies.

What does Religious Instruction in State schools aim at, and does it succeed in that aim? The various clubs and fellowships that we spend so much time on, have they any purpose which coheres with any rational vision of the Church's life and work?

I shall only refer, without comment, to what has been called "The Scandal of the Sunday School", which for generations past has been flourishing on the laziness and irresponsibility of half-hearted parents.

All this belongs to the routine machinery of parish life and work, a machinery which we have inherited from the past.

A case could perhaps be made out for it in the context of a society presumed to be more than half-Christian. Against the background of our existing secularised, humanist, and more than half-pagan generation it is revealed as almost wholly ineffectual, and indeed, irrelevant.

"WORSHIPPING"

There have been many attempts to define the mission of the Church as a whole, and I am not going to attempt another. As one who has been a parish priest for most of his life, however, I should like to describe the ideal aim of the Church in the parish as "the effort to create a worshipping community of informed and committed people, with a sense of vocation, both corporate and individual".

This is not a perfect description, I suppose, but it will do to hang my thesis on... "a worshipping community of informed and committed people with a sense of vocation both corporate and personal".

The operative words are "Worshipping", "Informed", "Committed", "Vocation".

As we look, then, at the state of the Church at the present time, and consider the somewhat meaningless round of conventional works that are carried on, I should say Secondly: that the cardinal needs of the Church, the urgent needs, are for a revival amongst our people of Worship, Religious Knowledge, Commitment, Vocation.

It was a right instinct which led the original Liturgical Movers to concentrate on the Parish Communion as the focal point of their efforts. The failure of the Parish Communion to effect any far-reaching revival in the Church has not been a total loss, for it has revealed that our efforts did not go deep enough.

For one thing, to accompany the attempted revival of worship, there was no widespread and sustained effort to produce an "informed" people. No amount of zeal can make much of a parish community which is almost totally ignorant of the Church's teaching, and even of the most elementary truths of the Christian faith.

Then, again, we have been finding that our ministrations to the people have not been accompanied by any degree of

This is the first part of the paper which the Bishop of Ballarat, the Right Reverend W. A. Hardie, delivered at the "Parish and People" conference in Melbourne earlier this year. The second part will appear next week.

commitment in the people themselves.

We have been content, on the whole, if they have been willing to "go through the motions", without worrying very much whether their observance of the ordinances really means anything to them that makes any real difference between them and the heathens amongst whom they live.

For example, we have treated the rite of Confirmation as an almost completely routine matter, ignoring the fact that the rite provides the Church's only overt provision for the decisive acceptance of Christian standards and obligations.

Perfunctoriness has been the keynote of the Church's ministrations, with the inevitable result. The Church has been working as if its purpose has been to turn out nominal Anglicans—in that at least, it has been pre-eminently successful.

And, finally, we have failed lamentably to preach and effect Vocation. Our failure reveals itself in two ways: the absence of any discernible conception of the Lay Apostolate, and the constantly frustrating shortage of candidates for Holy Orders.

These four things, then, are the cardinal points of the Church's need: Revival of Worship, Promotion of Christian knowledge, Achievement of Effective Commitment, and Fostering of Vocation.

These things all hang together of course. They are (from one point of view) the symptoms of a true and balanced revival of religion. From another point of view, however, they could well produce the revival of spiritual life (under the Holy Spirit) and so might be, not only symptoms, but causes of revival.

Now, so far, what I have been saying (for what it's worth) might very well be the preamble to a paper on any part of the wide field with which the Liturgical Movement is concerned. In fact, however, the subject of this paper is "The Faith and the Family".

FOUR NEEDS

This subject is particularly relevant, against the background which I have drawn, because—and this is my thesis—what I have described as the four cardinal needs of the Church can best be provided for within the Christian family; and, that the most promising approach to revival is through the revival of religion in the family considered as a complete unit.

It is very significant, I believe, that the conventional work of the Church has in every case been along lines which have ignored the natural solidarity of the family unit. They have attempted, vainly in fact, to deal adequately with the person (parent or child) by separating him from the family and by dealing

with him in his "own age-group".

Confirmation instruction and preparation, Religious Instruction in Schools, Club and Social activities, Sunday schools, all take the individual out of his family group.

