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SYDNEY WOMEN AT TOP IN TH.L. EXAMINATION

A.C.T. RESULTS ANNOUNCED

Seven students, including two women, secured first-class honours in the Australian College of Theology's examination for Licentiate in Theology, the results of which are announced this week.

Two men, one from Sydney and one from Melbourne, obtained second-class honours in the examination for Scholar in Theology.

The Hey Sharp prize was awarded to Miss Margaret Cunningham, of Deaconess House, Sydney; and to Mr David Pickering, of Ridley College, Melbourne.

These two candidates topped the list in the Th.L. results. It was the first time for thirty years that a woman had secured first place.

Another woman, also a student of Deaconess House, Sydney, obtained first class honours in the Th.L.

She is Miss Carlene Miriam Oliver, last year's Senior Student, who has been appointed Sunday School Organiser in the Diocese of Adelaide.

Miss Oliver is a daughter of the Reverend C. L. Oliver, until recently Warden of S. Columba's Hall, Wangaratta.

Miss Cunningham, whose home parish is East Roseville, Diocese of Sydney, has been a student deaconess at Blakehurst,

and hopes to do the London B.D., as does Miss Zoe Brownfield, who is on the staff at Palister and who obtained second-class honours in the Th.L.

The Principal of Deaconess House, Head Deaconess Mary Andrews, is justly proud of the academic success of her students.

She also emphasises that, with the recent building extensions, the house can accommodate other students whose gifts can be used in many other directions.

There will be fifty girls in residence at the beginning of the academic year.

The John Forster Memorial Prize for heading the list in New Testament Greek went to Mr V. H. (James) Haley, of Ridley College, Melbourne, who secured second-class honours in the Th.L.

OTHER PRIZES

The Frank and Elizabeth Cash Essay Prize was awarded to the Reverend A. W. Bosser, Assistant Priest at S. James' Church, King Street, Sydney.

Second-class honours in the Th.Schol. went to the Reverend D. A. Langfield, of Melbourne, and the Reverend W. J. Lawton, of Sydney.

Moore Theological College, Sydney, had the most students with second-class honours in the Th.L.

Ridley College, Melbourne, and S. Francis' College, Brisbane, followed with an almost equal number.

The class lists, printed in full on Page 10 of this issue, show that more students than ever are sitting for the Australian Col-

lege of Theology examinations.

With their publication, the registrar for so many years, Dr Frank Cash, retires. Very few people know of the long hours he has spent, in an honorary capacity, in this work.

The Australian Church owes him an incalculable debt. It must be particularly gratifying to him, who has always encouraged the women students so much, that in his year of retirement they did so well.

DR FISHER IS TIRED OF THE TERM "ADMINISTRATOR"

ANGLICAN NEWS SERVICE

London, January 30

"I am at the moment a little bit tired of being told I am a brilliant administrator, as though that meant I could not do anything else", the Archbishop of Canterbury said last week.

Dr Fisher thought that the shepherd's administration for the welfare of his flock was pastoral, sacramental, and theological.

The archbishop was preaching at S. Peter's Church, South Croydon, on January 22. He said: "I want to underline the fact that all administration is pastoral and nothing else. What the shepherd has to do is pure administration, and yet every little bit of it is for the welfare of the flock, the good of the sheep." And administration was sacramental.

"One of the evils of the world is that that is being forgotten. We are all becoming increasingly involved in an increasingly administered world.

"That is because there are so many of us. We are so thick on the ground and we cannot get on without a good administration. And the more it becomes specialised the more sometimes it gets removed from the idea of serving people and it becomes a sort of law to itself."

When it becomes that it becomes what is called bureaucracy, and it does the job splendidly, but forgets the people for whom it is done. That is an evil that is very near to all our hearts.

"We all, in our administration,

tend to do that," from the housewife to all kinds of Government administrators. The whole of life was outward activity with inward spiritual meaning.

Theology was the knowledge of God. "It is as you try to do the job that you learn your theology, learn to apply it, and in applying it to correct it."

Listing the duties falling on the clergy, the archbishop said they must know the habits of the people. "It is very hard to keep up with the habits of the people. They change as often as the conditions of hire purchase change, and that is pretty often."

Of his impending retirement, Dr Fisher said: "After a time the same burden gets more than you can endure. Then you had better lay it aside."

