

THE ANGLICAN

Incorporating The Church Standard

No. 497

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

FRIDAY FEBRUARY 16 1962

No. 3 Queen Street, Sydney, N.S.W.
Telephone MX 5488-9. G.P.O. Box 7002.

Price: NINE PENCE

CONCORDAT WITH U.S.A. AND PHILIPPINES SEALED TWO COMMUNION SERVICES IN MANILA

FROM OUR OWN CORRESPONDENT

Manila, P.I., February 12

"God has brought us together and has work for us to do together in this country," said the Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend Arthur Lichtenberger, last Saturday morning.

He was preaching at the Philippine Independent Church festival Concordat Eucharist in the P.I.C. Church in Barcoor, Cavite.

The Eucharist celebrated the recent concordat of full communion between that Church and the U.S.A. Episcopal Church.

The celebrant was the Supreme Bishop of the Independent Church, the Most Reverend Isabel de los Reyes.

A similar concordat Communion service took place here on Sunday in the new Episcopal Cathedral of S. Mary and S. John, with Bishop Lichtenberger as the celebrant and Bishop de los Reyes the preacher.

The concordat became fact in September, 1961, when the Episcopal General Convention accepted the invitation of the Independent Church to enter into full communion.

"Through these two services . . . we are putting the seal

"All we know now and all we need to know, I believe, is that God has brought us together and has work for us to do together in this country.

"We have now a joint council which will for the next three years study the needs and opportunities and the resources we have to meet them, and suggest to our two Churches ways in which our work may be strengthened, ways in which we may grow together and make evident here in this land the freedom and the responsibility that are inherent in the one holy catholic and apostolic Church.

"The concordat is not an end in itself. It simply opens the way for us to be partners in obedience to God's will.

"It is quite possible for two or more separated Churches to enter into full communion and yet for this relationship to bear little fruit.

Sacramental relationship does not of itself result in the recovery of the truth as it is in our Lord.

"RECOVERY"

"The value of such a relationship, as Bishop Newbigin has said, 'does not lie in the number of millions of people who are related to one another.

"It lies in the degree to which through that relationship there is in some measure a recovery of the integrity and faith in the life of the Church, the body of Christ."

"Our two Churches have been working together here for many years. Now we enter a new and more intimate phase of that relationship.

"We believe that the Lord who had done so much for us already has great things in store for us now, if we wait upon him, if we bear witness to him and serve him where we are each day, if we pray simply:

"O God, set our hearts at liberty from the service of ourselves and let it be our meat and drink to do Thy will through Jesus Christ, our Lord!"

Bishop Lichtenberger's visit here began February 8, when he arrived to bless and consecrate three new buildings of the Episcopal Church in Manila, as well

(Continued on Page 11)



Two full-time women workers in the Diocese of Brisbane: Sister Marlene Sweetman (left) of Deaconess House, Sydney, who has joined the staff of S. Stephen's, Coorparoo, as a Parish Sister with Sister Connie McDonald, Aborigine Sister of the Church Army, who has become a member of the staff in the neighbouring Parish of S. Matthew's, Holland Park. Both began their new work this month.

PAPUANS CONFER AT DOGURA

FROM A CORRESPONDENT

Dogura, February 12

175 Papuan staff members and village delegates from every district of the Anglican Mission in Papua and New Guinea met at Dogura, East Papua, for their church conference during the last week of January.

The conference met under the chairmanship of the Bishop of New Guinea, the Right Reverend P. N. W. Strong, who was assisted by Bishop David Hand and Bishop George Ambo.

Before the conference, delegates were in Retreat under the Father Minister of the Franciscans in Papua, Father Geoffrey, S.S.F.

One day of the conference was given over to the teachers, who met for education discussions under Archdeacon Byam Roberts, who is Headmaster of the Martyrs' School, Diocesan Director of Education and a member of the Administrator's Education Advisory Board.

The conference centred around the Feast Day of the Conversion of S. Paul, January 25, which was the 25th anniversary of the enthronement of Bishop Strong as fourth bishop of New Guinea.

Many messages of goodwill poured in from all parts of the

world, and after a Pontifical Solemn Eucharist celebrated by the bishop himself, the congregation adjourned outside to hear the announcement of the already large progress total of donations to a thanksgiving fund to provide suitable gifts of practical usefulness to the bishop, in honour of the occasion.

For the first time in history, the entire arrangements for accommodation, sleeping, feeding, and general administration were

entirely in the hands of Papuans — members of the Dogura S. Francis' Guild, under the leadership of the Reverend Wallace Kibikibi.

The committee of Papuan teachers drew up the conference agenda; and Mr Trophimus Ioree, recently graduated "C" teacher, was elected secretary.

The sessions of conference were noteworthy for the plain and confident open-speaking of members, most of whom spoke in English without need for interpreters.

The agenda included such subjects as self-support, engagement and marriage, sorcery, self-government, European-Papuan relationships, forthcoming eclipse, the giving and taking of responsibility, the treatment of ex-communicates, and other Church disciplinary matters, garden lands, building materials supplies, and the fencing in of pigs.

BISHOP AMBO

Outstanding for going straight to the root of any matter, and for saying the right thing about it at the right time, was Bishop George Ambo himself, appearing at his first conference as a bishop.

A message of greeting was sent to Mr John Guise from this first meeting of conference since his election to the Legislative Council. Mr John Guise is a keen Anglican layman.

Another message was sent to the Metropolitan of the Province of Queensland (to which the Diocese of New Guinea belongs), Archbishop Halse of Brisbane, congratulating him on his knighthood in the New Year Honours list.

During Conference, it was announced that in the Teachers' Registration Examinations conducted by the Department of Education in 1961, every Anglican Mission candidate, "A", "B" and "C", passed.

CROWN'S CHURCH APPOINTMENTS

ANGLICAN NEWS SERVICE

London, February 12

Lord Howick of Glendale (formerly Sir Evelyn Baring) has been appointed chairman of the commission set up by the Archbishops of Canterbury and York to consider the methods of Crown appointments to ecclesiastical offices.

The request for the setting up of such a commission was made by the Church Assembly at its autumn sessions.

The course had been suggested by the Archbishop of Canterbury, Dr A. M. Ramsey, presiding for the first time over the assembly.

He said there was undoubtedly a desire within the Church for a new examination of the question.

He suggested an Archbishops' Commission rather than a committee of the Church Assembly for the task.

If the assembly were to make this request, the two archbishops would try to find as weighty and competent a body as they could, he said.

Membership of the commission is divided between clergy and laity. Their names have been announced.

The joint secretaries will be Dr J. A. G. Scott, secretary of the Church Assembly; and Dr D. M. M. Carey, Registrar of the Province of Canterbury.

MITCHELL RIVER HOUSES

The Australia Day holiday was selected as a suitable time for the blessing of the new homes provided for Aborigines at Mitchell River Mission by readers of "The Anglican."

The ceremony commenced with a Eucharist, celebrated by the Archdeacon of Carpentaria, the Venerable G. A. Lupton.

At the conclusion of the service the clergy, preceded by crucifer, acolytes and servers, and followed by the whole congregation, processed to the new homes which were blessed by the chaplain, the Reverend M. Martin.

The archdeacon then handed the keys of the homes to their owners.

Leah, the well-known school teacher, and her husband, Auburn, were among the first of these.

A.C.T. CLASS LISTS

The Australian College of Theology's Class Lists for 1961 for the Th.School, and Th.L. examinations appear on page 10 of this issue. The Hey Sharpe Prize was awarded to R. J. Banks of Moore College, Sydney. The John Forster Memorial Prize was awarded to R. J. Banks and J. T. Griffiths, both of Moore College. The Frank and Elizabeth Cash Essay Prize was awarded to the Reverend D. G. Cobbett, of Korea.

on the concordat of full communion that we now enjoy," said Bishop Lichtenberger in his sermon of thanksgiving that the two Churches are now partners in obedience to God's will.

Calling the concordat "a precious gift of God to us and our two Churches," he traced the history of the 60-year-old Independent Church and of its relations with the Episcopal Church, saying: "All that has brought our two Churches into this relationship is the Lord's doing, and it is marvellous in our eyes."

He recalled the late Bishop Binsted's friendship for the Independent Church during his 15 years as the Episcopal bishop in the Philippines, and noted the sure presence of a "cloud of witnesses" who in past years "by their faith, their patience, their persistence worked to establish our two Churches here and to bring them together in this partnership of obedience.

"The concordat," he said, "is not a human agreement for our own benefit, but a partnership in obedience that we may be fellow workers in the Gospel, seeking together to know God's will for us in this land. We know, then, that thanksgiving to God for all he has done for us must issue in renewed faith and effort . . .

"What is Our Lord's will for our two Churches in this new and closer relationship? I certainly would not attempt to answer that question.

"Even those of you who know the difficulties and the opportunities that are now evident would not venture, I imagine, to say in precise terms what we must do now and in the years ahead.



The newly-elected Councillors at Mitchell River Mission, Diocese of Carpentaria, (left to right): back row, Darwin Flower, Ephraim Gilbert, Robin Native, Anthony Mark, Franklin Dick; front row, Smiler Mission and Thomas Bruce.

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**OUR NORTHERN NEIGHBOURS: MORE
ABOUT THE JAPANESE**

By WINIFRED M. MERRITT

JAPAN is 85 per cent. mountainous. She has only 15 per cent. of flat arable land from which to produce food for her people; and every available inch is under cultivation. 30 per cent. of her population is engaged in farming.

The Tokaido Highway from Tokyo to Kobe is 1,300 years old. A famous Japanese artist once painted 57 pictures along it, and the collection is now a national treasure. The Highway, for long so quiet, is to-day a moving mass of motor traffic in a never-ending race with speeding time. How the drivers manoeuvre their vehicles is a miracle. The roadway is comparatively narrow, and passing is a "close shave" business. But no one seems to hesitate. To do so might well prove disastrous.

I travelled from Tokyo to Kobe by sea, and then back along the road. As the ship pulled in to the wharf at Kobe a band played Colonel Bogey and other well-known marches, in welcome to the Australian visitors.

Kobe was opened to world trade on New Year's Day in 1868, and in ninety years has become a major port, with a population of more than a million. Over 1,700 years ago, when it was little more than a fishing village, it was a gateway for the traffic then beginning between Japan and the Asian Continent.

To-day it is the busiest international port of the Orient. It is a cosmopolitan city, with thirty Consular representatives and over five hundred "foreign" shipping companies, trading firms and banks, apart from its own. International House at Kobe is an impressive modern structure built at a cost of fifteen hundred million yen.

Eighty-eight vessels can berth in Kobe Harbour, and there are forty-four mooring buoys capable of taking care of another 550,000 tons of shipping. 5,000 ocean-going vessels go in and out annually, and two-thirds of Japan's foreign trade is handled there.

Among Kobe's colourful annual festivals is a Shinto rite said to be a thousand years old. Its purpose is to drive out the devils and pray for the prosperity and happiness of mankind.

Another of the yearly festivals is a requiem procession.

FORMER CAPITALS

There are Jewish and Mohammedan places of worship, and a feature of the skyline is the number of Christian towers and spires, practically every Christian denomination being represented.

From Kobe several fascinating cities can be readily reached, including three former national capitals.

Osaka, the seat of government in the seventh century, is to-day a city of heavy industry. We passed through the heart of Osaka at the evening rush hour, when two million people were going home from their work. The scene was fantastic, and how the congestion sorts itself out is a mystery. Courtesy and patience are the keystones.

Osaka, the Dynamic City, City of Smoke, Centre of Industry, Heart of the Japanese Economy, lies in a plain between the mountains and the Pacific coastline, and is fortunate in possessing both mountain and seaside resorts.

Geographically, it sprawls like a giant spider across the plain, many satellite cities radiating from it. A network of rivers and canals has earned for Osaka the name of "Venice of the Orient."

The city is faced with serious administration problems at present. Roads are becoming more inadequate every day, traffic is multiplying, and industrial production is soaring.

There is insufficient land space to meet the rapid expansion, and there are problems of housing shortages and air and water pollution by smoke and fumes. The skyline is a forest of chimney stacks belching smoke.

A further major crisis is presented by the gradual sinking of the ground along the shoreline of the bay. To cope with these difficulties, the authorities are embarking on various large-scale projects, including a seven-year reclamation scheme which will result in the emergence of 14,500 square kilometres of land from the sea-bed for industrial expansion, and a 120 billion yen project to relieve the housing shortage.

Nara, the second national capital, the cradle of Japanese culture and civilisation, was well-developed by A.D. 710, and became a glittering centre of learning, literature and the arts.

In Japanese history, the Nara Period occupied a prominent place, with its culture of "Heavenly Peace."

Promising students were sent to China to acquire new learning. There was intense zeal to study Confucianism, law, medicine, astronomy and arithmetic.

The teachings of Buddha, introduced into Japan in the middle of the sixth century, had gained detailed information from the Australian Council of Churches' Sydney office.

The mammoth Buddha inside the Todaiji Shrine, completed in A.D. 752, took three years to cast, and weighs 458 tons. Fifteen people could stand on the palm of its outstretched hand.

In the building is a series of lesser shrines, with statues of the Goddess of Mercy, the "God who sees all," the "God who hears all," the four Guardians of the Temple (at North, South, East and West), and the God of

Health (the sick rub the affected part of their body against him hoping to be healed).

A tall "needle" with an "eye" at ground level is the counterpart of the New Testament needle's eye.

Those who can get through the "eye" of the Todaiji needle, it is said, can get to heaven. There is a Buddhist "St. Peter," who has the keys.

In the Hall of February, Buddhist priests were trained in rigorous austerities.

The Hall of March, the only structure left intact since the eighth century, contains some of the finest early Oriental art, notably two statues whose tranquil postures still create a sense of peace in the beholder.

The vast temple once incorporated more than a hundred halls. In the surrounding park roam hundreds of sacred deer, trained, like the Japanese people, to bow politely.

LANTERNS

Hundreds of bronze lanterns hang from the temple eaves, while winding paths among the trees are lined with a thousand stone lanterns, ceremonially lit once a year.

The latest addition to Nara is "Dreamland," a fabulous Japanese version of Disneyland in Los Angeles. It was opened on July 1, 1961, and is divided into Main Street, Fantasy Land, Tomorrow Land, Adventure Land, and Frontier Land. It includes a "snow-capped" imitation of Mt Fuji.

Kyoto, the third capital, is another great repository of art and architectural gems, in a setting of much natural beauty, "uncluttered," as the pamphlets say, by "the sweeping tides of modernism."

For the Japanese, Kyoto is their spiritual home. There are no fewer than fifteen hundred Buddhist temples in Kyoto, among which is one of towering, cathedral-like structure; one contains 1001 statues of the Goddess of Mercy; one is perched on giant pillars and noted for cherry blossom and scarlet maple; one has a

two-storey front gate, the most imposing front gate in Japan.

Some have simple gardens of rocks and white sand; one is laid out with a pond surrounded by green moss and lanes, in which a sand pile and a white sand dais symbolise a silver pavilion and lake in China.

A gleaming Gold Pavilion is covered in gold foil. The Rock Garden temple is an unobtrusive building, made famous by a rock garden consisting of white sand and fifteen rocks symbolising the depth of Zen philosophy.

The Moss Temple has a shady garden covered with more than twenty species of moss. There is as much variety in Japanese Buddhist temples and shrines as in their teachings, no less than 160 different Buddhist sects being represented.

Kyoto's two hundred Shinto shrines include one dedicated to the founder of the city and the last of its resident Emperors. Another is noted for a popular pageant of pomp and splendour which takes place annually in July.

It is interesting to stand in the gardens of the Shinto shrines and watch the bridal couples come to pay respect to their ancestors and ask a blessing on their own union.

Since Shinto, the cult of nationalism and ancestor worship, concerns itself considerably with the affairs of this world, and Buddhism with those of the next, people can conveniently "belong" to both, and not infrequently do so.

Before leaving Kyoto, we went to see the famous Kyoto Geisha Girls. Their final item was a modern Miners' Dance, a graphic portrayal of the miners digging coal and pushing the laden trucks through the underground tunnels.

At its conclusion, the Geishas joined the visitors on the floor and taught them how to do the Miners' Dance.

A lot of fun and good fellowship ensued, the drama being quite lost, and the evening's proceedings terminated with everyone joining hands and singing Auld Lang Syne together. The East is never dull.

BOSSEY INSTITUTE PLANS FOR 1962

A.C.C. INFORMATION SERVICE

Social workers, Eastern Orthodox clergy, theological students, musicians, and laymen in general are all catered for in the programmes planned by the Ecumenical Institute, Bossey, Switzerland, for this year.

Australian Church people planning to be in Europe, at any time this year, may obtain detailed information from the Australian Council of Churches' Sydney office.

"Problems of Social Work in the Present Trend towards a Welfare State" is the subject of a conference planned for July 5 to 11, 1962.

It will give experienced social workers a chance to look together at their task and evaluate its purpose, emphases and methods.

The Board of the Institute hopes "to arrive at a real confrontation of the present trends of social service and the biblical image of men."

One lecture will be given by Dr M. Kamphuis, of the Academy of Social and Cultural Work, the University of Groningen, Holland.

This conference will have not more than 50 participants, representing all parts of the world.

PARIS SEMINAR

A consultation on "The Impact of Secondary Education on Young People" will take place from March 28 to April 4.

A seminar on Orthodox Worship (to be held not at Bossey but near Paris) is planned for April 16 to 29, preceding the Orthodox Holy Week. Lectures will be given by Orthodox speakers; the co-chairman is Dr N. A. Nissiotis, assistant director of the Ecumenical Institute.

From May 11 to 14 there will be a conference at Bossey for industrialists from Europe, America, Asia and Africa.

From May 23 to 29 there will be a conference of Work Camp leaders.

From June 2 to 7 there will be a consultation on Studies in Evangelism.

From June 14 to 29 a course for pastors will be held, the aim of which is to get a wide conception of what worship is. This will be chaired by Professor H. H. Wolf, the Director of the Institute.

NEW SUPERIOR

ANGLICAN NEWS SERVICE

London, February 5

The Community of the Sisters of the Church has elected Sister Dorothea to be the new Mother Superior.

She will take the place of Mother Rosemary who has resigned her office, which she has held since 1943, on reaching the age of 75.

The new Superior is a trained teacher who has had wide experience in the schools and children's homes of the Community.

She was headmistress of S. Michael's Collegiate School, Hobart, and has also worked in Canada.

She was until recently headmistress of S. Hilda's High School, Sefton Park, Liverpool.

From July 14 to 24 a course for laymen will be on "The Gifts of Grace and our Daily Work."

This has been planned as a result of an increasing interest in discerning the signs of the Holy Spirit not only in word and sacrament but also in the daily work of the individual Christian.

From July 27 to August 14 theological students will meet with other students under the chairmanship of Hans-Ruedi Weber, Associate Director.

GRADUATE SCHOOL

From August 20 to 25 a conference on Eastern and Western Spirituality will give Catholic, Protestant and Orthodox a further chance to meet and learn from each other.

From September 18 to 22 there is the conference of the International Fellowship for Research in Hymnology.

From October 1, 1962, till February 15, 1963, the eleventh session of the Graduate School of Ecumenical Studies will take place. Qualifications required for attendance at this are three years theological training or an equivalent standard of university studies.

The theme of the eleventh session will be worship, but the study of it will be the means by which men and women from many denominations and from all parts of the earth learn the history and inner nature of the ecumenical movement.