We have found by experience, that none of these activities, nor all of them taken together, have been satisfactory in any large degree.

Is it not more than probable that this lack of success is due to our having concentrated on the individualistic approach, rather than on an approach to the family as a unit?

And might we not be able to hope for better things by thinking and working in a "new dimension", the dimension not of the individual person in his "age group" but on the Family-of-persons?

There are, no doubt, some solid advantages in dealing with people "in their age-groups", and we must not, in any re-thinking, go to the opposite extreme and ignore these advantages. An age-group is indeed a natural social grouping, in that it does appeal to something instinctive in the individual. But it is "natural" in the second degree only.

The fundamental and primitive group is the Family. Its instinctive cohesions are stronger, if less conscious and articulate, than those of the age-group. Under ordinary circumstances, its loyalties go deeper and appeal to more elemental aspects of personality.

OBVIOUS UNIT

And all of this applies just as much to the senior as to the junior members of the family. On general grounds, therefore, and without, for the moment, applying the idea to concrete issues, it would appear that the obvious unit of the Church's work is the Family as a unit, and as containing within it everything necessary for Christian nature (under the aegis, of course, of Mother Church).

We should not be concerned primarily with Johnny and Mary K'foops but with the K'foops family. No doubt issues concerning Johnny and Mary as individuals will arise, and they will, in the end, have to make their own personal decisions and commitments.

Those issues, however, will not arise, nor will these decisions, commitments and vocations be possible (on the whole) unless they are rooted in and grow out of something basically elemental in the life of Johnny and Mary, such as only the family can provide.

So much for the general likelihoods of the situation. When we consider our subject in detail I believe the thesis appears to be even more firmly established.

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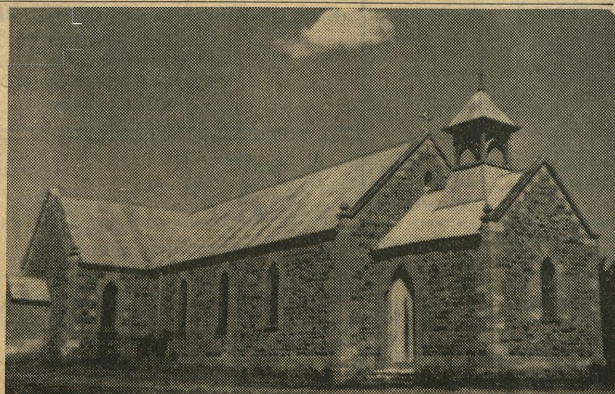
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S. James' Church, Rylstone, Diocese of Bathurst, which celebrated its 97th anniversary of consecration with a parish festival and fair from October 21 to 29. The Rector of Portland, the Reverend D. J. Peters, preached at the festival. Mrs. E. K. Leslie opened the fair.



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DIOCESAN NEWS

ADELAIDE

The Society of the Sacred Mission at Mt. Lotfy in the Diocese of Adelaide will hold its annual Visitors' Day on Saturday, November 25. Afternoon tea will be served, and the monastery will be open to the public between 2 and 5 p.m.

FAREWELL AT BERRI

The Reverend Peter Hopton, who has spent ten years in the Berri-Barmera-Monash mission district, spoke of the great kindness shown to his family by parishioners before he left to take up an appointment at St. Jude's, Brighton. "We have been very happy here," he told parishioners recently. At a gathering after a celebration of the Sung Eucharist at Berri Mr Hopton and his wife were presented with items of furniture.

BRISBANE

TOOWONG C.E.B.S. CAMP

On October 22, the Toowong Branch of the C.E.B.S. held their own branch camp at Christmas Creek near Beaudesert. Their leader, Graeme Roberts, organised the camp, assisted by some members of the Toowong Y.A.F. Mr and Mrs Ron Pile and Mr and Mrs McGill said that no one starved that week-end.

One interesting item on the programme was a movie film "Bang, You're Dead" filmed in colour by Brian Witte, a member of the Y.A.F. A cricket match on Saturday caused much excitement and was won by the combined efforts of the Green and Blue groups.

GRAFTON

NIMBIN M.U.