BISHOP'S TRIBUTE

The Bishop of Bradford, the Right Reverend F. D. Coggan, who will succeed Dr Ramsey as Archbishop of York in May, preached the same day at All Saints', Keighley, and referred to the resignation of the Archbishop of Canterbury and the two nominations to the primacies of England.

He hoped that Dr Fisher would be remembered not only as one greatly skilled in organisation. "He is that, but he is very much more. He is a man of great friendship, of loving informality, who has left our Church in good cheer and good heart."

By his travels he had knit the great Anglican communion together "in a way in which perhaps it has never been knit before."

Dr Coggan added: "Now we have to look forward to the end of May. To his departure from his great office, and with prayerful hope we watch for Dr Ramsey to follow him—bringing with him his great gifts of massive scholarship and skilful exposition."

(Continued on page 12)



Famine relief in the Congo: A Church representative, Mr A. D. Graber, distributes food, which includes rice, bananas and dried fruit, in Bakwanga, where countless displaced Balubas have been living without adequate food or medical attention. The World Council of Churches is appealing for gifts of money for the Congo. (See story page 3.)

DEAN HARDIE FAREWELLED

FROM A CORRESPONDENT

Newcastle, January 30

The Bishop of Newcastle, the Right Reverend J. A. G. Housden; the Lord Mayor, Alderman F. J. Purdue; and Mrs Housden spoke at the diocesan farewell here on January 26 to the Dean of Newcastle and Mrs W. A. Hardie.

As Mrs Hardie has played a leading part in all the women's organisations, Mrs Housden paid tribute to her work.

Mrs H. Marshall on behalf of the Clergy Wives, Mrs L. Stewart on behalf of the Mothers' Union, Mrs P. Scully for the G.F.S., and Mrs J. O'Neill for the Women's Auxiliary of the A.B.M., made presentations to her.

Mrs Hardie in reply, emphasised that trained leadership was the answer to most of the problems in these organisations.

Mr Errol Hodge, on behalf of the Y.A.F., presented Dean Hardie with a fine travelling case. The dean has been largely responsible for the consolidation of the Y.A.F. in the diocese.

Canon L. Stibbard spoke for the clergy and made a presentation on their behalf for the dean to purchase his episcopal cassock.

Mr F. Brent spoke for the laity and made a presentation of a portable typewriter.

ARMY'S LINK WITH OLD CHURCH

An Army link with the first Garrison Church of New South Wales, dating back more than 120 years, will be maintained next Sunday morning, February 5, at the second Pioneers' Memorial service.

Organised by the National Trust of Australia (N.S.W.) this will be held at the Church of the Holy Trinity, Millers Point, when the Archbishop of Sydney, the Most Reverend H. R. Gough, will preach the sermon.

The Army will be represented by a Guard of Honour of 50 members of the 3rd Battalion, Royal New South Wales Regiment, commanded by Major R. Sharpe.

Led by the Eastern Command Band the guard will march into nearby Argyle Place to await the arrival of the State Governor, Lieutenant-General Sir Eric Woodward, and Lady Woodward.



Miss Margaret Cunningham

and last year was an assistant at the Palister Girls' Home.

A brilliant student at school, she obtained her B.Sc. at the University of Sydney before entering Deaconess House. She has already obtained her Intermediate B.D. from the University of London and is working for her finals.

At present she is a tutor at the Summer School of Linguistics at Belgrave, Victoria, and hopes eventually to go as a Bible translator to New Guinea.

Two other Deaconess House students are working towards higher theological qualifications: Miss Oliver, who has commenced her Th.Schol. in Hebrew

BISHOP MOYES CRITICISED WHITE AUSTRALIA POLICY IN CANBERRA

The Bishop of Armidale, the Right Reverend J. S. Moyes, speaking during the Citizenship Convention on Immigration held in Canberra from January 24 to 27, asked how the Government could think of Australia only in terms of Europe when in fact we live in the Asian world.

He suggested that in migration we have at present the initiative and it would be regrettable if we lost it through inaction and the Eastern people should call the tune as far as migration was concerned.

The bishop believed history moved quickly and we have not much time.

The Government, through the Minister's discretion, is admitting a good number of Asians. But this is under the lap.