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ARCHBISHOP ON NEW DUTIES UNDER CONSTITUTION

MORE ORDINANDS AND MORE MISSION SUPPORT NEEDED

FROM OUR OWN CORRESPONDENT

Perth, February 12

When the new Constitution for the Australian Church came into operation on January 1, it crowned with success the patient labours of Church leaders over the past fifty years.

This event was a landmark in the history of our Church, writes the Archbishop of Perth, the Most Reverend R. W. H. Moline, in his monthly letter to the diocese.

The newly-assumed autonomy of the Anglican Church in Australia was long overdue, but we should not forget that our freedom from the jurisdiction of the established Church of England carried with it new responsibilities.

If we were free from control, we should also be independent of support. If we were self-governing we should also be self-supporting.

The immediate consequence of the new Constitution was that we now took our place amongst the other autonomous branches of the Anglican communion as an independent self-governing unit of the Holy Catholic Church.

At the same time we remained in full communion with the Provinces of Canterbury and York, bound to them in the same relationship enjoyed by the Anglican Churches of Canada, South Africa, India, Pakistan and Burma, to Holy Catholic Churches of Japan and China and the Protestant Episcopal Church in the U.S.A.

Without being satisfied with what we were doing, the archbishop thought we could justly claim that we were no longer dependent upon the Mother Church for financial support.

The Church in Australia and its missionary work, both amongst the Aborigines and overseas was being paid for by the people of the Church in Australia.

MISSIONS

Archbishop Moline congratulated most warmly the people and parishes of the diocese and province upon the response which they had made and were continuing to make to the ever-increasing demands upon their means to enable the Church to maintain and extend its work at home and abroad.

There was, however, no room for complacency, but there was plenty of ground for encouragement.

The fact was that we were not yet keeping pace with the growing needs of the Church, nor had we yet reached our potential of giving, but the change of attitude towards this whole subject which had been taking place during the last few years promised well for the future.

Another and greater responsibility followed our independence as a Church.

The real test of the spiritual quality of a Church lay in its ability to supply a sufficient number of faithful and well-trained men for the ordained ministry of the Church.

EDUCATION FOR FAMILY LIFE

ANGLICAN NEWS SERVICE

London, February 12

A Committee for Education for Family Life has been set up in the Diocese of Chelmsford under the chairmanship of the Bishop of Colchester, the Right Reverend F. D. V. Narborough.

It will deal with subjects covering a wide field, and the problems of teenagers will be very much its concern.

The committee has already appointed Miss Elaine Walker as full-time lecturer on Education for Family Life.

She will give courses of lectures and study to the clergy and will thus help them in their pastoral work among young people.

A rough estimate of the present needs of the Diocese of Perth would be ten men a year.

Considering the inevitable difficulties confronting a college without endowment in the initial stages of its development Wollaston College, under the guidance of the warden, the Reverend C. A. Pierce, has made a remarkably good start and there were fifteen men trained at Wollaston at work in the province.

The prospects for 1962 were encouraging, but there was a serious need for a readier response to vocations to the Sacred Ministry.

THE MINISTRY

Archbishop Moline had no doubt that many young men of Western Australia were being called to this work, but in the past we had depended too much on the Church in England to provide our needs.

The time had come for the Church in Western Australia to supply its own ordination candidates.

The idea that this was an essential duty of a Christian community was to some extent a new one, and there was a real need for a change of heart and attitude amongst young churchmen and their parents in that respect. It was not easy to make revolutionary changes in public opinion or to eradicate deep-seated prejudices, but that was what we needed.

It was no exaggeration to say that there was in general a considerable prejudice, even amongst church people, against encouraging their sons to consider the possibility of a vocation to serve God in the ministry of the Church.

The future of the Church in

MISSIONER FOR SYDNEY

The Reverend Walter Spencer has been appointed Diocesan Missioner for the Diocese of Sydney.



Mr Spencer is at present Vicar of S. George's, Bentleigh, Diocese of Melbourne.

Before entering Ridley College as a candidate for the Diocese of Gippsland, Mr Spencer was a fitter and turner.

He was ordained to the priesthood in 1949.

After serving in the parishes of Forster and Mirboo North he completed his Th.Schol. in 1953 and was for a time Director of Religious Education in the Diocese of Gippsland.

From 1955 to 1958 he was organising secretary for the Church Missionary Society in Western Australia.

He will take up his new appointment next month.

this country depended in a small degree upon getting rid of that prejudice.

That was a matter to which we ought to give a prominent place in the prayers of the Church; Archbishop Moline hoped that that suggestion would be taken up in every parish in the diocese.

THE SOUTH EAST ASIA CONFERENCE IN MANILA

FROM OUR OWN CORRESPONDENT

Manila, P.I., February 12

Delegates, representing the Philippines, Hong Kong, Borneo, Singapore and Malaya, Korea, Rangoon and Taiwan met in Manila from January 31 to February 7 for the Council and Conference of the Church of South East Asia.

The conference was preceded by the meeting of the Provisional Executive Committee of the Anglican Council for the Chinese Diaspora held on January 31, under the chairmanship of Bishop R. O. Hall.

It was concerned chiefly with the work among the Chinese outside the mainland of China in the South-East Asia region.

A report was tabled by the Liaison Officer, Canon John Lee, on the work of the past year.

The Council of the Church of South East Asia met on February 1.

The Bishop of Rangoon, the Right Reverend V. Shearburn, was elected as chairman to succeed Bishop Hall, who resigned after his term of office of five years.

The Right Reverend Lyman Ogilby (Philippines) was re-elected secretary.

The Bishop of Borneo, the Right Reverend Nigel Cornwall, was elected minutes secretary to serve jointly with the Reverend Cheung Wing Ngok (Hong Kong).

The Conference of the Church

of South East Asia was then held under the new chairman, Bishop Shearburn.

The agenda included:

- Report on the East Asia Christian Conference by Bishop Benito Cabanban (Suffragan, Philippines).
- Report on the Provisional Committee on the Chinese Diaspora.

- Report on the South Pacific Council.
- Discussion on inter-communion.
- The safeguarding of religious freedom in Greater Malaysia.
- An address by Dr Walter Roberts on theological education.
- The discipline of Christians marrying non-Christians.
- Report on the division of the Diocese of Borneo.
- Preparation of a Constitution for the proposed Episcopal Synod.
- Discussion on the supplementary ministry.

On February 4 delegates were assigned to various churches of the Philippine Episcopal Church and of the Philippine Independent Church to preach.

They also attended the other events in connection with the Presiding Bishop's visit (see story page 1).

The delegates from the dioceses in the Council of the Church of South East Asia were the bishops, one priest and one layman from each diocese except for Taiwan, represented by the Right Reverend Charles Gibson, Assistant Bishop-in-Charge.

The Philippine Independent Church had two bishops, a priest and layman present as observers. Bishop Stephen Bayne, Canon John Lee, Dr Gilbert Baker (England) and Canon I. F. Church (Australia) were also present.

The conference will be held at Christ Church Cathedral, Newcastle, on Saturday, February 24, starting at 10.45 a.m. and ending at 5 p.m.

It will open with prayers and an introduction by the Bishop of Newcastle, the Right Reverend J. A. G. Housden. The programme will include addresses, discussions and question time.

The conference is being organised by the Newcastle branch of the Australian Council of Churches.

The leader of the conference will be the Reverend Ban It Chiu, Home Secretary of the Australian Board of Missions.

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The procession of legal officers in Macquarie Street, Hobart, on their way to S. David's Cathedral for the service at the beginning of the legal year this month. They are led by the Chief Justice of Tasmania, Sir Stanley Burbury.

TASMANIAN LAW SERVICE

ECUMENICAL INTEREST

FROM OUR OWN CORRESPONDENT

Hobart, February 12

The legal year in Tasmania opened with a service in S. David's Cathedral, Hobart. The judges, and other high officers of the Law entered the cathedral in colourful procession.

The service was conducted by the dean, the Very Reverend E. M. Webber, and prayers were said by the Reverend W. Ellis, Minister of Wesley Chapel and president of the Hobart branch of the Tasmanian Council of Churches.

The lessons were read by the Chief Justice, Sir Stanley Burbury; and Mr. G. G. Blackwood, president of the Southern Law Society.

The sermon was preached by the Reverend S. J. M. Holly, Minister of the Hobart Baptist Church, who will be leaving shortly to take up his appointment as Minister of the Collins Street, Melbourne, Baptist Church.

Mr Holly spoke warmly of the ready help he had had from the legal profession during his thirty years as a minister, and pointed out the distinction between legalism, and right action prompted by charity.

After the service, the Chief Justice entertained those who had conducted the services at S. David's and S. Mary's Roman Catholic Cathedral, as well as members of his own profession, to luncheon.

ENGLISH DEDICATION FOR CHURCH HALL

FROM OUR OWN CORRESPONDENT

Melbourne, February 12

The Parish of S. John, Blackburn, one of the many churches dedicated to S. John in the Diocese of Melbourne, is bringing the freshness of an imaginative approach to the naming of its sub-districts.

Last year, a branch church was commenced at South Blackburn, under the dedication of S. Edward the Confessor-King; and on Saturday afternoon, February 10, a church hall was opened and dedicated at North Blackburn as the Church of S. Alfred the Great.

Linking the faith and worship of our own generation with the great names of English church history is a practice to be commended.

This new church hall, built in a pleasing shade of better brick, has cost £8,500. Although roomy enough for present needs, provision has been made for enlargement in the future.

Roofing material for the extended future flat roof has in- temporarily been used for the temporary end wall, a very considerable economy.

Inside, the building is plain,

but well-finished. A sanctuary at one end, well-furnished, may be cut off from the hall by sliding doors, and is flanked on either side by vestry and kitchen.

The dedication service, which was carried out by the Right Reverend Donald Redding, Bishop-Coadjutor, was a witness to the ecumenical spirit, as the nearby Methodist church, itself a hall being extended, was used by choir and clergy to robe, and was the source of the extra seating accommodation required for this occasion.

TRUE VALUES

The choir came from the mother church of S. John's, Blackburn. The vicar is the Reverend H. Shepherd, and he was assisted by the assistant curate, the Reverend K. J. Brierty. A number of clergy from neighbouring parishes attended the dedication.

After the choir had taken their places, the clergy entered during the processional hymn; the vicar presented the petition for the dedication, and the bishop gave permission to proceed. The certificate was read by the rural dean, the Reverend J. Harvey Brown.

In his address, Bishop Redding congratulated the congregation on the evidence of progress, and spoke of the new hall as a place of worship, in which we declare the worthiness of God.

Worship gives to all a proper sense of proportion, and a true sense of values. To this must be added a true sense of direction. Worship gives us the true picture of the self, making us see sin, but also making clear the opportunity to serve God.

At the end of the service, the bishop and clergy retired, followed by the choir; and many of those present remained for afternoon tea.

THE ANGLICAN

FRIDAY FEBRUARY 16 1962



ONE MINUTE SERMON

WITNESSING FOR HIM

S. JOHN 1:35-42

John's witness has an immediate result. "They followed Jesus," the first of those who have followed down the ages. They follow as most men follow, because of the witness of others, the influence of others.

We caught our faith from parents, teachers, friends. They did likewise, and so the succession goes back. Jesus did not first of all call them to follow.

When the group has gathered He does later, so S. Mark tells us (1:16-20). Now they follow because someone they trust has told them. One was Andrew, the other probably John, the son of Zebedee.

Andrew has caught the meaning of discipleship. He stays with Jesus and learns of Him — then looks for and finds his brother, Peter. He, Andrew, is the first missionary, and who can say which brother did more for Jesus. We think of spectacular lives, lived out before men.

But did Lord Shafesbury do more for Jesus and His Kingdom than did the servant maid who brought Shafesbury to Jesus. Who knows? But the very thinking does enhance the value of our witness if we seek to win others for Christ.

And Andrew understands. "We have found Messiah." A great hope stirs in their hearts. And he brought him to Jesus. Bishop Stephen Neill addressing a huge assembly at Evanston in 1954 started us all by the question "When did you last bring someone to Jesus Christ?"

And Jesus knew Peter — or Simon as he was then known, the eager, impulsive, generous, hot-tempered man, not yet really reliable. He needs to be changed to become a "rock man." And it will take all his life at least to make this change at all complete.

Jesus doesn't only use Peter's natural gifts and graces. He makes his weaknesses a source of strength as they call out humility and faith (see II Cor. 12:9).

Familiar to many of you will be the story of Peter at the end of his life fleeing from Rome and from death and meeting Jesus as he fled. Where are you going Master? "To Rome to die for you again!" And Peter turns, goes back and accepts his martyrdom.

But this early promise contains hope and assurance for each of us. When we come to Jesus, when we bring others to Him, Jesus takes such lives and transforms them.

A Jacob (a cheat) can become a Prince of God (Israel), a Cephas can become Peter, a son of thunder can become the Apostle of Love, and you and I can become what He wishes us to be for His Kingdom's sake and His glory.

CLERGY NEWS

BRADY, The Reverend J. H. F., Assistant Curate at St. Paul's, Burwood, Diocese of Sydney, to be Assistant Chaplain to Trinity College, Melbourne, as from March 1.

CLARK, The Reverend T. R. H., to be Vicar of St. John's, Camberwell, Diocese of Melbourne. He will be inducted on March 16 at 8 p.m.

DAL, The Reverend F. J., formerly Rector of Tumut, Diocese of Canberra and Goulburn, to be Assistant Priest at St. Paul's, Canberra, in the same diocese.

DOWLING, The Reverend G. D., Assistant Curate at St. Mark's, Sunshine, Diocese of Melbourne, to be Vicar of St. Philip's, Heidelberg West, in the same diocese. He will be inducted on March 9 at 8 p.m.

FORD, The Reverend R. H., of the Melbourne Diocesan Centre, to be Vicar of the Parish of Kilsyth, Monroese and Mooroolbark, Diocese of Melbourne. He will be inducted by the Archdeacon of Kew at 8 p.m. on March 6 in St. Peter's, Monroese.

HALL, The Reverend W. E., formerly Assistant Priest at Albury, Diocese of Canberra and Goulburn, has been appointed Rector of Thudungga, in the same diocese. He took up his appointment this month.

LEE, Archdeacon J. H., formerly Sub-Dean of All Saints' Cathedral, Bendigo, was inducted last month as Rector of Rochester, in the same diocese. Archdeacon (formerly Canon) Lee was collated as archdeacon on St. Thomas' Day.

PRYCE, W. V., Assistant Priest at St. Paul's, Canberra, Diocese of Canberra and Goulburn, is to join the Confraternity of the Divine Compassion at Warialda, Diocese of Armidale.

SHEPHERD, The Reverend D. M., Assistant Priest at Coomangra, Diocese of Canberra and Goulburn, to be Assistant Priest at St. Matthew's, Albany, in the same diocese.

THE THRESHOLD OF LENT

Next Sunday, the Third before Lent, begins a new section of the Christian Year. The name given to this Sunday is Septuagesima — seventieth — that is, about seventy days before Easter. The emphasis from now on is on self-discipline, of subjecting the individual will to that of God.

The Collect, Epistle and Gospel for Septuagesima all underline this, but perhaps it is most clearly seen in the Epistle (1 Corinthians 9 : 24). S. Paul draws an illustration from the earthly contests of the Isthmian Games in order to set forth the heavenly battle for the crown of righteousness: "So run that ye may obtain," says the Authorised Version, and in J. P. Phillips' translation, "You ought to run with your minds fixed on winning the prize."

S. Paul draws the distinction between the earthly and the heavenly contests. In the former only "one receiveth the prize" but in the latter everyone who subjects his will to that of God may receive "an eternal crown that will never fade" unlike the "fading crown of leaves" given to athletes. (Phillips' translation.)

The Epistle reminds us that "he that striveth for the mastery is temperate in all things." In the Isthmian Games discipline lasted for ten months and was very severe. It comprised fasting and strenuous exercise. S. Paul throughout this Epistle shows the importance of keeping the "body . . . into subjection." Physical fasting and discipline are necessary for the growth of the spiritual life. The soul cannot be isolated on earth: we cannot become spiritual through means merely spiritual.

We must learn to control our body in order that the spirit may be free to be used by God in His purposes of healing, converting and sanctifying. We cannot thus be used by Him if we are continually yielding to the strong demands of the flesh. "Temperate in all things," says the A.V. — surely a motto for the Anglican in all things material.

But, in order that we should not think that reward is exactly apportioned to cost, the Gospel (Matthew 20 : 1) reminds us that the reward is entirely in the hands of God. This is also surely of the Anglican ethos: we do not judge others, we do not assess our own or others' salvation before God's judgement. Our prayer is "may." Even S. Paul's great conversion did not stop the Apostle from fearing that he might be "a cast-away" if he didn't continually practise self-discipline. The results are not certain until the race is ended and the Great Judge pronounces. In the story of the householder hiring labour the householder gives the same wages to the men who were hired at the eleventh hour as he does to those who have been working throughout the day.

At first sight this seems grossly unfair, but the story is told to remind us that we cannot earn our way into the Kingdom by works. We work hard and endure discipline not in order to win a reward but as an expression of love — we love because He first loved us. As Canon H. W. Dobson writes in "The Christian Year":

"It is as if Jesus said to His hearers, 'If you really care about the Kingdom of Heaven and God is really in His proper place — in the centre of the picture where He ought to be, for the Kingdom of Heaven is where God rules and reigns — you won't mind if some find their way in at the last minute. The only thing that should matter to you is that they have at last found Him and have come to glorify His Name.'

"In the Kingdom of Heaven the question of equal pay for equal work can never arise: there is none of us but has received far more than he can ever repay."

Fasting is salutary when it is a fruit of gratitude for what Our Lord has done for us. He believed in us enough to come and live and die among us. Our gratitude finds expression in good works, discipline, asceticism. They are not carried out to win us a place in heaven but as an expression of gratitude for all that He has done for us. They are a result of His action, not a bargaining for His action.

Finally, as we approach the penitential season of Lent we are reminded by this Epistle and Gospel that discipline is not a mere "giving up" of luxuries. This has its place. But discipline also contains an element of "taking on." We are called to work hard without thought of reward; we are called to go into training; we are called to toughen the body by physical exercise; we are called to undertake extra "works of mercy." We are called also to control the mind, to be ambitious for His Kingdom, but not for our worldly gain, to prepare ourselves to be more worthy by frequent prayer, Bible reading, worship and self-examination, the best aids to which are probably found in meditation and devotional reading.

Let us then use the days until Ash Wednesday in preparing to keep Lent as a continual self-discipline the effects of which will last the whole year through.

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

—Dr Geoffrey Fisher

Attack At Last On Unemployment

The aspect of the Federal Government's revised economic policy which is of prime concern as a human problem is the attack on unemployment and the relief of the distress it is causing to more than 100,000 Australians and their dependants.

Frequently this column criticised the Federal Government last year for its off-hand attitude as the number of registered unemployed steadily rose and for the glib excuses put forward to attribute the growth to such causes as seasonal unemployment and the increase in school-leavers looking for jobs.

Those reasons, doubtless, contributed to the rise. But fundamentally the worsening of the unemployment situation flowed from the drastic economic measures taken in November, 1960, and especially the blow dealt at the motor trade by higher sales tax, Sackings and lay-offs in that industry quickly ensued and probably did more than any other factor to weaken national confidence.

But even up to and even after the December election, in which it so narrowly escaped with its life, the Menzies Government continued to treat unemployment, as one critic put it, as "just a chart on a bureaucrat's wall."

One, therefore, welcomes the apparent change of heart in the admission by Mr Menzies last week of "the existence of a level of unemployment which represents a serious human problem for thousands of people and a material economic waste through the existence of unused resources of men, materials and installed industrial capacity."