Two new branches of the Mothers' Union were formed in the Parish of Nimbin last month. Twenty members were admitted from St. John's, Keenong, and St. Matthew's, Goolamang. Mrs W. A. Brown, of Casino, demonstrated work which members could do for missions. Mrs J. V. J. Robinson, of Lismore, also addressed the group. A film on the world-wide work of the M.U. was shown. The collection at the service was given to the Overseas Fund.

MELBOURNE

INDUCTIONS

Bishop Donald Redding inducted the Venerable Douglas Blake, Archdeacon of Geelong, to the charge of the Parish of St. John, Geelong West, on November 18. Bishop Redding inducted the Reverend E. A. C. Harvey to the charge of the Parish of Christ Church, Ormond, on November 16.

INSTALLATION

On November 30, at 5 p.m., during Evensong in St. Paul's Cathedral, the Vicar of Prahran, the Reverend L. L. Nash, will be installed as a canon of St. Paul's Cathedral.

LITURGICAL DEMONSTRATIONS

A second bracket of three liturgical demonstrations began at

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S. Paul's Church, Malvern, last Sunday evening, with an explanation of Morning and Evening Prayer and a Solemn Evensong.

NEWCASTLE

NEW RECTOR

The Rector of Nablac, the Reverend Cedric Douglass, has been appointed as the new Rector of Toronto. He has been the Rector of Nablac for nearly four years. He will take up duties in his new parish on Sunday, December 17. The former Rector of Toronto, the Reverend Robert Munro, is now Rector of Williamtown.

RESIGNATION

The Diocesan Youth Officer, Miss Evelyn Murfin, has resigned to become a teacher in the Canberra Church of England Grammar School.

Miss Murfin, who was the first youth officer in the diocese, has held the position for the past eight years, during which she has travelled extensively throughout the diocese on youth and Sunday school work.

Her resignation will take effect next February.

MEMORIAL GROVE

The Memorial Grove in Civic Park, Newcastle, was dedicated last Sunday by the Bishop of Newcastle, the Right Reverend J. A. G. Housden. The Grove is in memory of servicemen who gave their lives in the two World Wars and in Korea.

NEW SANCTUARY

Last Sunday morning Bishop Housden celebrated Holy Communion and dedicated the new sanctuary in the Church Hall at Eleebana.

On Sunday night he administered Confirmation in St. John's Church, Lambton, and on Wednesday night he administered Confirmation at Shortland.

DEDICATION

Christ Church Cathedral will hold its dedication festival next Sunday. The festival will be marked by solemn Eucharist at 8 a.m., and Festal Evensong and procession at 7.15 p.m., when the preacher will be the Rev. Canon M. Redman.

PARISH DINNER

The Director of the State Dockyard in Newcastle, Mr H. D. Harding, will be the speaker at the annual parish dinner of Christ Church Cathedral in the Cathedral Hall next Monday. Mr Harding is a member of the cathedral congregation.

LOYALTY SUNDAY

Last Sunday was observed as Loyalty Sunday throughout the Parish of Cessnock.

At St. Peter's, West Cessnock, the newly-appointed Rector of Mount Vincent-Kurri Kurri, the Reverend C. J. N. Gundry, was the celebrant and the preacher at the 9.30 a.m. Eucharist. At Evensong in St. John's Church, Cessnock, the speaker was a former Rector of Cessnock, Canon M. M. Redman, who is now Rector of Maitland.

PERTH

STATE FUNERAL

A State Funeral in St. George's Cathedral for the Honourable Mr C. C. Perkins, M.L.A., Minister for Police, Transport, Native Welfare and Labour in the Government of Western Australia, was conducted by the Reverend E. J. Bennett, Rector of Bruce Rock, in whose parish the deceased was a lay reader and vestryman. The Governor was present as were all the members of the Cabinet and of the Opposition, Defence Services Chiefs, Lord Mayor of Perth, Aldermen and councillors. Several original Australians were among the large congregation. The panegyric was preached by the Archbishop of Perth.

An escort of mounted police accompanied the cortege which was followed all the way to the crematorium by His Excellency the Governor. The funeral procession paused at Parliament House, where a motor cycle police escort took over from the mounted police. At the cemetery gates a guard of honour of traffic constables accompanied the hearse. Bishop Freeth and Archdeacon Bothamley were the officiants at the crematorium.