The matter should be more open and the community should know what is the Government's policy.

Mr K. C. Wilson declared that there is no colour bar in Australia. There is not in any legal enactment but in practice there obviously is.

There is prejudice in the minds of many Australians, said Bishop Moyes, and there is need for the Government to make clear its policy and to help dispel the prejudices which still hold in the minds of the older generation though not in the

younger who have met Asians and enjoyed their fellowship.

There had been certain criticism of holding the convention on the ground of its expense. Hence the Prime Minister in an address at the opening emphasised the importance of the convention.

There are two sides to immigration (1) the organisational side by which the Department gathers migrants from the various countries of Europe and brings them to Australia and finds them work and (2) there is the human side by which they are made to feel at home and integrated into the community.

It is clear the second of these cannot be done by Government hence the call by Government to the community through churches, associations, trade unions, chambers of commerce, sporting bodies, etc., to take an interest in the newcomers and really make them at home.

There are prejudices in Australian minds, there are prejudices as between people and people of differing races.



The Reverend D. W. Pickering

CONVERSION—AND AFTER

By D. W. MENZIES

THIS time two years ago we were moving into the Billy Graham campaign. I don't suppose we will ever forget it. I was at the first meeting in the Myer Music Bowl. Some of you may have been there with me.

Do you remember how the crowd grew and grew? Do you remember the singing, the praying, and then Billy Graham himself, preaching the word of God? Do you remember how at the end of his address he asked for the people to come forward and how at first there was silence, and then a little rustle, and then one or two got up, and then more and more?

And then the whole meeting rose in one mass, and moved solidly down the passageways towards the platform, a great multitude, far more than had been expected. So much so, that Dr Graham, his arms as usual crossed in front of him, said, simply, "We did not trust enough." We did not trust enough.

Where to-day are all those people that testified for Christ, and who declared themselves to be on His side? Where to-day is all that flood of hopeful and seeking humanity? Some have stayed the course. Others have not. Some have become cynical. One of the sharpest-tongued men that I know was once a religious enthusiast, wrapped in a fire of fervour. Now all that is left to him is ashes and bitterness.

That is why I want to talk to you about conversion, what it is, and what follows it. Especially the consequences, because they are so important.

The enthusiastic novice in the faith does not grasp this. He hangs on to his rapture.

He attempts to repeat his bliss again and again, and when he fails, as fail he must, he ends up in disillusion, hating God and distrusting the reality of his experience.

REAL THING

In this he is wrong, for conversion is a real thing. It actually happens. The witness of the saints is true. S. Paul did fall on the road to Damascus, and really did hear a voice which said to him, "Saul, Saul, why persecutest thou me?"

S. Augustine had a similar experience. So did John Bunyan and John Wesley. So have countless men and women, including many sitting in this church here and now. And I, too, have been on the Damascus road, and have heard a voice that had a sweetness that was not of this earth.

What is the outstanding impression that remains with me about that moment of meeting? Not the emotional accompaniments, but that I met Someone on as ordinary a plane as I might meet any of you on the street, or chat with you in your home on a winter's evening.

It is the ordinariness of the experience that remains with me so much. Not the fire, nor the earthquake, nor the wind, but the stillness and quietness of the voice.

So you see, one thing I know. Jesus lives, not as a fact of history, nor as a matter of logic or theology, but rather as a personal experience. In this I agree wholeheartedly with the blind beggar described by S. John, whose vision was restored by Christ.

The Pharisees tried to confuse that man by all the tricks of logic and superior learning at their command. Wisely, he didn't argue. He relied on experience. "One thing I know," was his devastating reply.

Quite right, too. It is impossible to argue with experience. If a large blue policeman arrives at your door, and presents you with a summons for a traffic of-

This article was originally preached as a sermon in S. Paul's Cathedral, Melbourne, this month, from the text: "One thing I know, that whereas I was blind, now I see."

fence, your neighbours can—and probably will—pass many remarks.

But they cannot say he wasn't there. Somebody might try, of course. Somebody might say, "You met that policeman only in your imagination." He is clearly a symbol of childhood repression.

"My dear fellow, there are many excellent reasons why that policeman did not exist, and could not have existed. I can psycho-analyse you and demonstrate just what complexes produced this surprising hallucination."