The Federal Government has promised to give substantial extra financial aid to the States for works and housing to provide employment, and it will also increase unemployment benefits, including provision of 15/- a week for each dependent child and not just for the first child.

This is the sort of action which should have been taken at least six months ago. But it is certainly a case of better late than never. It is likely that the next monthly unemployment figures will be greater than last month's dismal total of nearly

116,000. But the energy now being shown by the Government in stimulating the economy should soon cause these figures steadily to fall. The restoration of full employment—the ideal which one had hoped had become a permanent feature of our national life—cannot come too soon.

Industry We Could Do Without

A comment by a Sydney jockey this week set me thinking. "I am under a big mental strain," he said. "It is a big strain riding about five favourites a day and also keeping your weight down."

If horse-racing were purely a competitive sport—say, like amateur athletics—then the riders of horses would be spared much anxiety. They would just strive to see that their horses did their best. If they did not win or run into a place there would be no worry that people might lose considerable sums of money.

But, of course, it is the fantastic gambling associated with horse-racing that interests the great majority of people who follow it—and only very incidentally the striving for mastery among the competitors.

A jockey who is unable to prevent the favourite of the gamblers from being beaten by a horse that has not been so well regarded in betting circles is apt to be abused by those who have failed to win the money they had expected. One can agree that leading jockeys in particular must be under a strain to try to "bring home the bacon."

But, in these days of great anxieties in international affairs and in the resolving of national problems, it does seem that our sympathies should be reserved rather for those who are engaged in more worthwhile enterprises than gambling in its various forms.

The need for men to "waste" to be able to ride at a certain weight is as physically unhealthy as gambling is morally unhealthy.

Summed up: Horse-racing is an industry that contributes little that is useful to the national life and much that is harmful.

RELIGIOUS BROADCASTS

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

SUNDAY, FEBRUARY 18:
* **RADIO SERVICE:** 9.30 a.m. A.E.T. S. Mary's Cathedral, Edinburgh. Preacher: The Most Reverend Gordon Gray.
DAYTIME SERVICE: 11.00 a.m. A.E.T. Mortdale Baptist Church. Preacher: The Reverend Colin Campbell.
RELIGION SPEAKS: 4.15 p.m. A.E.T. "Religious Liberty in Australia" — the Reverend Norman Curry.
PRELUDE: 7.15 p.m. A.E.T. Westminster Madrigal Singers, Melbourne.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Reverend Frank Hambley.
THE EPILOGUE: 10.48 p.m. A.E.T. For the Harvest Festival.
WEDNESDAY, FEBRUARY 21:
RELIGION IN LIFE: 10.00 p.m. A.E.T. "God in my Day" — "At the Office." Mr Ted Clayfield.
FRIDAY, FEBRUARY 23:
* **EVENING:** 8.30 p.m. A.E.T. S. John's Cathedral, Brisbane.
MONDAY, FEBRUARY 19 — SATURDAY, FEBRUARY 24:
READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. Dr A. C. Watson.
PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend Eric Derbyshire.
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
* Monday — The Reverend Lillian Livingstone.
* Tuesday — The Very Reverend Evan Wetherell.
Wednesday — "School Service" — "God with His People — God's Call to Abraham."
Thursday — The Reverend A. P. Campbell.
Friday — Dr Colin Duncan.
Saturday — The Right Reverend Lesslie Newbould.
EVENING MEDITATION: 11.15 p.m. A.E.T. Dr Henry Davis.
SATURDAY, FEBRUARY 24:
* **SATURDAY AFTERNOON TALK:** 5.20 p.m. A.E.T. Book Review — Karl Barth's "The Faith of the Church" is reviewed by the Very Reverend Evan Wetherell.

TELEVISION:
SUNDAY, FEBRUARY 18:
ARN 2, SYDNEY:
5.15 p.m. "Sunday Special" — "Davey and Goliath—Stranded on an Island."
6.30 p.m. "Paul of Tarsus" — "The Road to Damascus."
10.30 p.m. "Viewpoint" — Karl Barth.
ABV 2, MELBOURNE:
5.15 p.m. "Sunday Special" — "When we Grow Up."
6.30 p.m. "Paul of Tarsus" — "Simon Peter."
10.30 p.m. "Viewpoint" — Emil Brunner.
ABO 2, BRISBANE:
5.15 p.m. "Sunday Special" — "The Journey South."
10.30 p.m. "Viewpoint" — "Greece."
10.30 p.m. A National Conference. With Members of the Student Christian Movement, Melbourne.
ABS 2, ADELAIDE:
* 11.00 a.m. "Divine Service" from St. Clement's Church of England, Elderwick, Victoria. Preacher: The Reverend C. J. Cohn.
* 5.15 p.m. "Sunday Special" — "What shall we wear?" The Reverend Keith Sanders.
6.30 p.m. "Paul of Tarsus" — "The Gentiles."
10.30 p.m. "Meeting Point" — "Rescue — The Story of the Samaritans."
ABV 2, PERTH:
11.00 a.m. "Divine Service" from St. Mary's Roman Catholic Church, North Sydney. Preacher: The Very Reverend V. Moran, S.J.
5.15 p.m. "Sunday Special" — "Davey and Goliath — The Wild Goat."
6.30 p.m. "Paul of Tarsus" — "From Saul to Paul."
10.30 p.m. "Viewpoint" — Professor C. H. Dodd.
ABT 2, HOBART:
5.15 p.m. "Sunday Special" — "What shall we wear?"
6.30 p.m. "Paul of Tarsus" — "Herod the King."
10.30 p.m. "Viewpoint" — Dr W. A. Visser 't Hooft.

Evergreen Labour Leader

New Zealand has no more illustrious Anglican layman than the Labour leader and former Prime Minister, Mr Walter Nash, who celebrated his 80th birthday this week.

Both Mr Nash and his wife, who died late last year, established their home on the rock of Christianity. In his parliamentary speeches and in his private life Mr Nash has given quiet witness to his religious faith. Habitually he wears the insignia of the Church of England Men's Society.

In the comings and goings of a long political life Mr Nash has been frequently in Australia, and there must be many in this country who will join wholeheartedly in the congratulations being extended this week to a great Christian gentleman. He is still so mentally and physically fit that he remains the leader of his party when most other politicians of his age have retired to the chimney corner—or, at the very least, to a back bench.

Excuses For Not Going To Church

A fortnight ago this column made a passing reference to the lame excuses given for poor church attendance.

This has prompted Mr Edward S. Whitworth, a lay preacher of Adelaide diocese, to send me—"without the kind permission of the Reverend G. Willis, of St. Stephen's, Cheltenham, England"—a set of verses entitled "I'd like to go to church but . . ."

Although in lighter vein, the verses do point up the serious inadequacies of the excuses one often hears, and so I print them here in the hope that some consciences will be troubled! Here they are:—

A is for Aunty who will come to tea;
B is for Bed which won't release me.
C is for Car—"we do need fresh air."
D is for Dinner that Mum must prepare.
E is for Extremes—too "high" or too "low."
F is for Feelings—when they're right I go.
G is my Garden, much "nearer God's heart."
H is my Husband who won't play his part.
I for intruders who sit in my pew;
J for the Jealousy shown by the few.
K all that kneeling which tires me so much;
L the old Language—it's so out of touch.
M is for Money—they always want more;
N for New Tunes I've not heard before.
O is for Overtime (double on Sunday);
P for Preparing I must do for Monday.
Q for Queer Noises that come from the choir;
R for the Rector—he ought to retire.
S for the Sermons as dull as can be.
T for the Telly I really must see.
U for Unfriendliness that I always find;
V for the Voice of that woman behind.
W for the Weather, too much heat and blow;
X is for Extras—too busy to go.
Y for Young Rowdies who sit at the back;
Z for the Zeal—which is just what I lack.

—THE MAN IN THE STREET.

CHURCH CALENDAR
February 18: Septuagesima.
February 24: S. Matthias, Apostle and Martyr.

LETTERS TO THE EDITOR

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

A PLEA FOR "VOTIVES" WEEK-DAY SERVICES

TO THE EDITOR OF THE ANGLICAN

Sir,—It is sad to contemplate how far we have fallen from Prayer Book standards and ideals. In many respects we have become, in the centuries since our Glorious Reformation, sub-Prayer Book, sub-Anglican and even sub-Christian in some of our habits of worship and ways of living. The Oxford Movement has helped us mend our ways, but its effect in so many cases has been to make people "High Church," that is, to enjoy and even appreciate the "beauty of holiness" without accepting much of its discipline.

Nowhere is this more evident than in the frequency, or rather the infrequency, of the celebrating of the Lord's Supper. The Catechism reminds us why the Sacrament of the Lord's Supper was ordained—"for the continual remembrance of the Sacrifice of the Death of Christ . . . The Daily Communion is implied as the Prayer Book norm; if not actually ordered, at the end of the last of the Instructions in the Prayer Book—"Note also that the Collect, Epistle and Gospel appointed for the Sunday shall serve all the week after, where it is not in this book otherwise ordered." Moreover, the Rubric before the Proper Prefaces orders each to be used upon the great festival itself "and seven (six) days after."

Worship is thus seen in its right perspective, viz., not primarily for the edification of the clergy or people, but for the honour of God.

It is nearly always possible for a well-disposed clergyman to celebrate the Holy Mysteries daily if he is minded to do so, as long as he makes it perfectly clear to his faithful people that this great act is not so much for their benefit, and certainly not for his, as for the honour of God our Heavenly Father.

From the time of my ordination, I was able to celebrate, or at least be present at, the Lord's Supper daily, except when "let" by sickness, which happened fewer than two dozen times in two dozen years, until I became afflicted with episcopal and other ailments, nearly all of which I have now fortunately out-grown. Both as a parish priest and as a military chaplain there were rare occasions when there was no congregation, so it became necessary, after the manner of the parables, to go out into the highways and compel people to come in. But this happened very rarely; not more than twenty times in all those years. Parishioners and comrades in arms soon got to know that this was not just the parson's fad or the padre's whim, but something that just had to happen every day, wet or fine, working days or holidays (the Prayer Book knows no holidays that are not Holy Days) for the honour of God.

Yet the order that the Sunday Collect, Epistle and Gospel are to be repeated daily for the rest of the week seems rather hard. I do not suggest that all repetition is "vain repetition"; if that were so, the Lord's Prayer itself would become a vanity. But surely some repetitions are unnecessary. It was bishops and scholars who were chiefly responsible for the ordering of such details, and I should guess that few bishops have ever in their lives celebrated the Holy Communion, as I have occasionally, on six consecutive week-days, using the Sunday "proper" every time. Here the 1928 Prayer Book is kinder; not only is provision made for keeping lesser feasts-days, and different Scriptures for

every week-day in Lent (suggesting that of course more people will be coming to the Lord's Service at that season), but also special Scriptures are allowed, presumably on "free" days or ferias, as thanksgivings for Holy Baptism and Holy Communion, for the missionary work of the Church, and for the Guidance of the Holy Spirit.

These are sometimes called "Votive Masses," that is, celebrations of the Lord's Supper for some special intention or occasion, to be used on a "free" week-day instead of repeating the Sunday Service.

I plead for a more extended use of "Votives," so that our daily worship at the best level may become more interesting. Yours, etc.

✠ CECIL KALGOORLIE.

CONSECRATION IN DOMINIONS

TO THE EDITOR OF THE ANGLICAN

Sir,—I am grateful to Canon Curzon-Siggers, of Dunedin, for pointing out (January 19) an error in my recent review of Canon Herklot's book, "Frontiers of the Church," and also for subsequent private correspondence on the matter. My statement that C. F. Mackenzie's consecration in Cape Town in 1861 was the first consecration in the dominions should have been more clearly expressed to show that it was the first consecration in the dominions for work in non-British territory. As Canon Curzon-Siggers has stated, William Williams was consecrated Bishop of Waipatu at Wellington, New Zealand, two years before.

It would seem that Mackenzie's consecration was the first to be performed in the dominions without the usual letters patent from the Crown, but I had better not be too dogmatic. Bishop Williams was consecrated under letters patent, but, as Canon Herklot asserts, Bishop Patteson was consecrated in New Zealand by Bishop Selwyn without letters patent less than two months after Mackenzie.

I am, etc.,

YOUR REVIEWER.

INDONESIA

TO THE EDITOR OF THE ANGLICAN
Sir,—I have just returned from Indonesia and have read THE ANGLICAN Editorial of February 2 which contains not one constructive suggestion regarding the dangerous West New Guinea dispute.

It is interesting to learn the view of the "New Statesman" and the "Economist" regarding Australian attitudes but these views were also entirely negative and could just as accurately have been directed at the United Kingdom, U.S.A., or every other country of the world that for a variety of reasons, not all of them ones of expediency, seem to believe that a pro-Indonesian settlement is reasonable although it should be effected through peaceful means.

The only conclusion that can be drawn from THE ANGLICAN attempt to draw a complete parallel between the Indonesian dispute and the events of Europe in 1938 is that Indonesian claims must be equated with the "naked aggression" of Nazism. If in fact this is so then a strong argument can be made for an unequivocal moral stand which if it is to be adopted seriously and honestly must lead to armed Australian opposition to Indonesian claims. If this is what THE ANGLICAN meant to infer then it should have had the courage to say so — or at least to say something.

This argument which depicts Indonesian policy as unqualified, "naked aggression" implies in retrospect that the Indonesian revolt against Dutch colonial rule was aggression which had no basis of moral justification.

If, on the other hand, one believes that the Indonesians had a right to achieve independence and if one believes, as do many people, that the 1949 Hague Agreement can be interpreted as a presumption that Dutch West New Guinea would be transferred eventually to the Indonesian Republic, then it is less easy to become as morally indignant as THE ANGLICAN.

Before making final judgements which will drastically influence Australia's future as well

as its opportunity to apply in practice some Christian principles to those neighbouring countries which are struggling to raise educational, social and economic standards, we should at least begin by trying to understand Indonesian attitudes although we do not necessarily have to accept or condone their policies.

The impression I gained in Indonesia was that although Soekarno's fervour and emotion may not be shared by all Indonesians, the claim to Dutch New Guinea is an article of faith which is as deeply held as was Australia's belief in the justice and importance of "winning the war for freedom" in 1939-45.

Indonesians believe that the complete fulfilment of their national independence will not be achieved until Dutch West New Guinea is a part of the Republic and the last vestige of colonial control is eliminated from the territories administered previously as a unit by the Dutch. This, incidentally, is the view of the Council of Churches of Indonesia contained in a statement on January 14 which urged negotiation and reconciliation but affirmed the justice of Indonesian claims.

There are many other important issues such as "self-determination" within or outside the Indonesian Republic, Australian national security, the ability of Indonesia to develop Dutch New Guinea and the fuel which this protracted dispute adds to Communist fires within and outside Indonesia, but if THE ANGLICAN, Mr Arthur Calwell and others wish this to be regarded as a clear cut, moral question of halting "naked aggression" in the traditional sense, then we should consider soberly and charitably whether or not it is aggression. Also we cannot expect the Indonesians to be detached and objective about an issue which has festered within their country for so long.

I should like to make it clear that I was not the anonymous special correspondent who contributed another article on Indonesia in the February 2 issue and who was apparently in the country at the same time as myself.

Yours faithfully,
DAVID SCOTT.

Parkville,
Victoria.

THE REFORMERS AND EPISCOPACY

TO THE EDITOR OF THE ANGLICAN

Sir,—Again having two letters to answer, I shall be as brief as possible.

(1) It would seem that B. J. Seers (January 26) has very little knowledge of Jewish customs. Jewish women of Our Lord's day were not regarded in the same way as Christian women to-day. Our Lord raised the status of all women it is true, but it took time before people generally accepted and acknowledged that fact. In Our Lord's day a Jewish man did not even recognise his women-folk if he met them in the street.

Woman's place was in the home where she ministered to the comfort of the men. There was no danger to the women on the day or night of the Resurrection. No one troubled themselves about women. As R. L. Stevenson says in "The Master of Ballantrae": " . . . women always the most bold because they are the most safe."

If your correspondent were to read the Gospels and Acts of the Apostles carefully, he would see that as well as mentioning the Eleven Apostles wherever it is necessary to prove that they were apart from the rest of the people, the women are mentioned wherever they appear as being present at the time. Women, as I have already said, were not regarded as being of the first importance.

(2) Mrs Helen Lawley (February 2) may love her faith, as she says, but she does not appear to know very much about it.

Her defence of Martin Luther is quite unjustified. There are other ways of registering protests than by leaving the Church and leading others away from it. S. Catherine of Siena said the abuses of her time, but she did not leave the Church to begin a sect of her own. She set to

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.

What proofs are there of a life beyond this?

There are no proofs but there are lines of evidence. Neither separately, nor even together, do these necessarily convince. Yet these lines of evidence have given assurance to Christian men and women over two millenniums.

Firstly, within ourselves, we have a nostalgia for heaven. There is a homesickness which nothing but God can satisfy. This sense of our immortality is not so much an argument as an instinct.

We may argue that if God can make out of a shrivelled acorn a mighty oak, or out of a heavily pruned rose bush one covered with fragrant blossoms, so He can equally make something redolent and beautiful when our life comes to an end.

Rather, however, is our belief an instinct. The migratory swallow driven by a compulsion to move to a warmer place hundreds

of miles away but foreshadows our own inner urge. There is an instinct within us that compels belief that we are citizens of two worlds.

As the seventeenth century Jeremy Taylor expressed it, "Men cast out every line, and turned every stone, and tried every argument, and sometimes proved life beyond death: and when they did not, they yet believed strongly, for they were sure of the things when they were not sure of the argument."

The second line of evidence would be the teaching of our Lord Himself. He taught that the righteous and the evil receive their reward in a life to come. Here the sheep are separated

work to bring the abuses to the notice of those in authority and did not rest until she had accomplished it.

In 1833, the members of the Oxford Group Movement saw the abuses into which the puritans were leading the Church of England, but they did not leave the Church to start a new sect of their own. They set to work to bring the abuses before the eyes of those in authority and though many suffered persecution for it, we owe them the reverent services of to-day. In the most puritanical parish we would not now find a dust-pan placed upon the altar.

Martin Luther did not need to defy the Church. There were other ways, more Christian ways he could have followed and in a study of S. Paul's Epistles would have helped him find them. It is never the part of God to charge a man to make one more division, one more schism in the Mystical Body of Christ, the Church.

Mrs Lawley is wrong in saying Our Lord named no particular faith as perfect. He said He had come to fulfil the one Church of God. The Faith of that Church is His Faith, once delivered to the Saints, or as S. Clement of Rome said, "The Apostles received the Gospel (which means the Faith of the Church) for us from Our Lord Jesus Christ." His Mystical Body teaches His faith.

Whether Billy Graham was "picked out" by God as your correspondent suggests, or not, I would not care to say. He may have been. He may not. Our Lord said that he who was not against Him was for Him. Perhaps the best analogy we could find to understand that is to think of Occupied France during the last War. Many of the French people were willing to assist the allied airmen or help prisoners-of-war to escape. The French people no longer belonged to the Allies.

They were for them in the sense that they were willing to help them, because they were not against them (in delivering them up to the Nazis). The Baptists, to which Billy Graham belongs, are not of the Catholic Church in teaching though they are Christian by virtue of their baptism. They are for Our Lord in that sense, but they are not so strongly and solidly for Him as they could be if they acknowledged the Church to be His Mystical Body and became acknowledged members of it.