DIANELLA SUNDAY SCHOOL

An exhibition of the work of the children was held in St. Francis Hall. This is the first time that the Dianella children and their parents had an exhibition at their own. There were more than a hundred parents and children present. Dianella is one of the new suburbs which has grown up in the Parish of St. Patrick, Mount Lawley.

SWANBOURNE INDUCTION

The Reverend F. G. Bush was inducted Rector of St. Oswald's, Swanbourne, by the Archbishop of Perth, and inducted into the living by the Venerable T. B. Macdonald last week. This was the first time that Archdeacon Macdonald had officiated at such a ceremony as archdeacon. An interesting feature of the occasion was that some forty years ago, both the new rector and the new archdeacon were boys in the same English village; the arch-

deacon being the younger of the two was something of a hero worshipper of young Fred Bush who was the village's prize feather-weight boxer.

PANTOMIME IN AID OF MISSIONS

The Amateur Dramatic Club of St. Mark's Church, Bassendean, will present "Mother Goose," a pantomime in three acts in the Burt Hall, Perth, at 8 p.m. on Thursday, December 14. Tickets which are 3/6 for adults and 1/3 for children are in aid of the Caravan Mission which works amongst the half-castes on the fringes of our wheatbelt towns.

SYDNEY

UNITED SERVICE

The archbishop preached at a united service in Marrickville Town Hall last Sunday.

In the evening he preached at the fiftieth anniversary service at St. John's, Camisic.

BUS TOUR

The Church of England Historical Society and St. Andrew's Cathedral Guild will hold their final bus tour for the year on Saturday, November 18, commencing at 8 a.m., and returning at 7 p.m. The tour will be to the Soldiers' and Miners' Memorial Church, Mount Kembla, calling at other churches en route.

OBITUARY

THE REVEREND D. H. NEWELL

We record with regret the death on October 20 at The Rock, Diocese of Riverina, of the Reverend Douglas Haigh Newell.

—V.E.T. writes:

His death, after a long illness, which he bore with great courage, cheerfulness and faith, is a sad loss of a good priest to the Diocese of Riverina and further depletes the ranks of the clergy.

Fr Newell was ordained to the diaconate in 1945 by the Bishop of Ripon for the Diocese of Riverina, and was ordained to the priesthood the following year at Narrandera, N.S.W., by the late Bishop Charles Murray.

Prior to coming to Australia, he tested his vocation to the religious life at Cowley but was advised to use his gifts as a parish priest.

He served as assistant at Leeton for several years and was in charge of the Parishes of Barham, Ariah Park and The Rock, in that order.

He was a friendly priest, with special pastoral and liturgical gifts. He was born in Yorkshire 44 years ago. He leaves a wife and two young sons.

His funeral at The Rock on October 23 was attended by the clergy and layfolk from many parts of the Diocese of Riverina and was a fitting tribute to a fine priest. The Bishop of Riverina took the Requiem and the Committal, and the Reverend Barry Mathew gave the address.

MR C. C. PERKINS

We record, with regret, the death, suddenly, on November 7, of the Honourable Mr Charles Collier Perkins, M.L.A., Minister for Police, Transport, Native Welfare and Labour, of the Government of Western Australia.

D.R.B. writes:

Charles Collier Perkins, who, at the age of fifty-five years, ended a life here on earth which was dedicated to the service of others, was born at Moonee Ponds, Victoria, and educated at Rainbow State School and Geelong Grammar School. Both his father and grandfather had been pioneer farmers, so Charles Perkins, at the age of twenty-three, left Victoria for Western Australia and took up land in the Bruce Rock district, and transported equipment from Victoria to farm it.

When still in his twenties, he became a lay reader, and it says much for the education imparted at the Church Grammar School which he attended in Victoria in that it had made a good churchman of him. He served on the vestry at Bruce Rock for many years, he was synodman of the Diocese of Perth, one of the founders of Wollaston Theological College and the vice-president of the Wollaston Association.

He first entered parliament in 1942 as a candidate for the Country Party, and when the present government of Western Australia came into office in 1959, Charles Perkins became a member of the Cabinet, being entrusted with four important and exacting portfolios. His electorate was the third largest in the State.