And to that you can only reply, "You are wise and clever, and your reasons are cogent and compelling, no doubt. There's only one thing wrong with them. I met that policeman. He was undoubtedly there. Nothing can take that experience away from me."

NEW VISION

But our text reminds us of something more than the importance of experience. The blind man experienced contact with Christ, but that experience led to a new vision. Before, he was blind. Now, he saw. In exactly the same way, a true conversion has a specific effect on us. Our vision changes, too.

Part of this change is quite involuntary. In our exaltation of the moment the whole external world looks different. This altered awareness has been described long and lovingly by mystics and sages of all religions. It is not an intellectual thing; it is something we see.

There is a new and poignant beauty in the rose, an exciting and hitherto undiscovered radiance in what before had seemed rather commonplace. Let me quote the experience of a recent convert:

"When I went in the morning into the fields to work, the glory of God appeared in all his visible creation. I will remember we reaped oats, and every straw and head of the oats seemed to be clothed in a rainbow, and to glow, as it were, with the glory of God."

If this heightened vision is to be more than fleeting, if it is to be carried effectively into the realm of human relationship, our own conscious co-operation is needed.

Discipline is necessary here, particularly the self-discipline of prayer that lets Christ in to do His will, working in our lives over a long period of time.

But if we co-operate in this way, a very interesting thing happens. We notice that our attitude to the people around us starts to change. The alteration is subtle, but progressive. It is not a change in the direction of sentimentality, or even of charity or sympathy in the usual sense of these overworked words.

It is rather a change in understanding and sensitivity, a more acute awareness of humanity, both in its height and depth, in its splendour and its misery, both as sons of Adam and as sons of God.

INTELLECTUAL

What happens, I believe, is that we start seeing our fellow-men as Christ sees them, and this steadily increasing awareness eventually must lead to action, as naturally as one day follows another.

The action is not forced by a sense of duty. It develops as the result of our new state of mind. It comes because of the indwelling Christ.

It comes, as S. Paul so beautifully puts it, as the fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness,

meekness, temperance—against such there is no law, for they are the highest law of all.

Yet it would be a great mistake to imagine that the consequences of conversion are all in the realms of emotion and conduct. There is an intellectual battle to be fought as well, which demands struggle and pain. Something has happened, and we must work out in our minds what its consequences are for us personally, for the Church, and for the world.

This is a stumbling-block and a scandal to many sincere but muddle-headed Christians, who honestly believe that thinking is of the devil, and that the religion of their fathers is good enough for them. This anti-intellectual prejudice would be almost amusing if it wasn't so dangerous.

While it is true that the essential message of the strong Son of God, immortal Love, always remains gloriously the same, the world does not remain the same.

The world changes, circumstances change, and unless the Church is continuously thinking about the Gospel in relation to these changes and circumstances, the Church is nailing the nails into its own coffin.

ACTION

"One thing I know, that whereas I was blind, now I see." What a marvellously accurate picture of conversion that is. First an encounter, then a vision, then thought and action developing out of that vision till all our ordinary relationships are transformed.

A sequence which is necessary in all its parts, as proved by the many partial substitutes for it.

For instance, we have the hysterical Christian who never advances beyond hysteria and has nothing to show for his emotional blood-bath.

We have the social gossip who "doesn't bother about belief," but who thinks that by doing what he calls good he can bulldoze his way into the Kingdom of Heaven.

Or we have the organisational Christian who imagines that by immersion in the detailed mechanism of his church, by absorp-

UNIVERSITY AND UNITY

ANGELIC NEWS SERVICE

London, January 30

The Bishop of Manchester, the Right Reverend W. D. L. Greer, is to ask the diocese to establish a university chaplaincy centre in the area which is to be developed during the next few years as a campus for Manchester University.

Such a centre, he said in a sermon on January 22, would not be purely Anglican, but should provide facilities for chaplains of other denominations and become a foretaste and a promise of that unity in faith and practice that lies ahead.

He felt that the Christian Church, which all too easily became out of touch with the rising generation, must establish itself in the centres of social and cultural life.

CHAPTER TREASURER OF S. PAUL'S

ANGELIC NEWS SERVICE

London, January 30

The Archdeacon of London, the Venerable O. H. Gibbs-Smith, has been elected Chapter Treasurer of S. Paul's Cathedral. The appointment was previously held by the Very Reverend Marcus Knight, now Dean of Exeter.

tion into its committees, by quarrelling about its ceremonial observances, that he thereby earns the divine favour.