A similar case arises with the Salvation Army which managed to get the headlines in the Melbourne newspapers, though why the fine work done by the Church during the bushfires was ignored by them I do not know. The Salvation Army cannot even claim the name of Christian because they do not teach Baptism which Our Lord said was essential for all who would enter the Kingdom of Heaven. They do a fine social work, but

from the goats, the wheat from the tares. Christ did not argue about immortality. He accepted it. Quite simply he said, "In My Father's house are many dwelling places: if it were not so, I would have told you."

Dr John Baillie expressed it, "The only unanswerable argument for immortality that has been given, or that can be given, is in Christ's reply to the Sadducees. God said, 'I am the God of Abraham, Isaac and Jacob.' He is not the God of the dead, but of the living."

"The emphasis is not on the verb, but on the noun. 'I am the God of Abraham.' Therefore Abraham lives. That argument can only be refuted by denying the premise. If a man can commune with God, can know God as his God in this life, then he must matter to God: and if he matters to God, he will share God's immortality."

CHANGED MEN

Thirdly, in Christ's resurrection we find authentication. He is alive for evermore. Thousands upon thousands know this through daily contact with Him. They know it personally. They know it objectively through the change wrought in those fearful leaderless disciples who forsook Him, hid behind closed doors and were afraid for their very lives. Within two months, they were changed men. Courageous, outspoken, willing to suffer death. They knew Christ was alive. Death had been conquered.

An English church had been decorated for its Harvest Festival during the war. Bombs late on the Saturday night destroyed everything. Rubble was the only indication of a once glorious building. The months passed. Spring came. Green stalks appeared above the rubble.

With the summer, ears of corn appeared. Not all the bombs could destroy the force of life. Life is stronger than death. Christ is stronger than the Satanic forces.

Lastly, and supremely, we believe in a life beyond this because of our belief in God. As a Father, He has a magnificent concern for us. He desires our responsive love. He cannot live in isolation. He needs our deepening affection.

The Curies, great discoverers of radium, were atheists. On the day that Pierre was killed in a Paris street, Marie sobbed, "Everything is over. Pierre is sleeping his last sleep beneath the earth. It is the end of everything, everything."

Without God, there was nothing left.

A Christian man, stricken with cancer, died differently. His prayer was, "O Father, enfold in Thy everlasting arms my beloved and gallant wife, my boy and my little daughters. I know that death is only the beginning of a more adventurous life. Life is sweet, and into Thy hands, I entrust myself, and to Thy name be all the glory and praise."

There are many other lines of thought. There are fascinating ones such as psychological research has shown — telepathy, precognition — as well as lines of reasoning such as the irrationality of casting aside an unfinished product.

Such a belief as ours makes sense of life, justifies the moral struggle and satisfies our deep hunger for life that is full and free.

they do not do what they could do if they would be baptised into the Mystical Body of Christ, the Church, and acknowledge themselves to be members of it. When Our Lord speaks, we obey. We do not make up rules and regulations of our own if we want to belong to His Church.

Poor Mary Magdalene who seems to have started all this correspondence! Our Lord said, "He that seeks shall find." Mary Magdalene went to the Tomb seeking Our Lord. She found Him. The stumped Apostles went to see the empty Tomb and they found that. It always follows: what we seek, we find.

And finally, Our Lord breathed upon the Apostles for two reasons: one, to show them that the Holy Spirit would come in the form of a Breath or Wind (remember His talk with Nicodemus); and two, because the Jews believed words were with great power and what was spoken bore the fruit of the speech. Our Lord was showing His Apostles that His Word was with power, but He commanded them to lay their hands upon the converts because we find them doing so all through the Acts of the Apostles. Our Lord left nothing to chance. He said, "Go into all the world baptising . . . and teaching all men to observe whatsoever I have commanded you."

I am, with apologies for so long a letter,

CONVERT.

Melbourne.

NEW TELEVISION SERIES

ANGLICAN NEWS SERVICE

London, February 12

Independent Television began broadcasting the first of its five programmes on "The Four Freedoms" yesterday.

The others will follow on the four successive Sundays.

The programmes have been devised under the chairmanship of Lord Gladwyn, formerly Permanent Representative of the United Kingdom to the United Nations.

Among those who will speak on "Freedom of worship" are the Archbishop of Canterbury and Bishop Ambrose Reeves, formerly of Johannesburg.

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ANGLICAN OF THE WEEK



Our Anglican of the Week is a nineteen-year-old Englishman who has just spent a year with the New Guinea Mission in between leaving Eton College and commencing work in his father's firm.

He is Michael Courage who was one of the 150 young people last year who joined Voluntary Service Overseas which is organised by the Royal Commonwealth Society.

V.S.O. has been going much longer than the much-publicised U.S. Peace Corps but its aims are much the same: young people are encouraged to help in needy countries.

Michael knew little about the New Guinea Mission when he was first assigned to help there but he learnt quickly!

He went straight to Madang and then to Aioime (in the Western Highlands) and then walked for six days to Simbai with the Reverend Peter Robin.

His work last year in the Highlands included building, treating yaws, patrolling, and teaching at Simbai School sixty boys aged from eight to sixteen years of age.

Michael received Mission pay. He goes back to England now with a very different idea of missionary work in New Guinea. He thinks people in the United Kingdom have little idea of what is being done and of the pressing needs.

He thinks V.S.O. is a very good idea and that a great many other young people could well give a year in this way.

DR KELLER IS 90

ECUMENICAL PRESS SERVICE

Geneva, February 12

Dr Adolf Keller, one of the pioneers of the modern ecumenical movement, attained his 90th birthday on February 7.

In 1922 Keller founded the European Central Bureau for Inter-Church Aid, which was the forerunner of the present Division of Inter-Church Aid, Refugees and World Service of the World Council of Churches.

Three years later he was appointed one of the secretaries of the Life and Work Conference in Stockholm and became the first director of its International Christian Social Bureau.

He also founded the Ecumenical Seminar in Geneva which was the forerunner of the present Graduate School at Bossey.

Dr W. A. Visser 't Hooft, general secretary of the W.C.C., commented in Geneva that the ecumenical movement owes Dr Keller a great debt of gratitude for his advocacy of the cause of Christian co-operation at a time when that cause was understood by few people.

Since his retirement, Dr Keller has been living at Compton, California.

BOOK REVIEWS

CHURCH MOVES FROM 1789 ONWARDS

THE CHURCH IN AN AGE OF REVOLUTION. Alec R. Vidler. The Pelican History of the Church: Volume 5. Pp. 287. English price 7s. 6d.

THE French Revolution not only challenged the social and political structure of Europe but was itself the preliminary to a series of revolutions in other fields of human thought and achievement.

Since 1789 there is no area of human endeavour which has escaped challenge and enquiry.

Within this upheaval, from which we have not yet emerged, the ideas and ideals of the Christian Church have been subjected to criticism, modified and re-adapted.

In the 19th century it could no longer be taken for granted that Church and State were necessarily allied. In the light of growing scientific discovery the Bible demanded to be re-interpreted and was itself subject to a minute scientific examination.

While the Church was still turned inward examining its own pre-suppositions, it was faced with the necessity of keeping pace with the flood of European civilisation to other parts of the globe.

By selecting some significant movements within the Church in Europe, Dr Vidler tells the story of how Christianity has been seeking to meet the challenges of a revolutionary age.

The Higher Critical Movement and its repercussions, the Oxford Movement and its amalgamation with the social concepts of the Broad Churchmen in the Lux Mundi group are outlined, together with a review of the Modernist Movement within the

Roman Catholic Church.

Chapters are included on the Church in America, the English Free Churches and Eastern Orthodoxy.

The Dean of King's College, Cambridge, has the gift of being able to present Church history in relation to contemporary thought and events and to illuminate what is significant with pithy quotations from some of the more outstanding churchmen who shaped events.

The result is to give the reader not only an insight into nineteenth and twentieth century Church history, but also a basic understanding of present day problems.

Thinking laymen of many denominations will welcome the impartiality of the author, whilst for the serious student of theology this book is indispensable.

—A.deQ.R.

JOINT PARISH MAGAZINE

ANGLICAN NEWS SERVICE

London, February 12

Anglicans and Methodists in the Wadsley Bridge and Hillsborough area of Sheffield are combining to produce a joint parish magazine.

It has the encouragement of the Bishop of Sheffield, the Right Reverend Leslie Hunter, and the Methodist district chairman, the Reverend G. Percival. They hope that it will tie in at the local level with the conversations taking place between the Church of England and the Methodist Church.

UNDERSTANDING THE OLD CATHOLICS

OLD CATHOLIC WORSHIP IN THE NETHERLANDS. Published by the Society of S. Willibrord, Hilversum. Pp. 56. English price 4s.

THIS is a most useful booklet designed to give an introduction to the Old Catholic Churches, which are in full communion with the great Anglican communion.

It contains some excellent plates, brief notes on the history and teaching of the Old Catholics, and a copy of the 1889 Declaration of Utrecht.

The major feature of the booklet is the full text, in English, of the Old Catholic Mass.

The Mass consists of the Introit, the Preparation (priest and servers) similar to the Anglican Missal except that confession is made to God but before the saints, not to them.

Then the Nine-fold kyes, the Gloria in Excelsis, Collects, Epistle, sequence, Gospel, Sermon and Creed.

At the Incarnatus, the priest is directed to genuflect, but the people to bow the head.

The Creed is in the Niceno-Constantinopolitan form, omitting the Western addition of the Filioque clause.

Then the Offertory and censuring, lavabo and Orate Fratres.

The Offertory Prayer—formerly called the Secret—is proper to the day, and is followed by the Sursum Corda, with Mutual Salutation, passing to the Preface, Sanctus and Benedictus.

The canon—consecration, commemoration for the living and the departed—is a splendid English translation of the Latin, preferable to that printed in most Roman Missals.

It is followed by the Lord's Prayer, Fraction, Pax and Commixture, Agnus Dei, Communion Devotions and Communion.

As with the Anglican communion, the Old Catholics administer the Communion in both kinds, but the words of administration are simple and adequate. (In some churches, Communion is by intinction.)

Professor Barclay's "Entre Nous" tells of the Reverend Douglas Stewart's "The Ark of God," in which he makes studies of five novelists, James Joyce, Graham Greene, Aldous Huxley, Rose Macaulay and Joyce Carey.

He maintains they are practising a new apologetic not of the schools but of the stage and novel.

Their arguments are not in terms of reason but of life. They grapple with the human situation while the theologians grapple with theories.

—J.S.A.

COMMONWEALTH YOUTH SUNDAY

ANGLICAN NEWS SERVICE

London, February 12

The silver jubilee of Commonwealth Youth Sunday will be observed on June 3.

—J.S.A.

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OPEN LETTER SUPPORT

EVANGELICAL STATEMENT

ANGLICAN NEWS SERVICE

London, February 12

Support for the request for a more liberal policy on inter-communion, which thirty-two theologians addressed in an open letter to the Archbishops of Canterbury and York, came on February 7 from the Church of England Evangelical Council.

In a statement over twenty-three signatories say that they are convinced that to discourage or forbid Anglicans to receive the Sacrament from the hands of ministers who have not been episcopally ordained is contrary to the truth of the Gospel and to the historic position of the Church of England.

At the same time the members of the House of Laity of the Church Assembly who disagreed with the open letter say that their original number of 53 signatories has been increased to 89.

A spokesman for this group said they had put on record a view that was widely held but they were not launching a campaign.

The statement by the Evangelical Council is signed by the chairman, the Reverend A. T. Houghton, and among others, by the Reverend T. Hewitt, secretary of the Church Society; the Reverend J. V. Taylor, Africa secretary of the C.M.S.; the Reverend M. A. P. Wood, Principal of Oak Hill Theological College; and Canon R. W. F. Wootton, Principal of the Church Army Training College.

LAYMEN

Among three lay signatories is Lieutenant-General Sir Arthur Smith, president of the Church Pastoral Aid Society.

"The council believes that it is a scandal in the Church, which is the Body of Christ, that the Lord's table should be so fenced around as to become a symbol of exclusive denominationalism," the statement says.

"It should indeed be fenced — not, however, against non-episcopalians but against unbelievers, heretics, and notorious evil livers."

The present tendency whereby the status of being in full communion with the Church of England is conferred upon episcopalian and unreformed Churches while it is denied to reformed but non-episcopalian Churches, is deplored.

This the council sees as nothing less than a reversal of historical Anglicanism, whereby in the past reciprocal inter-communion was a reality between the Church of England and other reformed, albeit non-episcopal, Churches.

DR PARLIN ON UNITY

ECUMENICAL PRESS SERVICE

Geneva, February 12

The theological conviction that Christians belong together is the true motivation of the expanding ecumenical movement, Dr Charles C. Parlin (Methodist and a distinguished American lawyer) told the Overseas Press Club in New York last month.

He added that there are other important reasons for overcoming the old divisions among Christians and said that outstanding among these is the progress of nations which aspire to domination of the world upon which they would foist their own atheistic philosophy.

Another reason, he continued, is the need for Christians to face a co-ordinated onslaught of materialism and the rapid revival of non-Christian religious movements in Asia and Africa. Dr Parlin was recently elected one of the six presidents of the World Council of Churches.

TRAINING IN DEFENCE

DERBY CLERGY "KEY MEN"

ANGLICAN NEWS SERVICE

London, February 12

About a dozen priests from Derbyshire are learning to use geiger counters, contamination meters and radioactivity intensity measuring equipment at a civil defence course for clergy.

The Bishop of Derby approached the Reverend James Nickalls to set this course in motion.

Mr Nickalls, a veteran A.R.P. warden of the raids on Liverpool, said at the end of the first session last week:

"There is a danger that the public might identify the Church in general with the line that men like Canon Collins and unilateralists take. We are providing active evidence to contradict this.

"We think that since these weapons exist you might as well face the fact that they can be used.

"There is also the point that if nations know you are prepared they are less likely to use the bomb themselves, so we are providing a deterrent."

So far nine clergymen have enrolled for full training to become wardens and another nine are taking a shorter course.

The country Civil Defence officer said: "They are key men in every community.

"We would rely on them in a disaster to pass back crucial information about damage and destruction to our control points.

"They would really be our front line reconnaissance men."

CO-OPERATION IN HOLLAND

ECUMENICAL PRESS SERVICE

Geneva, February 12

In gratitude for the use of a Reformed Church building, the Roman Catholic Congregation of Martinus Church, Franeker, has given the collection taken at services on S. Martin's Day, amounting to seven hundred guilders, for Reformed poor, sick and aged.

For more than a year the Roman Catholics of Franeker, Friesland, have used the Martinus Church of the Netherlands Reformed Church because of the demolition of their own building.

The Roman Catholics use the building every weekday morning and on Sundays celebrate two Masses there in between Reformed Church services.

The churchwardens wish for no payment for the use of the church but have arranged for a common settlement of electric light and heating charges.

The Roman Catholics have hired the vestry from the church where they keep the Tabernacle from the altar in the safe.

The Roman Catholic worshippers have no kneeling-stools in the old Martinus church, but they find in the pews copies of the Reformed Church hymnbooks which contain the Heidelberg Catechism.

The Netherlands Reformed Church reports that during the past year there has been increasing talk in many parts of Holland of Christians drawing together and co-operation at the local level.

In regular gatherings of theologians as well as in Bible groups Protestants and Roman Catholics are coming together for Bible study. There are at least 25 of these groups in Holland.

AMERICAN OFFER DECLINED

ECUMENICAL PRESS SERVICE

Geneva, January 29

The Moscow Patriarchate has declined an offer of Russian language Bibles from the American Bible Society, it is reported from New York.

It says that all the Bibles it needs, as well as other books required for worship, can be printed "in our national print shops."

NOT A NEW COLLEGE

C.A.C.T.M. PLAN CHANGED

ANGLICAN NEWS SERVICE

London, February 12

The Central Advisory Council for the Ministry has decided not to go ahead with its proposal to establish a theological college with places for 120 graduate students.

It had hoped to recommend to the Church Assembly the creation of a college in a modern university capable of taking 120 graduate students.

There was to have been a staff of six, who would co-operate with the university's theological department. Endowments were also to be provided for six advanced studentships in Theology.

Since it put its proposals to the Church Assembly in 1960, C.A.C.T.M. has received much criticism of them.

The main ones have been based on the uncertainty as to future number of ordinands; on the size and scope of the proposed college; on the relation of advanced studies and training; and on the status of the new college with existing theological colleges.

BIRMINGHAM

When the Church Assembly meets in July, it is expected that it will be asked by C.A.C.T.M. to take advantage of a re-development scheme planned by Queen's College, Birmingham.

Under the scheme that college will more than double its present accommodation to take between ninety and a hundred students.

There would also be facilities for a number of students doing advanced work.

The Arts Faculty is being moved from the centre of Birmingham to buildings near to Queen's College.

Also the sale by Queen's of valuable property would provide the capital necessary for additional staff and bursaries for advanced students.

POPE ANNOUNCES COUNCIL DATE

ANGLICAN NEWS SERVICE

London, February 12

The Oecumenical Council is to open on October 11, the anniversary of the departure from Rome of the Papal Legate to the Council of Ephesus in A.D. 431, according to a Papal pronouncement last week.

In an appeal for prayers for the success of the council, the Pope said, "The fruits that we hope for are mainly that the Church, the spouse of Christ, should invigorate its divine energies and extend its benefits to the souls of all men so that we may hope that the peoples, particularly those suffering under misfortune, discord and war, by looking with increased faith to Christ, light of the world, should at last find a true peace based on the respect of reciprocal rights and duties."

PRE-THEOLOGICAL COLLEGE

ANGLICAN NEWS SERVICE

London, February 12

A pre-theological college on the lines of Brasted Place in Kent is planned for the North of England.

The Durham experiment of training older candidates for the ministry has been so successful that the Church Assembly next week will be asked to make it a permanent part of the Church's training programme.

It has been operating since 1957 mostly for men who have already been in secular employment.

The Church Assembly will be asked to provide money for extra accommodation for men who have been accepted by C.A.C.T.M.

Afterwards they will go to theological colleges to complete their training.

CHURCHES IN SWITZERLAND

POST-DELHI MEETING

ECUMENICAL PRESS SERVICE

Geneva, February 12

Delegates from almost all the member Churches of the World Council of Churches in Switzerland met in Berne last month to review the work of the Third Assembly in New Delhi and to fix the main lines of policy for continuing the assembly's work on the local level.

The meeting was the largest ecumenical gathering ever held by these Churches.

The three discussion groups on Witness, Service and Unity submitted a number of concrete recommendations to the Swiss Churches.

Among them is a proposal to publish a booklet on lay training, to give absolute priority to the concern of missions at the parish level, to give greater attention to missionary concerns in theological faculties, and to initiate special courses to prepare emigrating Christians for their work abroad.

The Service group also discussed international affairs and, in this context, the question of Russian Orthodox membership in the World Council of Churches.

In its final report it recommends discussion of political and social issues, as well as civic education (for both men and women) to be carried on in Swiss parishes.

CONTINUAL REVIEW

The service of Christian institutions was welcomed, but it was suggested that the theological basis of such institutions should be kept under continual review.

Christian political parties and similar organisations were believed to have only limited justification.

Participants pledged to make ecumenical concerns more widely known among their church members, and called on the Swiss Protestant Church Federation to support the ecumenical movement both spiritually and financially.

POLITICAL ACTION FOR NEEDY

ANGLICAN NEWS SERVICE

London, February 12

Churchpeople should exert pressure on the government to increase aid to under-developed countries, said the Principal of S. Aidan's College, Birkenhead, the Reverend Michael Hennell, on January 29.