As Minister for Native Welfare he was a valued and trusted counsellor and friend of the missions of the Church which were engaged in work amongst Aborigines and half-castes. He himself always was interested in Aborigines who lived in his district; he was ready to assist his rector or any other clergyman in the deanery in work amongst coloured Australians in their parishes. In August this year he addressed Perth Synod on his visit to the Forrest River Mission.

The Archbishop of Perth, who preached the panegyric in St. George's Cathedral at the State funeral said that no amount of work, of either a private or State nature, prevented Charles Perkins from performing his duties as a churchman.

The Church in Western Australia has lost a leading layman, and the State a man of sound integrity. Much sympathy is felt for his widow and for their two sons and daughters, all of whom have been or are at Church schools in Perth.

MISS E. K. WHITE

We record with regret the death on October 20 at Toowoomba, Queensland, of Miss Eleanor Katherine (Nell) White. She was 75.

A correspondent writes:

Miss White lived at "Wynola," Campbell Street, The Range.

She was the only daughter of the late Mr and Mrs William Thomas White and a granddaughter of the late J. C. White, who married Miss Anne McCamsch of Canning Downs Station in the Warwick district.

It was on Canning Downs that Miss White was born, while her father was doing some surveying work there.

An untiring worker for Church and charitable organisations, she was an active member of the Red Cross, having been a V.A.D. worker during the 1914-1918 war and later a social worker, teaching handicrafts, of which she specialised in papier mache.

She received the 25 years' service badge from this organisation.

She was the first secretary of the Toowoomba branch of the Victoria League, and was also a member of the Queensland Historical Society, Q.C.W.A., the Royal Society of St. George and All Saints' Women's Guild.

At All Saints' Church in the Parish of St. Luke's, Toowoomba, she played the organ for many years. She was keenly interested in art, being no mean artist herself, and showed paintings at the Royal Show in Brisbane.

She was a member of the Toowoomba Repertory Society and played opposite the brother of the late Sir Charles Kingsford Smith in Repertory plays in Toowoomba.

After her schooling at Abbotshleigh, Sydney, her earliest years were spent in North Queensland, but from 1907 her home was mainly in Toowoomba, first on the western side and later, after her mother's death, in Campbell Street.

During this time she helped the two Misses Laurence start the Glennie School, by teaching music and art. Her father surveyed the land for the Glennie School free of charge to save the school funds.

When the Australian Army took over her house during the Second War, she took up social work in Brisbane. The headmaster of the Church of England Boys' Prep. School, Mr E. G. White, said at her funeral service that Miss White was a close friend of the school and was a contemporary of the former headmaster, Mr N. S. Connal. When accommodation was overtaxed at the school she had put her home at the school's disposal and had cared for many of the boarders as a house mother.

Mr White added that her life had been one of devotion to her Church and to others. Miss White's only brother, Brigadier J. D. White, of Surrey, England, is retired from the British Army and during the period when he was on active service in India, Nell and her father travelled there to visit him, later continuing on to England. She made a number of overseas trips. During one of her stays in Tasmania, she helped out with service at the Hobart Missions to Seamen.

All Saints' Church in Arthur Street, Toowoomba, was packed to capacity by all sections of the community for her funeral service on October 23, which was conducted by the Reverend Brian Lynes, assisted by Mr E. G. White.

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BRIAN BOOTH AT MOSMAN

GOD BEFORE CRICKET

FROM A CORRESPONDENT

Mr Brian Booth, member of the Australian XI, recently returned from the successful cricketing tour of England, preached the sermon at the Annual Cricketers' Service, held at S. Clement's Church, Mosman, in Sydney, on Sunday, November 5.

Mr Booth preached to a packed church, over 750 people being present. Before the service a men's tea was held with 242 men present at a sit-down meal.

About fifty of these were visitors from cricket clubs from various part of the metropolitan area, and about 180 were men from the Parish of S. Clement's.

The speaker at the tea was an expert in the field of cricket, Mr A. J. Moyes.

Mr Moyes is a layman from the Parish of S. Stephen's, Willoughby, while Brian Booth is a member of the Parish Council of S. Thomas', Kingsgrove.

Mr Booth based his address on the words of Our Lord to His Apostles when they were first called by Him and the decision they made to follow Him for the rest of their lives.