Against all this inadequate Christianity stands the great S. Paul, with his foundation concepts of growth in grace, of sanctification, of the importance of continuous development towards a full knowledge of God.

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

THE TREASURE

To-night in this great cathedral, I am talking in the shadow of a mighty Evangelical tradition. Plainly, in terms of that tradition, it is my duty and my privilege to place Christ before you, and tell you that until you have met Him personally, you cannot know what it is to be a Christian.

I place Christ before you to-night, caring very little whether you have been brought up in what is known as a good home, or educated in a Church school, or brought into close relationship with ecclesiastical organisations.

These things are the outward and visible signs, but where is the inward and spiritual grace? I beg and plead with you that you take up this treasure before it is too late.

But, equally, I have also to preach another message. I have to tell you that if the glory of the conversion experience stays in the heights, and never descends to transform the common things, then that experience is not worth having.

If your faith cannot be translated into positive thought and positive action, your spirituality is a passing and worthless emotion.

It is, if you like, a bottle of whisky which carries the drinker into delirium, and leaves him with an outsize hangover.

THE DEPTH

So perhaps you will pardon me if in a sermon on conversion I do not end with an emotional appeal. It is so important that this thing should be more than emotion.

It should be life, lived as it ought to be lived. It is not Billy Graham meetings or Keswick conventions, necessary and stimulating as these may be.

It is rather stained teacups and household chores, the endless worries of a family, the responsibilities and temptations of office routine, the daily wear-and-tear of an ordinary sort of existence.

In these conditions the worth of your conversion will be judged, the depth of your companionship with Christ will show itself, and the fruit of the Holy Spirit will be finally revealed.

CHAPLAIN FOR "SHORE"

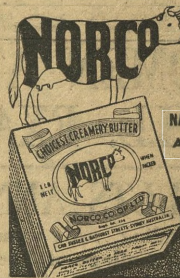
The Reverend L. M. Abbott has been appointed chaplain to the Sydney Church of England Grammar School ("Shore").

He succeeds the Reverend J. F. W. Mason who has become Rector of S. Mark's, Northbridge.

Mr Abbott has been assistant curate in the Parish of Kensington, Diocese of Adelaide, since his ordination a year ago.

He is a graduate in Engineering of the University of Adelaide. From 1942 to 1957 he was a metallurgist in the steel industry at Port Kembla, N.S.W.

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ADDRESS

ARE ALL RELIGIONS GOING THE SAME WAY ?

By FR GABRIEL HEBERT, S.S.M.

I HAVE to deal with the question which is raised by the Baha'i movement, and which is in many people's minds, whether all the religions of the world are "going the same way"; whether there is to be at last a single religion, a compound of Christianity and Judaism and Mohammedanism and Hinduism and the other Asian religions, which will all make their contributions.

On the other side is the claim of the Christian Church that Our Lord Jesus Christ is the Saviour of the world, the Lamb of God who takes away the sin of the world; that is to say, the Christian Faith is the universal Faith, the Gospel for all mankind.

This claim to universality runs through the Old Testament: "In the beginning God created the heavens and the earth." "As for the gods of the heathen, they are but idols; but it is the LORD that made the heavens."

The whole New Testament makes a similar claim for Jesus Christ as the universal Saviour; as for instance in Acts 4, St. Peter speaks of "this Jesus whom you crucified, whom God raised from the dead"; and says that "in no other is there salvation; for there is no other Name under heaven given among men whereby we must be saved" (Acts 4:10, 12).

Are we Christians bigoted and narrow-minded in claiming that this Gospel is true, and there is no other Saviour? Needless to say, we do not mean by this that God will send all the heathen to Hell indiscriminately; but I will come to that later. What we do say, and mean, is that God's own revelation of His goodness and love has been committed to us Christians, in spite of our admitted unworthiness to be His witnesses.

The essential point, the centre of the whole matter, is the question of the truth about God, and not of Religion. For Religion is something of ours; it is man's seeking for God, man's thought and prayer and worship. But truth is concerned with God, and what God has done.