He was preaching the Church Missionary Society's annual sermon in S. Martin-in-the-Fields.

Present-day channels for bringing Christian compassion to the world were not enough.

Effective long-term help must be given, as well as first-aid in emergencies.

Economic and technical aid was needed in the campaign against hunger and world poverty.

"This means more than the sacrificial giving of Christian individuals and Christian congregations: it means politics," he said.

It means the steady pressure of an informed public opinion which will gradually persuade the government to increase its aid to under-developed countries whether our own economy is expanding or not."

MELANESIAN GIFT

ANGLICAN NEWS SERVICE

London, February 5

The Bishop of Crediton, the Right Reverend W. A. E. Westall, last month dedicated a new Bible for use at the nave lectern in Exeter Cathedral.

It is the gift of the young people who took part in the diocesan youth pilgrimage last year to commemorate the centenary of the martyred Bishop Patteson of Melanesia.

The young people have also sent a gift for the new cathedral building fund in the Solomon Islands.

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THE THIRTY-NINE ARTICLES . . . 27 (PART 2)

THE BAPTISM OF YOUNG CHILDREN

By FRANCIS JOHN BRERLY

THE first part of the Twenty-seventh Article of Religion tells us what the Church of England teaches about our Regeneration or New Birth in Baptism.

It says, we remember, "BAPTISM . . . IS A SIGN OF REGENERATION OR NEW BIRTH, WHEREBY, AS BY AN INSTRUMENT, THEY THAT RECEIVE BAPTISM RIGHTLY ARE GRAFTED INTO THE CHURCH; THE PROMISES OF FORGIVENESS OF SIN AND OF OUR ADOPTION TO BE THE SONS OF GOD BY THE HOLY GHOST, ARE VISIBLY SIGNED AND SEALED. FAITH IS CONFIRMED, AND GRACE INCREASED BY VIRTUE OF PRAYER UNTO GOD."

This part of the Article may be clearer to us if we study an incident which occurred in America after World War II when many children in Europe who had lost their parents were sent to that country to live with families there.

One boy from Latvia always began well wherever he was sent, but soon became so troublesome that the authorities had to be asked to remove him and send him to another family with whom he might be happier.

At last he was sent to one woman who was determined to keep him no matter how troublesome he might be and although he soon became just as trying with her as with all the rest, she forgave him all his faults and refused to send him away.

FAMILY AFFAIR

One day, she remarked upon a gathering which had been arranged among the members of the family. The Latvian lad said that if it were "just a family affair" he would not be included.

His adopted mother replied instantly that of course he was included, for he was one of the family too. From that day he became a different boy.

Now that he was assured that he belonged to the family, confidence in his "mother" was strengthened and as he worked with her and conversed more and more with her as a son, his sense of security was deepened and the ties which bound him within the life of the family were strengthened and deepened.

So it is with us. God the Son won for us the battle against sin and took us from the land of Sin and Death and Darkness to God's Kingdom of Love and

LEARNING ABOUT RELIGIOUS DRAMA

ANGLICAN NEWS SERVICE

London, February 12

The use of live and recorded music in Christian plays will be the theme of a non-residential week-end course organised by the Religious Drama Society at Southwark Cathedral Chapter House from April 27 to 29.

A team of professional tutors will give practical sessions on the use of many kinds of music in drama, the creation of sound effects and the use of tape recorders.

Mr E. Martin Browne, the producer, who is chairman of the Religious Drama Society, and Mr Robert Seaver, of the Union Theological Seminary in New York, will be among the tutors at a nine-day residential summer course on Christian Drama which the society will hold from August 21 to 30 at Culham College, near Oxford.

It is expected that students of many races and denominations who are concerned with drama as a means of Christian communication in contemporary life will take part in the conference.

Life and Light and through the Power of God the Holy Ghost we began an entirely new life in the Regeneration of Baptism; our sins were forgiven, our Adoption as the Children of God signed and sealed and as we converse more and more with God in word and thought and deed (which is what prayer is), our confidence in Him is strengthened and the ties which bind us to our new and eternal life increased.

The Article ends, "THE BAPTISM OF YOUNG CHILDREN IS IN ANY WISE TO BE RETAINED IN THE CHURCH, AS MOST AGREEABLE WITH THE INSTITUTION OF CHRIST."

The Anabaptists taught that only adults should be baptised because children are too young to know what Baptism means.

There are two arguments against such teaching.

First, Our Lord always welcomed the children. On one occasion, we remember, His Disciples turned them away, thinking He was too tired to want to have them near Him, but Our

Lord rebuked the Disciples saying, "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven."

And on another occasion, He said, "Except ye . . . become as little children, ye shall not enter into the Kingdom of Heaven."

The Church is the Mystical Body of Christ. That means the Church may do only what Our Lord would do.

NOT A CLUB

Our Lord welcomed the children. The Church, therefore, must welcome them. Our Lord refused to have them sent away. The Church, therefore, must refuse to turn them away.

So it is that it is "agreeable to the institution of Christ" that "Infant Baptism be retained in the Church."

Secondly, if Baptism is to be reserved only for adults who are capable of making their own decisions, it is reduced from being a Sacrament in which we are regenerated and become the Children of God by the power

of the Holy Ghost, to a ceremony in which we become members of a Church as we might become members of a club or union, of our own free-will and decision.

No child is born into this world of his own free-will. He is born willy-nilly whether he will or no. Having been born, however, he must accept the responsibilities that come with birth.

When we are baptised, we are born to God and become His Children. In our New Birth or Regeneration, it is not necessary that we should know what is being done for us.

The important thing is that we should be born "of Water and of the Spirit," that is, spiritually, to God, but having been born again in Baptism, we must accept the responsibilities that come with our spiritual rebirth.

So it is right that the Article should emphasise that "the Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

LAW TERM SERVICE IN SYDNEY

FROM A CORRESPONDENT

The opening of the Law Term in Sydney was marked by a service in S. James', King Street, on February 6, when the Archbishop of Sydney, the Most Reverend H. R. Gough, preached.

The procession of thirteen Supreme Court judges in their scarlet and ermine robes and full-bottomed wigs, was led by the Chief Justice, Dr H. V. Ewart, and the Senior Puisne Judge, Mr Justice Horron.

The lessons were read by the President of the Law Society of N.S.W., Mr K. Smithers; and the President of the Bar Council, Mr C. L. D. Meares, Q.C.

"The real greatness of a country lies not in its wealth, its

population, or its achievements, but in the strength and equity of its laws," said the archbishop.

"The happiness of the people of a country depends not so much upon their standard of living or prosperity, but upon their contentment with the laws that govern them and their confidence

in the ability and integrity of those who administer them.

"Once people become doubtful of the value or reasonableness of their laws, or suspicious of the trustworthiness of their judges and lawyers, serious trouble lies ahead and the imminent collapse of their nation probable.

NATIONAL MARRIAGE AND FAMILY WEEK

The Governor of N.S.W., Sir Eric Woodward, and Lady Woodward will attend a meeting in the vestibule of the Sydney Town Hall on February 20 at 2.15 p.m. in connection with this year's observance of National Marriage and Family Week in N.S.W.

Short addresses will be given by the Archbishop of Sydney, Miss H. E. Archdale and Dr F. W. Clements.

A committee will be elected to organise the observance. National Marriage and Family Week will be held from May 13 to 19.

The unhappiness and discontent in the early days of the settlement here in New South Wales, which so nearly brought it to an end, were in no small measure to the dissolute character and complete unsuitability of the then judge advocate."

Prayers were read by the Dean of Sydney, the Very Reverend Eric Pitt, and the Warden of S. Paul's College within the University of Sydney, Dr Felix Arnott, representing the Rector of S. James', Dr W. J. Edwards, who is ill.

The archbishop was attended by the Reverend A. Yuill.

Music was led by the choir of S. Andrew's Cathedral, with Mr Mervyn Byers at the organ.



Mr John Anson and Miss Wendy Dalgarno who were married at S. Silas', North Balwyn, Diocese of Melbourne, on February 3. Mr Anson is a Sunday school teacher, a member of the church building committee, a former vestry club member and tennis club secretary. His wife has for years been a Sunday school teacher and a prominent member of the tennis club.

HOBART CRICKET FINALS

FROM OUR OWN CORRESPONDENT

Hobart, February 12

The finalists in the Protestant Churches' Cricket Association have virtually been decided although one series of roster matches remains to be played.

The "final four," in order, are S. Paul's, S. Mary's, Salvation Army and Church of Christ.

Only one team, New Town Methodists, have any chance of playing in the finals and that is very remote.

The finals begin on March 3 and there will also be a "knock-out" series for the "also ran" teams.

The points after eight series are S. Paul's 59, S. Mary's 50, Salvation Army 46, Church of Christ 41, New Town Methodists 35, S. James' 29, S. Aidan's 27, Hobart Baptists 26, Wesley 23, S. Mark's 14.

On Saturday two partnerships very similar in character caught the spotlight. The previous best individual score this season was 173 by Greg Lorkin of S. Paul's but this was exceeded twice.

SCHOOLBOY

In the morning John Gascoigne scored 178 not out for S. James' against Hobart Baptists and hit 26 fours.

He was helped by fifteen-year-old schoolboy Peter Jones, who made 92, in an eighth wicket stand of 253 which brought victory after S. James' were 7/92 in reply to Baptists' 290/5 dec.

In the afternoon for S. Paul's against Church of Christ Don Cranfield scored 176 including 7 sixes and 21 fours. He and Greg Lorkin put on 211 for the second wicket.

The association trophies were presented for last season at the monthly P.C.C.A. executive meeting last week.

These had been postponed because of sickness of the president and chairman.

LAY TRAINING CENTRE

ANGLICAN NEWS SERVICE

London, February 12

The new Southwark Diocesan Lay Training Centre at Blechingly, Surrey, was blessed and its chapel dedicated last month by the Bishop of Southwark, the Right Reverend Mervyn Stockwood.

The centre will also be used as the headquarters of the Southwark Ordination Training Scheme, and there will be courses to help clergy to train their own laity as well as others for the training of the laity themselves.

The main idea that lies behind the house as a lay training centre is the realisation that most of the work of evangelism in the world falls upon the laity who must therefore be highly trained for it.

KEY MEN

The centre will be run along the lines of similar schemes in America and Germany where key men in parishes are picked out for extensive training.

Further groups who share a common professional or working interest will be gathered together for training that will help them relate their religion to their everyday work.

It is hoped that by these methods the centre will help churchmen to confront and bear witness more adequately to their beliefs in the world in which they work.

The centre's first Warden, Canon Douglas Rhymes, was installed in Southwark Cathedral by the Bishop of Southwark as Canon Librarian and Warden of the centre at a service last Saturday.

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MUSICIANS OF THE CHURCH . . . 22

J. V. ROBERTS TO R. WHITE

BY THE REVEREND EDWARD HUNT

ALTHOUGH many composers whose names appear in A.M. and E.H. don't seem to be mentioned in any records. Patient research has given information concerning some of the lesser lights.

John Varley Roberts, 1841-1920, for example, is listed as an Oxford "character." He was organist at Magdalen from 1882 until his death and was a well-known figure of the university.

Despite his eccentricities he was a talented musician, able choir trainer, author of a book on boys' voices and composer of much popular Church music.

He has two tunes in A.M. including "Elm" for Ellerton's mid-day hymn "Behold us, Lord."

Johann Hermann Schein, 1586-1630, has four tunes in A.M. "Leipic" for Thomas A Kempis' hymn "O Love, how deep!" being the best known.

He was Cantor of S. Thomas' School, Leipzig, a century before Bach and was a prolific and valuable composer of Church music, besides being the compiler of an important book of 200 chorales, "Cantational," 1627.

John Stanley, 1713-86, is of interest as he was blind from the age of two, but became an able organist of various London churches, including the Temple, from 1734.

His voluntaries were famous, drawing many great musicians to hear them, including Handel.

He organised many oratorios in London and for the last 14 years of his life was Master of the Band to George III.

He composed much organ music. Some of which is still in use. His merits may be judged by his tune for MacLagan's hymn "Be still, my soul!"

Charles Steggall, 1826-1905, who has seven tunes in A.M., including "S. Edmund" for Bishop Wordsworth's fine Epiphany hymn "Songs of thankfulness," was a London organist of repute and a composer of much Church music, taking his D.Mus. degree at Cambridge.

Sir Robert Prescott Stewart, 1825-94, deserves mention for having established a preliminary examination for musical candidates at Dublin University, where he was appointed Professor of music, 1861.

This examination was the first of its kind in any British university.

He was organist at Christ Church Cathedral, Dublin, at the age of 19, and later organist of S. Patrick's Cathedral.

He composed many choral works and was knighted by the Viceroy of Ireland, 1872. His work may be judged by the tune "Minster" for the Lenten hymn "Father, Most High," from the Latin of Prudentius.

Berthold Tours, 1838-97, was born in Rotterdam, but for the latter half of his life was musical adviser to Novellos.

He composed a considerable amount of music for the Anglican Church, and is represented in A.M. with five tunes, including "Tours" for Neale's hymn "For thee O dear, dear country," from the Latin of Bernard of Mures.

JAMES TURLE

James Turlé, 1802-82, who wrote the lovely tune "Westminster" for Faber's "My God how wonderful Thou Art!" was born at Taunton, and held many important organ posts in London, finally being titular organist at Westminster Abbey from 1831 until his death, J. F. Bridge being his deputy and successor.

Turlé also composed much Church music of high standard. Melchior Vulpius, 1560-1615, whose tune for the Conversion of S. Paul's hymn "The Shepherd now was smitten" from the Latin of Brunetiere, is in A.M., was a Continental composer of valuable types of all Protestant Church music of his period and is famous for his translation of "Compendium of Music," 1610, from the Latin of Heinrich Faber, 1552.

The Wainwrights are another example of a musical Church family, three of them especially playing an active part in Church music in Lancashire.

John Wainwright, c. 1723-68, composed the well-known tune, "Yorkshire," for Byron's hymn "Christians Awake!"

The year before his comparatively early death he was appointed organist of what is now Manchester Cathedral.

His son Robert Wainwright, 1748-82, succeeded him at Manchester, later becoming organist at Liverpool.

He too had a short life, but in his 34 years achieved considerable fame for his hymn tunes, one of which, "Manchester New"

for Neale's "The earth, O Lord, is one wide field," is to be found in A.M.

Richard Wainwright, 1758-1828, his brother, held the same appointments in Manchester and Liverpool, and also composed many hymn tunes.

Robert White, c. 1535-74, although having no hymn tunes to his credit, deserves mention as a forgotten composer, only recently rescued from oblivion.

TRAGEDY

Probably the son-in-law of Christopher Tye, of whom earlier mention has been made, he succeeded him as organist of Ely Cathedral. Records of White's short

career are scanty, but apparently he went from Ely to Chester Cathedral and later was Master of the Choristers at Westminster Abbey.

His brilliant career was cut short by the plague, of which he, his wife and three of his children died at Westminster, one of the saddest tragedies in the history of Anglican music.

In his lifetime he enjoyed a high reputation as a composer of Church music, and then was almost forgotten.

Today, however, he is recognised as one of the very greatest composers of his period and again occupies an honoured place among the musicians of the Church.

CHOIRBOYS AT WORK-CAMP

BY A CORRESPONDENT

A CATHEDRAL without a choir school is almost like a dog without a tail.

Even if the daily offices are not sung, it is only to be expected that the standard of music in the cathedral should be higher than that in the average parish church.

The problem is how to tackle all the new music, polish what is familiar, maintain a high liturgical standard, concentrate on department and intelligibility, and all those other good things for which cathedral choirs are, by tradition, famous.

At S. David's, Hobart, three years ago, Dean Webber suggested, very timely, that the choirboys should go away to a work-camp together during the long vacation.

The idea was accepted, initial difficulties were overcome, and now the third camp has just come to a triumphant conclusion.

The boys under the general supervision of the Dean or the Precentor go to the church camp at Montgomery Park, Snug. Camp mothers have been Mrs Webber, Mrs Downie, the wife of the Canon Missioner, and Miss Pulfer, a school teacher of remarkable calmness and efficiency. They have done a magnificent job.

HARD WORK

Mr John Nicholls, the organist and choirmaster, prepares a big programme of hard work, and for a week the boys have three practices a day. They have group lessons and individual instruction.

In this way many of the details which simply cannot be dealt with in three practices a week are taken care of.

A fine spirit of fellowship and co-operation is engendered, not only between the boys themselves but also between them and the officials.

Even a choirmaster in swimming trunks is seen to be all-too-human, and to sew up a dean's pyjamas or short-sheet a precentor's bed is to take just that element of risk which makes life worth living!

The camp site, on the shores of the D'Entrecasteaux Channel, provides comfortable accommodation, a well-equipped kitchen, and a large common room for meals, recreation and practices.

There is an excellent beach for swimming (where do people get their energy from to swim five times a day? Perhaps that is why they seem so sleepy on Sundays!) and pleasant surrounding countryside for hikes.

LOYALTY

One of the features of S. David's choir is that nearly all the altos, tenors and basses have stayed on from the days when

they were boys. Such camps as these help to foster that spirit of loyalty.

This year's camp was marked by a party at which we said "Goodbye" to Mr David Green who has left to teach in Brisbane and has been in our choir for about fourteen years, and "Hello" to Mr Brian Kemp, another young man of long service, who has just returned from a world tour.

Mothers of the boys make their own roster, and take it in turn to come down to help with the catering and transport. The meals alone would make the camp worthwhile!

Perhaps the most interesting thing about this year's camp was the way the boys took to the S. Matthew Passion.

With no accompaniment beyond that of a pitch-pipe they tackled quite a large part of

Bach's great work with enthusiasm and obvious enjoyment. What a pleasure it is to hear small boys humming and whistling Bach for a change!

We believe that this indicates that young people will accept the best in music if it is offered to them, just as readily as they accept the poor stuff, which many people, with a mistaken idea of kindness, think is all they can stomach.

The boys are now eager for the performance which we intend to have in the cathedral on the Wednesday in Holy Week, in conjunction with the Hobart Choral and Philharmonic Society, the Orpheus Club, and the A.B.C. Tasmanian Orchestra.

The late Sir Sydney Nicholson once said that church choirs are the finest youth clubs in the world. The boys of S. David's would agree with that!

LUTHERAN AND REFORMED UNITY TALKS

ECUMENICAL PRESS SERVICE

Geneva, February 12

The first in a series of conversations to explore theological relationships between Lutheran and Reformed Churches will begin here on February 16 and continue next day.

The meeting, "for general orientation and planning," will bring together theologians and representatives of all the major Lutheran church bodies in the U.S. and Reformed denominations in North America.

It is said officially that the talks are aimed at discovering "to what extent differences which have divided these communions in the past still constitute obstacles to mutual understanding."

A main purpose of the first meeting will be to agree on the organisation of later discussions which are to be held about one year apart. A chairman and secretary for each group will be appointed.

Plans for the meeting followed Lutheran acceptance of an invitation to enter into theological conversations extended by Dr James I. McCord, as secretary of the North American area of the World Alliance of Reformed Churches and the World Presbyterian Alliance.

The invitation went to the

Y.M.C.A. LEADER DIES

ECUMENICAL PRESS SERVICE

Geneva, February 12

Mr Andrzej P. Krasicki, secretary for the World Alliance of Y.M.C.A.'s Library Services, has died in Geneva, aged 58.