He pointed out that in cricket the decision of the umpire is final. So, he said, God had the final say when the game of life came to an end.

The decision of an umpire could so often make all the difference to the outcome of a game. So our decision regarding the claims of Jesus Christ upon our lives was the most important decision of our lives and would vitally affect the whole future course of this life and the life to come.

Brian Booth told how his own life had been vitally changed by the personal challenge of a clergyman, who was also a grade cricketer, nine years ago, since when, much as he loved the game of cricket, it came second to God in his life.

ANNIVERSARY AT ST MARYS

FROM A CORRESPONDENT

The 124th anniversary of the setting of the foundation stone of S. Mary Magdalene's Church, St Marys, Diocese of Sydney, will be commemorated on November 26.

All former parishioners, as well as present ones, will be welcome at the service at 7.15 p.m., when Archdeacon H. G. S. Begbie will preach.

It is hoped that during the next year the church will be completely painted inside and other repairs made.

At this year's anniversary a building fund will be opened.

The Bishop of Ballarat, the Right Reverend W. A. Hardie, knocking on the door of S. John's Church, Horsham, before the ordination service there last month when the Reverend Hugh MacGlashan was made deacon. He is now in charge of Murtosa, Diocese of Ballarat.



BUSY WEEK-END

COMBINED C.E.B.S. CAMP

FROM OUR OWN CORRESPONDENT

Brisbane, November 13

Seventy members and leaders of the Blue and Gold Federation attended a combined camp at the Anglican youth camp at Rainbow Bay on the south coast of Queensland on the week-end of November 3 to 5.

The camp was under the direction of Graham Frizzell, assisted by Mr Tom Lindsay from Kangaroo Point who was adjutant, and Mr Merv Burstall from Coorparoo who was orderly officer.

The boys were divided into three groups for their duties and activities under the leadership of Gordon Barnes of All Saints', Brisbane, Lyle Gough from Yeronga, and Geoffrey Payno from Coorparoo, and they competed for points throughout the week-end.

THE WINNERS

The successful group was the Gold group with Lyle Gough at its head.

The "inner man" was expertly looked after by the general secretary, Mrs Lindsay, and Mrs Lord from Kangaroo Point, and the quartermaster, John Larsen.

The programme kept the boys on the move the whole week-end and included the usual camp duties, swimming, beach games, a bus trip to Fingal and Kingscliffe, church parade on Sunday morning to S. Peter's, Coolangubra, and a mighty bonfire and cracker night.

SYDNEY SCHOOL TO CLOSE

Stratford Church of England School for Girls, Lawson, Diocese of Sydney, will close at the end of the year.

Announcing this on November 10, the chairman of the school council, Archdeacon G. R. Delbridge, said:

"The decision to close the school was made after very careful consideration and consultation with the Parents and Friends' Association.

"The school will be closed because of the financial difficulties that have been experienced over many years, caused mainly

through the smallness of the school and inadequate facilities.

"No decision has been made by the diocese as to how the Stratford property will be used."

Stratford is the only Church school for girls in the diocese between Parramatta and Moss Vale.

Most of the diocese's schools are in Sydney where there are large numbers of day girls as well as boarders.

It is understood that there were very few day girls at Stratford.

In a letter to parents, the secretary of the council, the Reverend H. E. Clerck, says that the school will close on the last day of term, December 13, 1961.

He says that there is a possibility that a new Stratford will be opened after a term somewhere else in the Blue Mountains area.

HONDURAS HELPED

ANGLICAN NEWS SERVICE

London, November 13

The Society for the Propagation of the Gospel has sent £3,000 to the Bishop of the Honduras, the Right Reverend G. H. Brooks, to help restore Church property damaged in the recent hurricane.

In addition, Inter-Church Aid and Refugee Service has given £2,500 for the use of the bishop, £5,000 being given to the British Honduras as a whole.

There are 15,000 Anglicans with a diocesan staff of six. The diocese has twenty primary and infant schools, and two secondary schools.

Owing to the poor economic conditions and the difficult nature of the work of the Church in the diocese, British Honduras is still very dependent on outside financial help.

More than half the total annual income is supplied by S.P.G.