Put it like this: the world is full of sin and evil, as we see at once when we open our newspapers. Well, what has God done about it? Has God done anything effective to deal with the sin of the world?

The answer of the Bible is plain. First in the Old Testament times He chose one nation to which He should reveal Himself, and show them what it meant to know Him truly and to serve Him.

BAPTISM

That was why He called Abraham, and brought Israel out of Egypt. The Israelites were sinful enough, and they suffered His judgements on their sin.

And then, when His time had come, He sent His Son, Jesus the promised Messiah, to proclaim and to bring to us men the Kingdom of God, God's Kingly Rule over men. He came to us men, and we brought Him to the death of the cross; that was what we did, in our selfishness and pride.

But God's love was stronger than our sin; God raised Him from the dead, victorious over sin and over death, that we men might be raised up again to new life in Him.

That is the meaning of our baptism; it is that the old selfish human nature in us is crucified and done to death, that we may be raised to life and become real men. And this is for all mankind, for all nations. In Old Testament times God had dealt with one nation; now the Gospel is for all mankind.

No other religion in the world has dared to think of a Divine Saviour who was crucified, publicly executed as a criminal; no other religion offers a real remedy for sin, and peace with God resting not on a human feeling of peacefulness but on God's forgiveness of sin.

In our Christian faith, the fact of sin is fully admitted and confessed; sin is seen to be the proud heart of selfish man who makes himself the centre of his life.

And God bore that sin and has taken it away, in the death and resurrection of Jesus Christ. And this, we believe is true; if it is not true, we ought to tear up our Bibles and cease to celebrate the Sacraments.

But it is the Gospel of God that is true, His Gospel. Our religion, and what we make of this Gospel, is another matter; and this makes it appear only too plausible to say that "all the religions are going the same way".

We have made it appear to the nations of Africa and Asia that Christianity is the White Man's Religion. We have taken Christianity to them dressed in European clothes; building Gothic churches, so like our dear old churches at home, and translating into their languages "Hymns Ancient and Modern."

Christianity came to them accompanied by our Imperialism and Colonialism, by our commerce, our railways, our materialism. Then again, we have exercised control over the Asian and African Churches, we have ruled over them, and so we have made it hard for Asians and Africans to think of the Church as their own Church. For we have made it look so very European.

Thank God, in recent years this reproach has begun to be rolled away. All over Asia and Africa there are what we call the Younger Churches. In Melanesia the native priests outnumber the white priests by about eight to one. All the bishops in China and Japan, and most of them in India, are native bishops. In hundreds of colleges European teachers are serving

under native principals — and so on.

This is right, because the Gospel of God is not European; it began in Asia, and it was there that the Church was founded and first took root. Christianity is not European; it is universal, for all mankind; not just the White Man's Religion.

Another mistake that we are liable to make is to think of God as if He cared for Christians only, as if the Holy Spirit were given to Christians only. So some people think that we believe that non-Christians automatically go to Hell.

"OF ALL MEN"

Of course this is not so. We all know of people here who do not go to church, and yet are often more unselfish and more ready to help others than many of us who do. Overseas, there are plenty of Mohammedan chiefs who rule justly and well. For one God is the Maker of all men, and He has implanted in all men's hearts a sense of right and wrong.

St. Paul makes this very plain, in Romans chapter 2. He says that when the Gentiles, the heathen, who do not know the Mosaic law do by the light of nature the things which that law commands, these people who have not got the law are to themselves a law, when they obey their conscience; and they will be vindicated, accepted in the Day of Judgement when He judges all men by Jesus Christ (Romans 2:14-16).

For God is good, and with Him there is no "respect of persons," no favouritism. And so in the last great parable in St. Matthew's Gospel, chapter 25, that of the Sheep and the Goats, we are told that when the Son of Man shall come in His glory at the last, all nations will be

gathered before him—Christians, Jews and heathen — and all will be judged by one standard:

"Did you (or did you not) minister to and help those who were in need — the sick, the hungry, the prisoners, any who needed help? For when you helped, or refused to help, one of the least or these My brethren, you did it, or did it not, to Me."

And now, to sum up. When we look at the religions of the world, including our own, it is plausible to think that they are all going the same way; for in them all there is much that is crude and narrow and false and cruel and mechanical; and this has been true also of Christianity, or rather of what we Christians have made of it.