A Roman Catholic deeply interested in clarifying and strengthening the Y.M.C.A.'s ecumenicity, Mr Krasicki was national general secretary of the Polish Y.M.C.A., 1939-46.

After the war he mobilised large-scale relief services to the Polish people.

National Lutheran Council Executive Committee in its capacity as the U.S. committee for the Lutheran World Federation.

Parent international organisations of both American groups concurred last August in preliminary plans for the discussions.

Also taking part in the talks will be the Lutheran Church-Missouri Synod, which is not a member of the N.L.C. or the L.W.F., and Reformed and Presbyterian bodies not affiliated with the World Alliance.

The talks will be closed to both Press and public.

SYDNEY HISTORICAL SOCIETY

FROM A CORRESPONDENT

The annual meeting of the Church of England Historical Society in the Diocese of Sydney was held on February 1.

The honorary secretary, Miss G. Wilkins, reported on the activities of the society.

The honorary treasurer, Mr J. Tuckerman, read the financial report which showed that the funds of the society are in a very satisfactory condition.

The following office-bearers were elected: the Archbishop of Sydney (president), Mr P. W. Gledhill (senior vice-president), Mr J. K. S. Housion (vice-president), Mr R. Hassall (vice-president), the Reverend J. Buckman (chaplain), Miss G. Wilkins (secretary), Mr J. R. F. Tuckerman (treasurer), Mrs D. Patching (librarian), Mrs N. Hastie (Director of Excursions), Miss Joan Bates (assistant to Mrs Hastie) and Mr Paul Middleton (auditor).



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AUSTRALIAN COLLEGE OF THEOLOGY: CLASS LISTS FOR 1961

SCHOLAR IN THEOLOGY (Th.Schol.)

(In Alphabetical Order)

SECOND CLASS

Cole, Edmund Keith, M.A., B.D., Fort Hall; Lawton, William James, Th.L., Sydney.

PASS
Abbott, Douglas Charles, Sydney; Cameron, Ewen Donald, B.D., Sydney.

Old Testament

Abbott, Douglas Charles, Sydney; Cameron, Ewen Donald, Sydney; O'Brien, Peter Thomas, Sydney; Smith, Raymond George, Th.L., Armadale; Sworn, Geoffrey Ernest, Th.L., Auckland; Vanderstadt, Johannes Christian, Th.L., Melbourne.

New Testament

Abbott, Douglas Charles, Sydney; Arnold, John Frederick, B.A., Sydney; Keynes, Ronald Philip, Sydney; Lane, John Edward, Th.L., Sydney; O'Brien, Peter Thomas, Sydney; Painter, John, Th.L., Sydney; Platt, Reginald, Sydney.

Church History

Arnold, John Frederick, B.A., Sydney; Cameron, Ewen Donald, B.D., Sydney; Keynes, Ronald Philip, Sydney; Lane, John Edward, Th.L., Sydney; Lee, Maurice Charles, Sydney; MacIntosh, Neil Keith, Sydney; Nichols, Alan Charles, Sydney; Painter, John, Sydney; Pearce, David Langley John, Tasmania; Platt, Reginald, Sydney; Roberts, Victor William, Sydney; Turner, John Jeffrey, Sydney; Watson, Peter, B.Sc., Sydney.

Moral Theology

Butters, Robert Leopold, Th.L., New Guinea; Campbell, Kevin Walter, Sydney; Clarke, Alan Clive, Nth. Qld.; Cole, Edmund Keith, M.A., B.D., Fort Hall; Hastings, Kenneth Henry, Canb-Goulb.; Scott, Hugh Raymond James, Sydney; Thomson, Peter Ashley, Th.L., Melbourne; Vanderstadt, Johannes Christian, Melbourne.

Comparative Study of Religion

Evans, Robert Ernest, Th.L., Sydney; Knott, George James, M.A., Tasmania; Long, Leonard Wallace, Sydney; Nichols, Alan Charles, Sydney.

Philosophy of Religion

Wellard, Colin Herbert, Th.L., Armadale.

Hebrew

Lawton, William James, Sydney.

LICENTIATE IN THEOLOGY

(In Order of Merit)

FIRST CLASS

Banks, Robert John, B.A., Moore Coll., Sydney; Carnley, Peter Frederick, S. John's Coll., Bathurst; Ogden, Graham Sydney, B.A., Moore Coll., Sydney; Waddington, Edith Marjorie, B.A., Dip.Ed., Sydney; Ellis, Ian Gordon, Ridley Coll., Melbourne; Marrett, Charles Beauchamp, B.A., Armadale; Skillicom, Walter Stanley, B.A., Medak.

SECOND CLASS

Griffiths, John Trevor, Moore Coll., Sydney; Dowling, Owen Douglas, B.A., Dip.Ed., Melbourne; and Dineen, Harvey Arthur Joseph, S. John's Coll., Melbourne (equal); Booth, John Bowmar, S. Francis' Coll., Brisbane; and Collas, John Paul, S. John's Coll., Adelaide (equal); Butler, Geoffrey Thomas, Moore Coll., Sydney; and Telfer, Brian Robert, Moore Coll., Sydney (equal); Arrowsmith, Alexander Charles, Moore Coll., Sydney; Maidment, Edward Holdsworth, B.Sc., Moore Coll., Sydney; Herring, Ian Napier, Ridley Coll., Melbourne; Alais, Gerald, Moore Coll., Sydney; Abrahams, Stuart Noel, Moore Coll., Sydney; Greaves, Barry John, S. Francis' Coll., Brisbane; Clark, Colin Ashley, Moore Coll., Sydney; Graham, William James, Moore Coll., Sydney; Wallace, Richard Ernest, Th.L., Melbourne; Ireland, Anthony John,

S. John's Coll., Canberrra-Goulb.; Tolhurst, Arthur Julien, Melbourne; Pickwell, Warwick Rainsford, B.A., Ridley Coll., Nelson, and Frith, Charles Richard, Moore Coll., Sydney; Moore Coll., Sydney; Brown, Ian Frederick, S. John's Coll., Melbourne; and Austin, Alfred George, Ridley Coll., Bendigo (equal); Bertram, Peter William, S. John's Coll., Canb-Goulb.; Oliver, Philip Newton, Moore Coll., Sydney; Hudson, Janice Margaret, Moore Coll., Sydney; Gurrier-Jones, Paul, Moore Coll., Sydney; Shephard, Alan George, S. John's Coll., Grafton; Woodbridge, David Charles, Moore Coll., Sydney; Thorn, Timothy McLennan, B.Com., Dip.Ed., S. John's Coll., Unat.

PASS

Wellcock, Peter Noel, B.A., B.Ed., St Arnaud; Ross, Robert C., Ridley Coll., Melbourne; Teed, David Williams, S. John's Coll., Gippsland; Howells, John Conrad, B.Sc., B.Ed., Trinity Coll., Melbourne; Reid, Norman Colin, G.B.R.E., Brisbane; Lane, John Philip, S. John's Coll., Armadale; Colvin, Brian John, Ridley Coll., Unat; Painter, Michael Roderick, Wollaston Coll., Perth; Ross, Geoffrey Maxwell, A.A.I.L., Bendigo; Bailey, Harry Roberts Lewis, Ridley Coll., Melbourne; Marshall Alexander Neil, S. Francis' Coll., Nth. Qld.; Mussard, Ian Bruce, S. John's Coll., Adelaide; Morley, Keith Dudley, Moore Coll., Tasmania; West, John Henry, S. John's Coll., Newcastle; Harvie, Peter Johnson, Trinity Coll., Melbourne; Smith, Robert Raymond, Brisbane; Lewis, Reginald William, Moore Coll., Grafton; Hoffman, Kevin Douglas, Willochra (last four equal); Baker, Alan Ormond, Ridley Coll., Unat; and Cuthbertson, Trevor Albert, Moore Coll., Sydney (equal); Robins, Ronald Peter, S. John's Coll., Melbourne; Clifford, Roy Gilbert, Adelaide; Rowlands, Roger Griffiths, Ballarat; Smith, James Harold, Tasmania; Steele, Edward Robert, S. Francis' Coll., Nth. Qld.; and Hart, Frederick Arthur, B.A., Canb-Goulb. (equal); Todd, Roy Charles, Kalgoolie; Sheppard, Elwyn, Moore Coll., Sydney; Griffiths, Alwyn Geoffrey, Gippsland; Harding, Brian Arthur Carey, Ridley Coll., Ballarat; and Hutchison, Brian Bridger, G.B.R.E., Sydney (equal); Cope, Tasman Duncan, Wollaston Coll., Perth; and Huggett, Barry David, Moore Coll., Sydney (equal); Snell, Robert Stanley, S. Francis' Coll., Brisbane; Anderson, Donald George, Moore Coll., Sydney; George, Keith Mervyn, S. John's Coll., Adelaide; Steele, Gordon Danby, S. Francis' Coll., Brisbane; Humphreys, Arthur John, Sydney; Copland, Frank Frederick, Moore Coll., Sydney; Dixon, Roy Denison, Christ Coll., Tasmania; Bazely, Frank Denis Martin, Wollaston Coll., Perth; Sinclair, Kingsley Gordon, Wollaston Coll., Perth.

Robert (II); Humphreys, James Horace, Sydney (II); Hunter, Peterson C., Adelaide (II); Kernebone, Lindsay James, Armadale (II); Kerr, Eric John, Newcastle (II); Linden, Gilbert John, Rockhampton (II); Lindsay, Phyllis Anne, Sydney (II); Lousada, John Matthews, Sydney (II); Martin, Anthony MacDonald, New Guinea (II); Matthews, Anthony F. H., Carpentaria (II); McDonald, Robert William, Sydney (II); MacFarlane, Donald Lawrence, St Arnaud (II); Meredith, Bevan Stanley, New Guinea (I); Miller, Alfred Ernest, New Guinea (II); Moffat, Donald Keith, Melbourne (II); Monaghan, Leslie Frank, Sydney (II); Noble, Bruce Harvey, Brisbane (II); Parsons, Jeffrey Langdon, Adelaide (II); Peters, Peter William, Armadale (II); Pocock, Raymond Ernest, Adelaide (II); Prott, Noel Edmund, Sydney (II); Roberts, David Oswald, B.A., Melbourne (I); Schofield, Pamela Anne, Sydney (II); Smart, Peter James, Armadale (II); Smith, Raymond Bruce, Rockhampton (I); Stein, Francis Maxwell, St Arnaud (I); Stone, Ronald Francis, Canb-Goulb. (II); Stonier, Alfred J. A., Unat (II); Swinfield, David F. E., Sydney (II); Tasker, Peter John, Sydney (II); Thomas, George Jocelyn, Sydney (II); Turner, Leslie Philip, Bathurst (II); Wade, Warren Laidley, Bathurst (I); Walker, Geoffrey J. A., Unat (II); Wallace, Thomas Raymond, Sydney (II); Way, Clive Alexander, Sydney (II); Webber, Horace, B.A., Melbourne (I); Wilcox, Joe, New Guinea (II); Willis, Thomas Leslie, Canb-Goulb. (II); Wilshire, Robert Vidal, Brisbane (II); Wilson, John Warwick, Sydney (II); Withycombe, Robert S. M., Unat (II); Wyatt, Janet Elaine, Sydney (II); Yapp, Kenneth Gordon, Sydney (II).

Robert (II); Humphreys, James Horace, Sydney (II); Hunter, Peterson C., Adelaide (II); Kernebone, Lindsay James, Armadale (II); Kerr, Eric John, Newcastle (II); Linden, Gilbert John, Rockhampton (II); Lindsay, Phyllis Anne, Sydney (II); Lousada, John Matthews, Sydney (II); Martin, Anthony MacDonald, New Guinea (II); Matthews, Anthony F. H., Carpentaria (II); McDonald, Robert William, Sydney (II); MacFarlane, Donald Lawrence, St Arnaud (II); Meredith, Bevan Stanley, New Guinea (I); Miller, Alfred Ernest, New Guinea (II); Moffat, Donald Keith, Melbourne (II); Monaghan, Leslie Frank, Sydney (II); Noble, Bruce Harvey, Brisbane (II); Parsons, Jeffrey Langdon, Adelaide (II); Peters, Peter William, Armadale (II); Pocock, Raymond Ernest, Adelaide (II); Prott, Noel Edmund, Sydney (II); Roberts, David Oswald, B.A., Melbourne (I); Schofield, Pamela Anne, Sydney (II); Smart, Peter James, Armadale (II); Smith, Raymond Bruce, Rockhampton (I); Stein, Francis Maxwell, St Arnaud (I); Stone, Ronald Francis, Canb-Goulb. (II); Stonier, Alfred J. A., Unat (II); Swinfield, David F. E., Sydney (II); Tasker, Peter John, Sydney (II); Thomas, George Jocelyn, Sydney (II); Turner, Leslie Philip, Bathurst (II); Wade, Warren Laidley, Bathurst (I); Walker, Geoffrey J. A., Unat (II); Wallace, Thomas Raymond, Sydney (II); Way, Clive Alexander, Sydney (II); Webber, Horace, B.A., Melbourne (I); Wilcox, Joe, New Guinea (II); Willis, Thomas Leslie, Canb-Goulb. (II); Wilshire, Robert Vidal, Brisbane (II); Wilson, John Warwick, Sydney (II); Withycombe, Robert S. M., Unat (II); Wyatt, Janet Elaine, Sydney (II); Yapp, Kenneth Gordon, Sydney (II).

PASSED IN SINGLE SUBJECTS

Key to the following list:

PART ONE

Old Testament, 1; New Testament, 2; Doctrine, 3; Church History, 4; Greek New Testament, 5.

PART TWO

Old Testament, 6; New Testament, 7; Doctrine, 8; Church History, 9; Prayer Book, 10; Greek New Testament, 11.

OPTIONAL SUBJECTS

Philosophy, 12; Principles of Religious Education, 13; Christian Missions, 14; Psychology, 15; Latin, 16; Hebrew, 17; Ethics, 18.

(In Alphabetical Order)

Ailwood, F. C., 6, 7, 8, 9, 10, S. Francis, Brisbane; Ainsworth, H. C., 6, 7, 8, 11, S. John's, Canb-Goulb.; Allen, D. J., 5, Ridley, Melbourne; Allott, L. H., 2, 10, S. Columb's, Wangaratta; Andrews, N. J., 6, 7, 8, 11, S. John's, Canb-Goulb.; Arthur, J. S., 8, D.B.R.E., Adelaide; Atherton, P., 7, 9, 10, 11, S.S.M., Adelaide; Avery, P. J., 7, 9, 11, D.B.R.E., Adelaide; Bagster, S. A., 4, 6, 14, Ridley, Melbourne; Barham, R. J., 8, Moore, Sydney; Barnett, D. M., 4, 6, 8, Ridley, Unat.; Barker, P. M., 9, Christ, Tasmania; Barlow, I. F., 7, 8, G.B.R.E., Willochra; Bartlett, L. F., 6, 9, Ridley, Melbourne; Barton, C. D. H., 6, 7, 8, 10, 11, 13, I. T., Moore, Unat.; Beatty, C. E. K., 3, St Arnaud; Bedbrook, K. F. E., 3, 4, 10, G.B.R.E., Melbourne; Beer, K. G., 6, 7, 8, 9, 10, S. Francis, Brisbane; Bell, W. J. W., 1, 4, 6, G.B.R.E., Canb-Goulb.; Bennett, L. K., 6, 7, 8, 9, 10, 13, Moore, Sydney; Bilsborrow, J. W., 4, 6, Ridley, Melbourne; Borthwick, R. G., 7, 9, 10, 11, 17, S.S.M., Unat.; Braddon, R. L., 2, 3, 5, 6, 7, 11, Ridley, Melbourne; Brenton-Coward, P. T., 8, G.B.R.E., Bunbury; Brewer, K. R. W., 5, Canb-Goulb.; Broadbent, K. L., 4, 9, Wollaston, Perth; Bromley, J. E., 12, Unat.; Brook, C. E., 1, 6, S.S.M., Unat;

Brown, T. M. G., 2, 4, 5, S.S.M., S.S.M.; Browne, A. L., 3, 4, G.B.R.E., Melbourne; Butler, R. G., 7, 8, 9, 10, Ridley, Armadale; Byrne, P. G., 4, 10, G.B.R.E., Sydney; Byrne, R. J., 7, Wollaston, Perth; Burgoine, Barbara, 4, Wangaratta; Butler, J. D., 6, 7, 8, 9, S. Francis', Bathurst; Broadhurst, N. A., 7, 13, Sydney; Boutland, J. L., 6, 7, 8, 13, S. John's, Newcastle; (equal); Collins, Neville Eustace, Brook, R. J., 3, 7, Willochra; Cameron, J. E. A., 8, G.B.R.E., Adelaide; Camilatos, N., 7, G.B.R.E., Unat.; Campbell, R. E., 1, 4, 6, 8, Ridley, Unat.; Carter, D. W., 8, 9, 11, S. John's, St Arnaud; Cheek, R. S., 3, 7, Bunbury; Choi, W. C., 8, S. Francis, Korea; Clark, R., 6, 7, 9, 10, Moore, Sydney; Clarke, J. G., 6, 7, 8, 9, 10, Ridley, Armadale; Clayden, D. B., 3, 4, St Arnaud; Clayton, J., 1, 6, S.S.M., Adelaide; Clayton, R. O., 2, 10, G.B.R.E., Ballarat; Clout, R. C., 3, 6, 7, 9, 10, 11, Moore, Sydney; Cobbett, E. G., 14, Korea; Coghlan, Dorothy, G. Moore, Sydney; Colbert, K. S. W., 7, 8, 9, 10, S. Francis', Brisbane; Colefax, S. R., 10, Canb-Goulb.; Collosser, J. W., 9, 10, Bathurst; Collins, C. R., 7, 8, 10, 11, S. John's, Bathurst; Conde, P. A., 2, 8, Melbourne; Connell, N. A., 1, 6, S.S.M., Unat.; Cooling, N. G., 3, 4, 10, Ridley, Melbourne; Cook, F. W., 7, 8, 10, Ridley, Gippsland; Corney, P. J., 2, 3, 4, 6, 8, 9, Ridley, Unat.; Cowell, T. G., 4, 5, 6, 8, Ridley, Tasmania; Craft, N. H., 6, 7, 8, 9, 10, 13, Moore, Sydney; Crowley, M. L., 1, 2, 3, S. Columb's, Wangaratta; Crispe, D. J. W., 7, 8, 11, S. John's, Adelaide; Croyle, J. A., 7, 8, 10, S. John's, Armadale; Curry, N. G., 2, 7, Ridley, Melbourne; Daniel, B. J., 7, 8, G.B.R.E., Colombo; Davies, D. B., 6, 7, 8, 9, 10, Moore, Sydney; Davis, S. C., 3, St Arnaud; Dawkins, D. M., 4, 6, 14, Ridley, Unat.; Diacon, J. F., 10, G.B.R.E., New Guinea; Dearnaley, F. A. J., 3, 4, Melbourne; Dearnaley, W. D., 3, 4, 6, 8, 9, Ridley, Melbourne; de Mel, S. W. D., 7, 8, G.B.R.E., Colombo; Devonshire-Gill, J., 7, 8, 9, Adelaide; Doust, J. A. J., 1, 3, 6, 7, 8, 9, Moore, Sydney; Drayton, K. J., 4, 6, 8, 14, Ridley, Melbourne; Drew, Nancy, 6, G.B.R.E., Gippsland; Duncan, Patricia, 6, 10, Canb-Goulb.; Duncombe, Barbara, 17, Moore, Sydney; Dunse, C. M. J., 8, 9, 10, Ridley, Melbourne; Durance, R. T., 6, Melbourne; Ewer, E. S. J., 7, 9, 10, 11, S.S.M., S.S.M.; Fairlie, A. S., 2, G.B.R.E., Grafton; Farley, G. J. M., 1, 2, 6, G.B.R.E., Melbourne; Farlie, D. G., 7, 8, 11, S. John's, Gippsland; Farrant, Mercia, 8, D.B.R.E., Adelaide; Farrell, G. R., 10, G.B.R.E., Wangaratta; Farrer, Jacqueline, 4, 10, Ridley, Melbourne; Farrington, P. C., 6, 7, 8, 9, 10, Moore, Sydney; Finley, D. 10, Grafton; Flavell, R. J., 3, Melbourne; Foley, Marian, 2, 6, London; Friend, J. A., 10, Moore, Sydney; Gallagher, W. H., 2, S. Columb's, Wangaratta; Gardner, C. E. N., 8, G.B.R.E., Melbourne; George, B. S., 6, 7, 9, 10, 11, 13, Moore, Sydney; George, E. J., 3, Christ, Tasmania; Ginns, R. W., 7, 8, 9, 10, 13, S. John's, Riverrina; Goddard, M. J., 4, Ridley, Melbourne; Goff, B. E., 7, 8, 9, 10, S. John's, Bathurst; Goldsworthy, J. L., 9, Tasmania; Goodwin, D. R., 7, G.B.R.E., Tasmania; Grace, B. S., 6, 7, 8, 9, 10, Moore, Sydney; Grace, W. C., 3, St Arnaud; Greenhalgh, R. J., 6, 7, Wollaston, Perth; Grey-Smith, D. E., 1, 2, 4, 5, 6, S.S.M., Unat.; Griffiths, Gwen, I. Moore, Sydney; Griffiths, J. H., 8, 9, S. Francis', Rockhampton; Hall, Barbara, 8, G.B.R.E., Melbourne; Hamilton, J. G., 7, 8, 9, Ridley, Melbourne; Hampton, A. C., 6, 7, Armadale; Hardy, R. 7, 8, S. John's, Newcastle; Harland, F. C., 3, 6, 7, G.B.R.E., Tasmania; Harris, E. E., 5, 8, G.B.R.E., Bendigo; Harris, W. M., 4, 6, 8, Ridley, Tasmania; Hawkins, D. J., 2, 4, 5, S.S.M., Unat.; Hawkins, L. M., 10, G.B.R.E., Canb-Goulb.; Hazell, M. R. T., 3, 4, St Arnaud; Hebblewhite, J. J., 1, 2, S. Columb's, Wangaratta; Helen, Novice, C.S.C., 2, 3, 8, Sydney;