HELICOPTER MAY FIX SPIRE

ANGLICAN NEWS SERVICE

London, November 13

Sir Basil Spence, the architect of Coventry Cathedral, has asked the R.A.F. if they can lift the prefabricated spire straight on to the top of the cathedral.

Helicopter experts believe that it can be done by one of the latest twin-engined helicopters.

R.A.F. officers will decide this week if it is practicable and whether there would be any danger to public or traffic.

The spire weighs more than 5,000 lbs. and is 70 feet high. It will be surmounted by a large sculpture.

Designed by Mr Ove Arup, the spire will be of steel open lattice-work.

The tentative plan is for a helicopter to lift the spire by steel cables from a horizontal position on a car park near the cathedral.

As its base reaches the cathedral tower, engineers would bolt the two lower corners of the spire into position, the helicopter then raising the apex and "hinging" it upright.

M.U. GIFT FOR COVENTRY

ANGLICAN NEWS SERVICE

London, November 13

When Mrs D. Roberts, the central president of the Mothers' Union, visited Coventry last week, M.U. members in the diocese presented a cheque for £400 to the Bishop of Coventry for the Lady chapel altar in the new cathedral which is to be consecrated next year.

Mrs Roberts addressed two large meetings in the city.

DUTCH CHURCH ON APARTHEID

REJECTS W.C.C. FINDINGS

ECUMENICAL PRESS SERVICE

Geneva, November 13

The Dutch Reformed Church of South Africa—largest of the three Dutch Reformed Churches in South Africa—has rejected by a large majority the findings of a World Council of Churches consultation denouncing apartheid, held at Cottesloe, Johannesburg, last December.

At its Cape Synod last week, the Church rebuked, by implication, its moderator and other members of its delegation to the Cottesloe conference who have subscribed to the consultation's findings.

The action came only a week after the synod had re-elected its moderator, Dr A. J. van der Merwe, for his fifth four-year term over the opposition of the Church's conservative elements who favour the government's apartheid policies. The vote was 348 to 168.

Following re-election, Dr van der Merwe declared in his formal acceptance speech that "the time is ripe" for Christians of all races to visit each other at worship services and to meet for mutual discussions and prayers.

At the same time, however, he condemned "agitators" who press for the admission of non-whites to white churches, not because they have the same beliefs, but because they belong to different races.

"I regard such intrusion on the sanctity of our worship as something God Himself would condemn," he said.

"However, in my own eyes I feel that some of our congregations deviate from our churches by the relentless way they bar some fellow believers of a different race."

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.

HOLIDAY ACCOMMODATION

EDITH HEAD CLUB, temporary accommodation from mid December to mid February—Females only. Full Board, Singles £6/6/- per week. Doubles, £5/15/- per week, 6-bed dormitories, £4/10/- per week. Opposite Treasury Gardens, heart of the city. Warden, Edith Head Club, 37 Spring Street, Melbourne, C.I.

CHILDREN'S PLAY

THE COMRADES of S. George will be presenting, under the Direction of the Arts Council of Australia, "Hello Amy", a Christmas puppet play for children at the Buller Theatre, 505 Pitt Street, Sydney, on November 25 at 1.30 p.m. and 3.30 p.m. Proceeds in aid of the New Guinea Campaign. Adults 5/-, children 2/6. For reservations, ring Miss Bridges, BU5881 (Sydney Exchange).

ACCOMMODATION WANTED

WANTED. A bed-sitting room with use of kitchen and bathroom for two adults from December 16 to January 18, near beach. Preferably Dee Why or South Curl Curl. Ring Miss Glover, UJ 5871 (Sydney Exchange).

FOR SALE

THE ECCLESIASTICAL and Academic Outfitters for all your requirements in Church Needlework, Vestments, Choir Outfits, Banners, Clergy Robes, Academic Hoods and Gowns, etc. Price list: Mrs E. J. Cooper, S. John's Rectory, 14 St John's Street, Adelaide, S.A.

CHURCH NEEDLEWORK

Robes for Clergy and Choir, Vestments, Altar Frontals, Linen. Mrs R. Burls, The Rectory, Wingham, New South Wales.

FOR SALE. Organ, small, immaculate condition throughout. Beautiful tone. 265. Telephone UB 3684 (Sydney Exchange).