But there is this difference: that whereas in the other religions there is little or nothing to correct the evil things that go on, for they are part and parcel of those religious systems, it is different with the Church of Christ. For these things happen only when Christians are unfaithful to the pattern which Jesus Our Lord has set. For He is the very mirror of God's own Truth. He is the Faithful and True; and He, is our Judge.

Yes, Christianity stands as one of the world-religions, just as in His earthly life the Lord Jesus was a man amongst men. But the Church is different from the other world-religions, just as He was different from the men around Him.

And He now, risen and ascended and glorified, is the universal King: "Thou only art holy: Thou only art the Lord: Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen."

PLEA FOR CONGO AID

30,000 REFUGEES TO BE FED AND SHELTERED

"It is estimated by Food and Agricultural Organisation officials that 20,000 people in the Kasai Province (Congo) are starving and that one-third of these will die during the next six months unless adequate food and medicines arrive," said the national secretary for Inter-Church Aid, the Reverend F. F. Byatt, this week.

"An outbreak of Kwashiorkor, a deficiency disease, has increased the emergency. There are 300,000 refugees in the Congo who desperately need to be fed," he said.

On the spot officials of the Food and Agricultural Organisation of the United Nations estimate that a sum equivalent to £1,350,000 is needed to alleviate famine.

The world-wide appeal of the World Council of Churches is for one-third of this amount, £450,000. Goods and services are already arriving.

The Churches in Germany have sent 1,000 tents by air lift and the Congo Protestant Relief Agency, representing many Churches, has already erected most of them as special feeding and first aid stations.

These are under the direction of the first two doctors recruited under "Operation Doctor" with an objective of 100 doctors.

Already there is a steady flow of rice, beans, milk, salt, margarine, cod liver oil capsules, flour and soap from various countries. The Geneva office advanced £15,000 even before the world appeal was launched.

Two-thirds of the missionaries have returned to their posts, 800 of them are helping to fight famine and disease and re-opening schools.

The role of the Congo Protestant Relief Agency is of signal significance. Its leaders began work so early in the

troubled areas that they have gained experience that no other group has developed and the United Nations has delegated to them the charge of three major hospitals and thirty-three clinics.

Once the hunger problem has been conquered, the Churches will be able to set about extending hospitals and opening schools.

The Churches of the Congo have seen the need and are struggling in face of extraordinary difficulties to meet it. In their extremity they are appealing for resources to their fellow Christians around the world.

Mr. Byatt asks all church bodies and the public in general to support this appeal, by sending their donations to the State offices of Inter-Church Aid in all capital cities.

THE ATHLETIC BISHOP

B.B.C. SERVICE

London, January 30

The former Bishop of Rochester, Dr Christopher Chavasse, will be "Speaking Personally" in the B.B.C.'s General Overseas Service interview series on February 14 and 15.

Until his retirement just over a year ago Bishop Chavasse was distinguished as the only Olympic runner sitting on the English episcopal bench, and the only bishop with a wooden leg.

That leg, incidentally, had not prevented him from climbing Snowdon when he was already in his sixties; and when the harness of the artificial limb snapped under the strain, he tied it up with a bootlace, and continued the ascent.

As a schoolboy one of his early friendships, still lasting, was with Field-Marshal Montgomery.

As an Oxford undergraduate, Christopher Chavasse was a double Blue, and ran for England in the 1908 Olympic Games.

As a curate, he played for the local Northern Union Rugby Football team.

During the First World War, as an Army chaplain, he won the M.C. for bringing in wounded men under fire, and also the Croix de Guerre.

As a bishop, he was renowned as one of the most forthright of churchmen.

C.M.S. RECEPTION FOR BISHOP

ANGELICAN NEWS SERVICE

London, January 30

The president of the Church Missionary Society, Sir Kenneth Grubb, gave a reception last week for the new Bishop of Singapore and Malaya, the Right Reverend C. K. Sansbury and Mrs Sansbury.

They will leave for Singapore this week.

The sixty guests included members of most missionary societies and organisations in this country.

Sir Kenneth said that few parts of the world presented so intricate and involved a pattern as Malaya and Singapore, and one could hardly imagine a more bewildering variety of circumstances in which a bishop was called to serve.