Higginson, E. H. N., 5, 9, 11, Ridley, Melbourne; Hogan, S. F., 7, 9, Wollaston, Perth; Holmes, L. G., 6, 7, 8, 10, 11, 13, S. John's, Newcastle; Houghton, W., 7, 8, 9, 10, S. Francis', Brisbane; Howells, J. St. Q., 7, 9, 10, 11, S.S.M., Melbourne; Hutchinson, J. B., 1, 4, 6, 8, Ridley, Melbourne; Hyde, P. S., 9, G.B.R.E., Newcastle; Hyland, Jean, 10, G.B.R.E., Tasmania; Hynard, G. W., 6, 7, 8, 10, Moore, Sydney; Irwin, J. T. G., 3, 9, G.B.R.E., Newcastle; Iggudens, S. H., 6, 7, 10, Ridley, Melbourne; Ind, I. G. T., 3, Bendigo; Ingall, M. J. F., 2, 4, 5, S.S.M., Ballarat; Jackson, Elizabeth, 8, G.B.R.E., Sydney; Jackson, J. B., 8, G.B.R.E., Melbourne; James, F. D. B., 1, 4, St Arnaud; Job, G. McA., 10, Canb-Goulb.; Kefford, Maureen, 6, 7, 9, 10, 13, Moore, Sydney; Kellam, R. I., 4, 6, 14, Ridley, Melbourne; Kenney, D. G., 2, 4, 5, S.S.M., Unat.; Kenny, C. W., 1, 4, 6, 8, Ridley, Gippsland; Keyes, R. A., 2, 4, 5, S.S.M.; Kiddier, H. H., 6, 5, S.S.M., Melbourne; Kitchin, P. E., 2, 6, 7, 8, 9, 10, Ridley, Melbourne; Knack, G. L., 6, 9, S. Francis', Nth. Qld.; Knight, N. H., 7, 8, G.B.R.E., Ballarat; Kruse, C. G., 5, 6, 7, 8, 9, 10, G.B.R.E., Sydney; Lane, J. P., 1, 2, 3, 4, 5, 6, 9, Newcastle; Lane, P. C. G., 8, Ridley, Unat.; Latham, L. A., 3, 4, G.B.R.E., Bathurst; Laver, D. E., 4, S. Francis', Brisbane; Legg, R. A. C., 6, 8, 9, 10, Christ, Tasmania; Le Huray, J. R., 7, 8, 9, 10, 11, Moore, Sydney; Lennox, G. R., 7, 8, 10, Tasmania; Lochyer, P. E., 6, 7, 8, 9, 10, 13, S. John's, Armadale; Lomas, W. J., 10, G.B.R.E., Newcastle; Longfield, C. D. H., 7, 9, G.B.R.E., Melbourne; Lowe, F. McL., 2, 3, G.B.R.E., Gippsland; MacDonalld, Ethel, 6, Moore, Sydney; MacMillan, J. B., 4, 8, Ridley, Melbourne; MacPherson, A. B., 5, 10, 12, Trinity, Melbourne; McAnulty, A. F., 9, 10, G.B.R.E., Bathurst; McCall, W. D. H., 2, 4, 5, S.S.M., Unat.; McCamm, H. J., 7, 10, S. John's, Adelaide; McConnell, J. E., 6, G.B.R.E., Brisbane; McKenna, W. E. R., 10, G.B.R.E., Sydney; McKenzie, I. C., 9, Newcastle; McLaughlin, A. M., 6, 7, 8, 10, Moore, Sydney; Marshall, A. G., 4, 6, 14, Ridley, Melbourne; Marshall, F. W., 1, Armadale; Mason, A. C., 1, 4, 8, Ridley, Armadale; Mason, J. L., 7, 8, 10, 11, 13, S. John's, Bathurst; Matthews, N. R., 8, G.B.R.E., St Arnaud; Mattingley, M. A. P., 2, 9, G.B.R.E., Nth. Qld.; Meredith, B. S., 6, 7, 8, 9, 10, S. Francis', New Guinea; Michie, W. J. R., 5, Ridley, Melbourne; Mills, J. J., 10, Tasmania; Mitchell, R. B., 6, 7, 8, Ridley, Melbourne; Moller, C. C., 10, Rockhampton; Moyle, D. R., 3, 8, 9, Ridley, Melbourne; Mulvena, R. W., 4, 14, Ridley, Melbourne; Newman, D. G., 7, Wollaston, Perth; Nichols, A. H., 8, 9, Canb-Goulb.; Noble, D. H., 6, 9, 12, S. Francis', Brisbane; Niruka, N. F., 6, 7, 8, 10, 11, 13, Moore, Cent. Tang; Nyman, L., 9, S. John's, Newcastle; O'Donovan, B. J., 9, 10, G.B.R.E., Riverrina; Olsen, A. B., 4, 5, 6, 11, 14, Ridley, Nelson; Orange, J. A., 7, G.B.R.E., Sydney; Osborne, W. A., 3, 6, G.B.R.E., Melbourne; Pakker, G. A., 10, G.B.R.E., Riverrina; Pappas, A. H., 3, 4, 6, 8, 9, Melbourne; Parker, Lorelei, 3, Nelson; Parsons, C. E., 3, 4, 8, 10, G.B.R.E., Newcastle; Parton, J. D., 6, 7, 8, 9, S. Francis', Bathurst; Patterson, C. B., 7, 8, 9, G.B.R.E., Willochra; Pearce, I. A., 6, 7, 8, 9, Ridley, Melbourne; Pearson, W. R., 4, Nth. Qld.; Percy, K. W., 6, 8, Ridley, Tasmania; Perrot, Rosemary A., 6, 7, 8, 10, Moore, Sydney; Philp, D. E. H., 6, 7, 8, 9, 10, S. Francis', Nth. Qld.; Pope, D. J., 4, 6, 9, St Arnaud; Porter, A. J., 7, 8, 9, 10, Melbourne; Potter, S. R., 1, G.B.R.E., Nth. Qld.; Prescott, D. L., 6, 8, 9, Wollaston, Perth; Pritchard, D. A., 5, 7, 9, G.B.R.E., Canb-Goulb.; Pryde, D. W., 6, 8, 9, 10, Christ, Tasmania; Rainsford, B. V., 6, 7, 8, 10, 11, 13, Moore, Sydney; Reeve, R. R., 10, G.B.R.E., Newcastle; Reeves, J. W., 1, 2, 5, S. Columb's, Wangaratta; Richards, Dorothea,

3, 6, 7, 8, Wollaston, Perth; Richardson, E. T. J., 2, 4, 5, S.S.M., Unat.; Rien, D. W., 7, 10, 11, G.B.R.E., Canb-Goulb.; Rita, Sister, 9, G.B.R.E., New Guinea; Roberts, D. O., 1, 2, 3, 4, Trinity, Melbourne; Robertson, D. W., 4, Newcastle; Robinson, A. J., 6, 7, 8, 9, 10, S. John's, Ballarat; Robinson, Barbara V., 6, 7, 10, 11, 13, Moore, Sydney; Robinson, D. J., 8, 9, Armadale; Ruskin, L. E., 6, 8, G.B.R.E., Riverrina; Schneider, E. E., 10, G.B.R.E., Ballarat; Schofield, D. L., 2, Unat.; Scott, A. P., 1, 6, S.S.M., St Arnaud; Scott, G. B. A., 8, G.B.R.E., Bendigo; Scrymgeour, Molly, 3, 8, D.B.R.E., Adelaide; Seers, B. J., 4, 6, 8, Ridley, Unat.; Sells, G. A., 7, 10, Ridley, Unat.; Senior, J. A., 5, 8, G.B.R.E., Tasmania; Sevier, M. C., 6, 9, G.B.R.E., Bendigo; Sexton, M. A., 3, New Guinea; Shell, H., 4, 6, Ridley, Melbourne; Shelley, O. C., 10, Sydney; Sherring, W. J., 10, G.B.R.E., Bathurst; Singleton, J. D., 7, G.B.R.E., Melbourne; Smart, P. J., 1, Moore, Armadale; Smith, E. C., 4, 6, 8, Ridley, Melbourne; Smith, M. B., 5, 6, 7, 8, 9, Ridley, Melbourne; Smith, R. B., 6, 7, 8, 9, 10, S. Francis', Rockhampton; Solomon, A. C., 6, 7, 8, 9, 10, Christ, Tasmania; Somers-Smith, L. J., 3, Gippsland; Somerville, Ethel, 9, G.B.R.E., Sarawak; Somerville, F. M., 3, 8, 6, 7, Grafton; Sorenson, E. D., 6, S. John's, Ballarat; Sowell, C. K., 3, Canb-Goulb.; Spencer, J. B. B., 4, Ridley, Melbourne; Stein, F. M., 4, 7, St Arnaud; Stock, B. L., 3, 7, 8, 9, 10, Ridley, Melbourne; Stone, N. A. W., 4, 6, S. John's, Melbourne; Steep, C. L., 7, 10, G.B.R.E., Grafton; Strickland, F. E. P., 8, G.B.R.E., Melbourne; Sutcliffe, L. E., 7, 9, 10, 11, S.S.M., Adelaide; Swane, P. L., 4, 6, 14, Ridley, Sydney; Talbot, R. M., 6, 7, 8, 11, Ridley, Melbourne; Tardiff, C. A., 2, 3, Ridley, Melbourne; Tattersall, L. R., 3, 8, 10, Sydney; Taylor, P. J., 1, Nelson; Taylor, R. J., 18, Wellington; Thomson, J. G., 1, 4, 6, 8, Ridley, Melbourne; Thompson, L., 7, 8, 10, 13, Moore, Grafton; Trower, G. E., 9, Nth. Qld.; Turley, J. H., 11, Christ, Tasmania; Tutton, M. L., 4, 11, Ridley, Melbourne; Upton, R. P., 7, 10, Moore, Sydney; Verspaandonk, J. M., 11, 14, G.B.R.E., Perth; Wade, W. L., 5, 7, G.B.R.E., Bathurst; Walker, G. J. A., 5, 11, Ridley, Unat.; Walker, Mary M., 4, 6, 7, 8, 11, Ridley, Melbourne; Wall, B. M., 5, D.B.R.E., Sydney; Walters, Marjorie, 7, G.B.R.E., Sydney; Warby, J. A., 5, 8, G.B.R.E., Rockhampton; Waring, C. C., 1, G.B.R.E., Ballarat; Waterhouse, E. J., 3, 11, Armadale; Watt, B. H., 6, 7, 8, 10, 11, 13, Moore, Sydney; Wearne, M. S., 7, 9, 11, 13, Moore, Armadale; Webber, H., 8, G.B.R.E., Melbourne; Wells, Mary S., 8, G.B.R.E., Brisbane; West, W. G., 7, 9, 10, 11, S.S.M., S.S.M.; Wheatley, P. J., 2, 8, D.B.R.E., Adelaide; White, G. G., 9, G.B.R.E., Canb-Goulb.; Whitehead, J. B., 8, G.B.R.E., Adelaide; Whitecross, Rosemary, 8, G.B.R.E., Sydney; Whittall, D. E., 7, 8, D.B.R.E., Adelaide; Whitworth, E. S., 8, G.B.R.E., Adelaide; Williams, A. E. M., 2, 4, 5, S.S.M., Unat.; Williams, H. D., 1, 6, G.B.R.E., Melbourne; Williams, T. J., 7, 9, 10, 11, S. Francis', Nth. Qld.; Wilson, G. H., 7, 9, 10, S. John's, Bathurst; Wilson, K. J., 1, 7, 8, 9, Wollaston, Perth; Winter, Eunice E., 2, St Arnaud; Wisken, R. D., 4, Rockhampton; Withers, D. C., 1, 6, S.S.M., Adelaide; Wyatt, Sheila M., 7, G.B.R.E., Sydney; Young, Catherine H., 6, 7, 8, 10, 11, 13, Moore, Sydney.

PRIZES

The Hey Sharpe Prize for 1961 was awarded to Robert John Banks, B.A., Moore College, Sydney.

The John Forster Memorial Prize for 1961 was awarded to Robert John Banks, Moore College, and John Trevor Griffiths, Moore College.

The Frank and Elizabeth Cash Essay Prize was awarded to the Reverend David George Cobbett, Th.L., Korea.

LETTERS TO THE EDITOR

(Continued from Page 5)

DESPERATE NEED FOR MECHANIC

TO THE EDITOR OF THE ANGLICAN
 Sir—I do not intend to enter into the controversy on things of minor importance or otherwise, though I cannot agree that Baptism could ever be regarded less than the most important occasion in our life.
 However, I would like to take up something of the cry of Evelyn A. Waddell (January 26) that we accept the challenge of the work waiting for us, rather than engage in seemingly endless discussions.
 Our Queensland Missions to the Aborigines and Torres Strait Islanders, together with every other mission under the care of the Australian Church, need ever increasing financial support, but more than that we need the active assistance of men and women who are willing to devote their lives, their training and their experience to the care and training of our coloured neighbours.
 We are desperately in need of a first rate mechanic, someone who has knowledge of engines of various types and of refrigeration. I would make the plea that if any mechanic who is at the top in his trade should read this he should consider giving up his high salary, his future, and throw in his lot with us in this part of Our Lord's vineyard on a mission stipend. This is of major importance.
 Yours sincerely,
G. A. LUPTON,
 Archdeacon of Carpentaria,
 Thursday Island,
 Queensland.

PARISH MISSION AT YOUNG

TO THE EDITOR OF THE ANGLICAN
 Sir,—Would you kindly grant me space in your paper to bring before the notice of your readers the Parish Mission of the Church of S. John the Evangelist, Young, N.S.W., from August 19 to 26 of this year?
 As the representative of the Prayer Group in the preparation for it, I ask for prayers on our behalf.
 The Chief Missioner will be the Right Reverend Robert Davies, Warden of S. John's Theological College, Morpeth, and Assistant Bishop of Newcastle. He will be assisted by the Reverend Gordon Griffith, Vice-Warden, and a certain number of the senior students of the college.
 Yours sincerely,
 (Miss) **IRENE HOWELL**
 7 Marina St.,
 Young
 N.S.W.

THE RULES OF THE CHURCH

TO THE EDITOR OF THE ANGLICAN
 Sir,—I always read the letters from your correspondents with interest and I am often struck by the way some of them are ready to disparage the rules and Faith of the Church.
 Why cannot Anglicans act in a positive way instead of being negative? Either we believe or we do not; there can be no half-way house.
 The R.C.s are positive in belief and action, so are the Communists and all the sects who go from door to door pushing their books and pamphlets. The C. of E. was careful to preserve its continuity and we are truly Catholic, holding the Catholic creeds, Sacraments and Ministry.
 I am proud to call myself a Catholic and any who are not are just bolstering up the claim of the R. C. Church to be the only true Church.
 The Greek Orthodox Church also claims to be the only true Church, but they do recognise us, and until the R. C. Church recognises us there will be no real Church unity.
 Every person validly baptised is a member of the Catholic Church, but not everyone holds the Catholic Faith which we in the C. of E. are required to do. As I see it, the term Protestant is not so much a religious term, as a political one.
 We all desire Christian unity, but do let us put our own house in order first.

Let us know our Faith and worship Our Lord with mind, body and soul, together as a family, not just thinking selfishly of a personal religion only.
 Let us also do everything with the utmost reverence.
 When we Anglicans can show real unity of purpose, and loyalty to the Faith, then we may be a help and inspiration to others.
 Yours faithfully,
H. I. HUGHES.
 Torrens Park,
 S.A.

CHURCHMANSHIP

TO THE EDITOR OF THE ANGLICAN
 Sir,—I agree with your editorial representation that proportional representation is the only reasonable method for selecting representatives to any national body of Anglican churchmen.
 However, your hasty rejection of churchmanship as "a most un-Christian virus" is thoughtless and only serves to typify what I call (for want of a better expression) "Anglican opinion"; "opinion" which dismisses a word like "churchmanship" from a "proper" vocabulary, simply because it has been a favourite cry in enthusiastic controversies.
 "Churchmanship" is a most meaningful and valuable word. There are distinct, well-defined and binding duties for all churchmen, just as there are distinct and well-defined objective theological truths which of course are the valid concerns of churchmanship. Churchmanship is probably the most effective criterion of Christian faith and conduct, for we as Anglicans only know the Christian faith through the life and doctrine of our churches. Your editorial reference shows no awareness of the true manifestations of churchmanship. Apparently, you equate it only with questions of ceremonial.
 In that particular sphere of equation I can well believe that variations are "natural and human, proper and good," and, within the context of the whole course of Anglican church history, "indubitably legitimate."
 Differences in churchmanship are most apparent at the level of liturgical display, but are most important at the level of doctrinal teaching. One instance is the diversity of sacramental beliefs held by the priests of our Church. The Blessed Sacrament is the lifeblood of Holy Church, and it is nothing short of disaster that many Anglicans are being taught imperfect and often erroneous facts about the Holy Communion. A second instance is the varied and diametrically opposed views concerning the Christian priesthood. When some of our theological colleges train "Protestant ministers" and others train "Catholic Priests," then there will quite naturally be substantial differences in the faith held by the Anglican laity; is it any wonder that some Anglicans act like Papists, and others like Protestants?
 Differences in churchmanship mean differences in theology which, if inadequate, change the purity of the Christian religion. When seen in this light it is untrue to say that "variations in churchmanship must be regarded by loyal Anglicans as of secondary, not prime, importance."
 The Anglican belief in the virtue of its *via media* and comprehensiveness is more absurd and far more dangerous than the church of Rome's belief in the reality of its unity of faith.
 Yours faithfully,
LANCE TAYLOR.
 East Brighton,
 Victoria.