POSITIONS VACANT

EVANGELISTS. The Church Army provides free training, including a residential course in Colleges, to young men and women of the Anglican Church who feel called to God to "do the work of an Evangelist". Apply for information to: Captain R. L. Gwilt, P.O. Box 89, Burwood, New South Wales.

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 3164 Sydney Exchange) or 276 Collins Street, Melbourne. (Telephone MF 8962 Melbourne Exchange.)

ASSISTANT PRIEST required in numerically largest parish in Western Australia, suburbs Perth, near ocean. Pleasant work and pastoral opportunities. Two centres, daily celebration, Parish Communion. Adventurous character wanted, willing to serve three years. Suitable second curacy for well-trained man. Diocesan scale. Applicants write The Reverend A. C. Holland, The Rectory, Scarborough, Western Australia.

GIRLS' FRIENDLY Society, Diocese of Melbourne. Applications in writing, are invited for the position of Organiser for the Diocese of Melbourne. Applicants should state all qualifications, age, experience in youth work (if any) and be prepared to take up appointment early in 1962. Full-time salary plus travelling expenses. Applications, by December 1, to the G.F.S. Diocesan Chairman, c/o The Archbishop's Secretary, Cathedral Buildings, Flinders Lane, Melbourne, C.I.

WANTED for Boys' Hostel, Warden, Cleric or lay. Write for particulars to the Brother-in-charge, The Bush Brotherhood of S. Paul, Charleville, Queensland.

THE CHURCH Army requires stenographer for key position at Federal Office, Burwood. Duties include clerical work, scope for initiative. Small staff. Adequate salary, five day week. Apply Federal Secretary, P.O. Box 89 Burwood, New South Wales, or telephone 74-8955 (Sydney Exchange).

HEADMISTRESS REQUIRED for small Church of England Girls' School in Queensland, to commence duties 1962. For further information please write to the Secretary, Box No. 274, THE ANGLICAN.

WOODLANDS CHURCH of England Girls' Grammar School, Glenelg, South Australia. Wanted in February, 1962. 1. History and English Mistress for Intermediate and Sub-Intermediate. 2. English and French Mistress for Leaving and Intermediate. 3. Form Mistress for First and Second Year Geography, History and English. 4. Science Mistress for Leaving Biology and Junior General Science. Apply Headmistress.

STAFF REQUIRED for S. Faith's School, Yeepon, 1962. First Term commences January 28, 1962. (a) Resident Primary Mistress. (b) Matron-House-Mistress. (c) Cook-Housekeeper. For details and further information, please write to The Secretary, Diocesan Registry, P.O. Box 116, Rockhampton, Queensland.

ORGANIST AND Choirmaster required for S. Paul's Cathedral, Rockhampton as from the beginning of 1962. Applicants will be considered on their musical qualifications and experience as well as on their status in the Church of England. Remuneration could be generous, accommodation for teaching available. There is a great deal to be done and much to overcome, but a very fine beginning has already been made and it is hoped that it may come to fruition under the successful applicant to this advertisement. Please write to the Dean of Rockhampton, S. Paul's Cathedral, Alma Lane, Rockhampton, Queensland for full particulars.

NEWCASTLE CHURCH of England Grammar School for Girls, Appin, N.S.W. are invited for the position of Bursar. Duties to commence early in 1962. Accommodation available. Inquiries and applications to the Headmistress, Church Street, Newcastle.

ASSISTANT to Director of Christian Education with special duties in the fields of Sunday School and Youth Work. Experience in Leader Training, Sunday School teaching (and Allied Conferences) and Scripture teaching desirable. Apply to Director of Christian Education, P.O. Box 459E, Newcastle, New South Wales.

POSITIONS WANTED

EXPERIENCED ORGANIST available, relieving work, weddings, Brisbane. Fee by arrangement. Telephone 97-1707 (Brisbane Exchange).

BIRTH

FORD. At Swan Hill, on October 30, to Mr and Mrs J. A. W. Ford, of Ultima, a daughter.

ACCOMMODATION VACANT

HOLIDAY ACCOMMODATION. From early December to March 1. For youth visiting Sydney from country and interstate. Apply the Warden, C.E.N.E.E. Memorial Hostel, 87 Darley Road, Randwick, New South Wales.

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

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