LECTURES AT SHEFFIELD

ANGLICAN NEWS SERVICE
 London, February 12
 The Sheffield University Stephenson Lectures will be given this year by Mr John Wren-Lewis on the theme of "Religion in the Scientific Sixties" in the Fifth Hall of the University on February 19, 20, 22 and 23.
 The subjects of the lectures will be "Science — where is it taking us?", "Materialism — is it a bad thing?", "Christianity — Have we had it?", "Humanism — Can it be Christian?"

DIOCESAN NEWS

ARMIDALE

FAREWELL
 S. Peter's Cathedral parish on February 11 farewell one of its leading laymen, Mr Leonard Moyer, who is commencing a photographic business to train for the Ministry. Mr Trump came to Australia from South London as a photographer on the Armidale "Express" and later left the newspaper to join a photographic business. He has been a lay reader in the parish for several years and more recently has had a special responsibility for S. George's Church at East Armidale.
 Bidding Mr and Mrs Trump and their three young children farewell the bishop, the Right Reverend J. St. Moyer commended them for their courage, and said in such cases it was the wife who had to be the plucker.
 The dean, the Very Reverend E. W. Wetherell, also paid tribute, and Mr W. Harris, People's Warden, handed Mr and Mrs Trump a cheque for £150 to which parishioners had individually subscribed to assist them during Mr Trump's period in college.
 Mr and Mrs Trump left Armidale for Morpeth College on Thursday.

MELBOURNE

COBURG EAST
 The archbishop dedicated S. Peter's Church, Coburg East, last Sunday afternoon.
A.B.M. TARGET
 The Victorian Secretary of the Australian Board of Missions, the Reverend E. C. Rowland, last week announced that the target for 1961, set for Victoria by the A.B.M., had been exceeded by £3,500. In addition to this amount, an extra sum of £1,500 was subscribed especially for work in the New Guinea Mission.
 Mr James Sansom, formerly a master at Camberwell Grammar School, will leave early next month to take up a post in the Mission at Simban in the New Guinea Highlands.

NEWCASTLE

LAY READERS
 Lay readers from many parts of the Newcastle diocese attended a devotional afternoon last Sunday at S. Augustine's Church, Merewether. The conductor was the Rector of Merewether, the Reverend Frederick Standish.
 The lay readers attended a service of Sung Evensong in the parish church in the night, when the preacher was the chaplain of the Newcastle Diocesan Lay Helpers' Association, the Reverend William Griffith Cochrane.

NEW ORGAN

A new German reed organ was dedicated this morning at S. Paul's Church, Gloucester, by the bishop. The organ, which is the gift of Mrs King, in memory of the late Mrs S. Abbott, was played for the first time at the service, with Mrs King at the keyboard. Representatives of Mrs Abbott's family came from many districts for the dedication.

SWIMMING CARNIVAL

The annual swimming carnival of the Young Anglican Fellowship in the Newcastle Diocese will be held next Saturday, not last Saturday as was reported last week. The carnival will start at the Newcastle Ocean Baths at two o'clock.

C.E.S. MEETING

The annual meeting of the Round Table of the Church of England Boys' Society was held last Saturday night at the Youth Centre in Telford Street, Newcastle. Bishop Housden presided at the meeting.

MEN'S MEETING

Bishop Housden addressed a men's meeting at Widden Home-stead in the Parish of Denman, last Monday night. On Tuesday morning Mrs Housden spoke to a meeting of women of the parish.

PERTH

MERREDIN INDUCTION
 The Reverend D. G. Newman was inducted as Rector of All Saints' Church, Merredin, last week, by the Right Reverend R. E. Freeth, acting on behalf of the diocesan. The Venerable L. Bothamley, Archdeacon of Northam, inducted Mr Newman into the living.
G.B.R.E. BOOKSHOP
 In place of Church Stores Pty. Ltd., who have closed their Perth branch, the General Board of Religious Education will this week open a bookshop in the premises vacated by Church Stores in Cathedral Avenue. The centre will be known also as the Perth Christian Education Advisory Service.
QUIET AFTERNOON
 The Venerable T. B. Macdonald, Archdeacon of Perth, has arranged a Quiet Afternoon for the clergy of the archdiocese, to be held at S. Patrick's Church, Mount Lawley, on Friday, March 2. It will commence at 2 p.m. and will terminate after Evensong, which will be

said at 5 p.m. Father Laurence Eyres, S.S.M., will be the conductor.

SYDNEY

ERSKINEVILLE
 The archbishop unveiled a foundation plaque for the new rectory of Holy Trinity, Erskineville, on February 10. The new rectory, at the corner of Rochford Street and Erskineville Road, replaces a rectory which was originally used as a residence known as "Erskineville" after which the suburb was named.
KENTHURST
 The archbishop preached at the 7th anniversary service of Christ Church, Kenthurst, in the Parish of Dural, last Sunday afternoon.

RECTOR'S VISIT TO INDIA
 The Reverend R. C. Weir, Rector of S. Matthew's Manly, will leave on February 16 to attend the Field Conference of the Bible and Medical Fellowship in India. Mr Weir is president of this fellowship in N.S.W. The field conference is held every five years. Mr Weir will return to Sydney on April 7.
NORTH SYDNEY MISSION
 A mission, conducted by Captain A. W. Batley of the Church Army, will be held at S. Thomas', North Sydney, from March 4 to 11. Home meetings will be held before the mission so that parishioners may meet Captain Batley.

NEW GUINEA RESPONSE
 Two parishioners, 11 to 10 S. Thomas', North Sydney, have been accepted as missionary candidates for service in New Guinea. They are Miss Irene Markham, a book-keeper-secretary; and Mr Alfred Pallier, a fitter and turner and strooman.
ASHFIELD
 The renovated and enlarged parish hall at S. John Baptist, Ashfield, will be opened officially by the Right Reverend R. C. Kerle, Coadjutor Bishop of Sydney, at 2.30 p.m. on Saturday, February 24. There will be afternoon tea and at night a fellowship social for parishioners and friends.
 The Venerable H. G. S. Regbie (Archdeacon) and the Reverend J. R. Le Huray (Rural Dean) have accepted invitations from the rector, the Reverend F. A. S. Shaw, to preach at special services of thanksgiving on Sunday, February 25.

WANGARATTA

ALL SAINTS' BRIGHT
 The parish Church of All Saints, Bright, will be consecrated by the bishop, the Right Reverend T. M. Armour, on March 11 at 7 p.m. At the same service the new brick vincer Sunday school hall will be dedicated. This service is being held during the celebrations of the town and shire, which is keeping its centenary.

CONCORDAT IN PHILIPPINES

(Continued from Page 1)

as to participate in the concordat Communion services.

The buildings are the new Cathedral of S. Mary and S. John, built to replace the Cathedral demolished during World War II; the new home of S. Stephen's High School; and the 216-bed S. Luke's Hospital erected on a new site to replace an obsolete frame structure.

The Presiding Bishop and Mrs Lichtenberger are guests here of the Right Reverend Lyman Ogilby, Episcopal Bishop of the Philippines, and Mrs Ogilby.

They will leave late to-morrow to return to New York by air, after attending part of the February 12 to 14 Convention of the Episcopal Church here.

They came here from Honolulu, where Bishop Lichtenberger spoke at three events marking the 100th anniversary of the Anglican episcopate in Hawaii, established by the Church of England in 1862 and transferred to the American Church in 1902.

Among the visitors at these historic services were delegates to the Council and Conference of South East Asia, meeting in Manila.

Canon I. F. Church represented Australia; the Reverend Gilbert Baker, the Overseas Council of the Church Assembly.

Bishop Stephen Bayne was present in his capacity of executive officer of the Anglican communion.

WOMEN'S WORK CONFERENCE

ANGLICAN NEWS SERVICE

London, February 12

A conference to discuss the opportunities for full-time work in the Church both at home and overseas will be held for young women of seventeen years of age and over from March 30 to April 2 at Dalton House, Bristol.

It is being organised by the Principal of Dalton House, Miss F. G. Weeks.

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DAVID JONES' GUARANTEE SATISFACTION OR YOUR MONEY BACK



Squadron Leader E. Sweetman, of Perth, a Church of England Padre at R.A.A.F. Base, Butterworth, Malaya, stands in salute as R.A.F. trumpeters sound the Last Post at the funeral of a young R.A.F. man killed in a road accident on Penang Island. Squadron Leader Sweetman, who was ordained in 1938, joined the R.A.A.F. in 1944 and saw service during the Pacific War at Morotai, Tarakan and Labuan and later went to Japan with the Occupation Forces. Posted to Malaya a year ago for a two-and-a-half-year tour, Padre Sweetman serves R.A.F. and R.A.A.F. members and their wives at Butterworth and on Penang Island where most Service families live. His wife, Mrs Joan Sweetman, and daughter Elizabeth, 17, live in Malaya with him. Two other children, Stephanie, 14, and Peter, 19, are at present on holiday with their parents from school in Perth. Elizabeth spends much of her spare time at the Butterworth base working as an announcer on the R.A.A.F. radio station. She is taking a nursing course by correspondence from Perth Technical College.

THE C.E.M.S. NATIONAL COUNCIL MEETING AT DELORAINE

THE National Council of C.E.M.S. met at S. Mark's, Deloraine, on Saturday, January 27. Delegates were present from ten dioceses, representative of each State except Western Australia.

The Right Reverend R. C. Kerle presided in the absence of the national president, the Bishop of Bendigo, who is on his way to England to be present at the consecration of Coventry Cathedral.

During his visit Bishop Richards will conduct two extensive mission tours in company with the General Secretary of C.E.M.S. in England, the Reverend Ian Pettit, one in the south of England prior to Easter, the other in the north after Easter.

History was made in the historic Church of S. Mark on the Sunday morning when four bishops were present in the sanctuary at the 8 a.m. service of Holy Communion, the Bishop of Tasmania celebrated, assisted by Bishops R. C. Kerle, W. Barrett and D. B. Blackwood. Bishop Kerle gave the address, taking the text "I am the Light of the World," the study theme of the New Delhi Assembly.

Following the service Bishop Cranswick spoke to a Communion breakfast on "The Challenge to Service" and used C.E.M.S. to give the message "Christ Expects Men's Service."

On the Saturday evening some 100 men were present at a rally addressed by Bishop Kerle who spoke on "The Challenge to Unity" and stressed the great urgency of the position facing the Church in the East.

Brother Harry Day (Melbourne) followed with a challenging address "The Challenge to Witness."

On Sunday evening mainland delegates and visitors spoke in 17 churches throughout Tasmania.

Bishop Kerle preached at S. David's Cathedral, Hobart, at the Australia Day service attended by the Governor of Tasmania. Brother Allen James, honorary national secretary, preached at S. John's, Launceston. Brother Ian Schroeter was the speaker at a rally at Burnie.

This visitation programme was a new approach; previously the emphasis has been on the place of the meeting. Tasmania with its relatively short distances provided an ideal situation for the experiment in reaching out.

The council dealt with a lengthy agenda.

The chairman of the society in England, the Bishop of Coventry, wrote requesting an expression of opinion upon the proposal to change the name of the society to "The Men's Society," with the name of the respective Church in brackets following (e.g., Church of England, Church of Ireland, etc.).

NAME CHANGE?

The need for change has developed because of the growing sense of nationalism and the desire for independence that is so marked in many parts of the world.

The word "England" in the title is in some places a handicap to further development of the society. If, also, the work of the society is to spread to other countries, there is much to be said for a title which would be all-inclusive and which would meet the needs of all the Provinces of the Anglican communion.

"The Men's Society" provides a common over-arching name which can be used widely all over the Anglican communion and at the same time it leaves room by the words in brackets in each case for the difference of name between one Church or Province and another.

The first part of the new title would show that all men's societies present or future in the Anglican communion which are based on our Rule of Life are really one and the same in unity of spirit, in aim and in fellowship. The second part would

This is a much fuller account of the National Council meeting of the Church of England Men's Society held at Deloraine, Tasmania, than that which appeared in last week's issue. This account has been written for "The Anglican" by the society's honorary national secretary, Mr Allen G. James.

show that each belongs to an independent Church or Province.

Thus the new title would express the unity in diversity of a world-wide fellowship of churchmen.

The proposed change naturally follows the development of the Anglican communion bound together across the world by the Lambeth Quadrilateral and recognising allegiance to Lambeth.

A number of speakers expressed reluctance to change the name in Australia but it was agreed that the proposed change will be recommended if a majority of Anglican Provinces throughout the world consider it would be advantageous.

The New Zealand society has extended an invitation to the chairman or general secretary of the society in England to visit them for their jubilee celebrations in 1963 or 1964.

The council agreed to the New Zealand request to join in the invitation and share the cost if the visitor can give sufficient time to include an Australian programme.

The Gippsland diocese asked the council to consider the problems facing young people in the right use of Sunday. Speakers referred to the great economic and social pressures being exerted by some service organisations and employment training in some instances.

Branches have been asked to collect material and study the position so that it can be considered at the triennial conference to be held in Brisbane in January 1963.

SUNDAY TENNIS

Council decided to express to the L.T.A.A. its disappointment at the proposal to play Davis Cup Tie matches on Sunday. Delegates spoke of the need for the Church to have a positive approach to the question of the use of Sunday. The Davis Cup decision was seen as another attempt to commercialise Sunday. Laws regarding charging for such entertainment are being openly side-tracked.

An increased budget of over £600 was accepted for 1962. The society's Journal "The Australian Churchman" will be published three times during the year and forwarded to all members of the society through the branch secretary. The budget is met by diocesan quotas based upon the number of branches in each diocese.

Congratulations and greetings were extended to the Right Reverend J. S. Moyes, formerly national president, who was honoured by the Queen in the New Year Honours List.

A number of other matters kept delegates fully occupied right throughout Saturday. There was a decided note of progress — C.E.M.S. is now much more an organisation "to instruct rather than entertain," reports from the dioceses told of many

DAY FOR STUDENTS

ECUMENICAL PRESS SERVICE
Geneva, February 12

The Universal Day of Prayer for Students will be observed on Sunday, February 18. Sponsored by the World Student Christian Federation, the day stresses prayers for students, many of whom, the Federation says, are "facing grave problems in the political lives of their countries, or are undernourished and have inadequate resources for study" and "some of whom are denied the freedom to pursue their work."

ways in which the "Three Stage Plan" of the society is proceeding particularly in making for better informed churchmen.

The lavish hospitality of the Deloraine folk left mainlanders astonished. The local ladies served a sumptuous roast dinner to all delegates on the Saturday besides morning and afternoon teas and supper with tables laden with home cooking.

In returning thanks on behalf of visitors, Bishop Kerle said that after experiencing such hospitality mainlanders now understood why when he retired from Gippsland Bishop D. B. Blackwood had "buried himself" in what they had thought was a remote corner of this other island.

Throughout the weekend visitors were privately billeted at Deloraine and at venues where they took part in Sunday evening services. Monday airflights returned mainland delegates home from various parts of Tasmania.

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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).

PART-TIME Priest Assistant wanted. Residential suburb, Assist Sunday services (Vestments). 2-3 afternoon visitings. Suit priest near retirement. £450 per annum. Comfortable two-bedroomed flat provided. Write The Reverend J. V. Gason, All Saints' Vicarage, Talbot Street, Geelong, Victoria.

S. DAVID'S CATHEDRAL, Hobart, requires Precursor immediately. Write Dean, P.O. Box 250C, Hobart.

ORGANIST AND CHOIRMASTER wanted for the Church of the Epiphany, Northcote, Victoria. Applications to the Vicar, The Reverend E. G. Bevan, 3 Bayview Street, Northcote, N.16.

THE GENERAL Board of Religious Education will require in July a trained primary teacher (woman) for its editorial staff. The position offers opportunities for creative work in the planning and writing of Sunday School teaching material. Applications in writing, by March 5, to The Editor, G.B.R.E., 92 Finch Street, East Malvern, Victoria.

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LIFEBOAT FOR SEA C.E.B.S.

FROM A CORRESPONDENT
It was an unusual sight for many people this month to see a semi-trailer, carrying a 28-foot lifeboat, drive into the grounds of S. John's Church, Gordon, Diocese of Sydney. The boat is the result of twelve months' fund-raising by the C.E.B.S. and their very active parent guild, at S. John's.

The branch is run on nautical lines, although retaining the basic C.E.B.S. principles. The branch is divided into three groups, the Apprentices, boys under 11 years, the A.B.s (Able Bodied Seamen) aged over 11 years and the Senior Group of boys over 12 who have proved their ability.

The lifeboat, from an old English ship, was purchased in Sydney. The boys under guidance of their Bosun, will do all the necessary repair work, re-fitting and painting, in preparation for its launching.

Eight new boys are in preparation for their admission in March, which brings the membership to fifty. The new weekly programme, allowing for less theoretical and more practical work, will come into operation next week. The object is to give the boys more self responsibility, particularly where the handling of a boat is concerned.

Prayers of thanksgiving for the boat were said at last Friday's meeting.

GOOD FRIDAY WITNESS

Preliminary plans have been released concerning the annual Good Friday Procession of Witness in Sydney.

This year the title will be changed to "Good Friday Anglican Witness."

The programme has been completely re-organised in an endeavour to make a more powerful witness in the city.

The procession on Good Friday will assemble at the northern end of Hyde Park, off College Street, and move off at 4.15 p.m.

The route of the procession will be Macquarie Street, Martin Place, George Street, Bathurst Street, Elizabeth Street, to Hyde Park South.

On arrival at Hyde Park the open air service of witness will be held at which the Archbishop of Sydney will preach.

Singing will be led by a massed choir.

In previous years the procession has ended at S. Andrew's Cathedral.

A service has been later held in the Sydney Town Hall.

The open-air service should attract people who would not normally attend a more formal service in the cathedral or Town Hall.

SYDNEY MEETING ON DELHI

Three delegates who attended the Third Assembly of the World Council of Churches at New Delhi will speak at a public meeting in the Sydney Town Hall to-night, February 16 at 8 p.m.

They are the Archbishop of Sydney, the Most Reverend H. R. Gough; the Reverend Alan Walker and Mrs B. R. Wyllie.

The chairman of the Australian Council of Churches, Dr A. C. Watson, will preside.

The Venerable G. R. Delbridge, chairman of the N.S.W. committee of the A.C.C.; Dr E. H. Watson, chairman of the N.S.W. Council of Churches; and Commissioner F. Coutts, of the Salvation Army will also take part.

The meeting is being organised by the Australian Council of Churches.

JOINT BIBLE CAMPAIGN

Protestant and Roman Catholic Bible societies in the Netherlands will sponsor their third joint campaign for the sale of Bibles from February 19 to March 9, in Rotterdam.

About 500 colporteurs in teams of two persons—a Protestant and a Roman Catholic—will make house-to-house visits through the city.

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