Bishop Sansbury said that he and his wife already had a number of happy links with the diocese through St. Augustine's College, Canterbury, of which the bishop until now has been principal.

CANON WARREN ON CHURCH'S TASKS IN AFRICAN MAN-WOMAN RELATIONS

FROM A CORRESPONDENT

"What is the place of the African woman in the noisy, tumultuous, effervescent world of contemporary African nationalism?" Canon Max Warren, general secretary of the Church Missionary Society, asks in his latest "C.M.S. Newsletter."

"It is very important for those who would enter with understanding and sympathy into the world of Africa to-day that they should see that world in the light of what the woman of Africa is going to contribute to it," he said.

"Christian missions have been the principal formative agent on the new woman in Africa."

"Some radical changes in the man-woman relationship of the past is causing a revolution which is breaking up the traditional patterns of African life."

"In this life there was no implicit preparation for the changes now taking place," Canon Warren said.

"It can be affirmed as generally true that the African woman of the past influenced society, in so far as she did so, by what she did with the cooking pot and the hoe, and by her influence upon her own children and grandchildren and those of either her sisters or her sisters-in-law."

"She was, if possible, even more than her husband, a part of the extended family 'collective.' She was part of its insurance system."

"Life in an urban location, the kind of life to which millions of Africans are being increasingly introduced, is almost wholly different from the old 'established' order of African life," Canon Warren said.

"To begin with, the African woman and her man, supposing them to be married, live in a community which is no longer that of the tribe, and in which

the rules and loyalties of the 'extended' family become increasingly irrelevant, or at least very difficult to apply."

"The whole question of security enters a new dimension," he said.

"How, for instance, can a young man and young woman, away from their respective families and villages, have economic security in the increasingly competitive life of a new township or an industrial area?"

A TRAVESTY

"We have supposed these two to be married. But in many cases the married life is a travesty."

"Both realise the necessity of keeping one foot in the old village life, partly to secure food supply, partly because land and family is still the only insurance against old age, apart from the 'religious' significance of land. So in any case there is often a separation within marriage."

"It may be that we were a little abrupt in insisting on the introduction of monogamy at a pace beyond the capacity of traditional African society to absorb it," Canon Warren said.

"Was the church discipline we introduced in any way related to the real circumstances of African life? Has it ever been consistent?"

"Why are there so few marriages in church in most parts of Africa even now, so few in relation to the numbers of Christians who marry with customary African rites?"

BROADCASTS FROM GIPPSLAND

FROM A CORRESPONDENT

Sale, January 30

The Gippsland Diocesan Board of Religious Education has undertaken a new venture in broadcasting to African families throughout the diocese.

"Our Anglican Family" programme is to be broadcast over the local commercial station 3TR Sale at 9.15 a.m. each Saturday morning as from February 11.

The theme for the series during the first term is "Our Family Worship," each session being planned around some aspect of Morning Prayer.

A special feature of the session is a "Family Chat" in which a typical family situation is presented and subsequently related to our membership in God's wider family — the Church.

Comments, constructive criticism, and advice about the programme will be welcomed by members of the Board of Religious Education.

NORTH MIDLANDS MISSION

FROM OUR OWN CORRESPONDENT

Perth, January 30

The Parish of North Midlands, sometimes called Three Springs, having just concluded a most encouraging church promotion canvass, is now embarking on a church building programme commencing in Carnamah.

On Low Sunday a parish mission is to be initiated, conducted by the Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp; assisted by the Reverend A. Holland and the Reverend John Abraham.

THE ANGLICAN

FRIDAY FEBRUARY 3 1961

AWAY WITH "ADMINISTRATORS"!

It is a pleasing coincidence that, within a week, one of the oldest and one of the youngest bishops of the Anglican communion should have said the same thing about bishops as "administrators." No less a person than the MOST REVEREND AND RIGHT HONOURABLE THE ARCHBISHOP OF CANTEBURY, preaching in a London church, said "I am a little bit tired of being told I am a brilliant administrator, as though I could not do anything else . . . We are all becoming increasingly involved in an increasingly administered world." The more administration becomes specialised, His Grace said, the more "it becomes a sort of law to itself. When it becomes that it becomes what is called bureaucracy." Yesterday THE BISHOP COADJUTOR OF ADELAIDE, preaching at the consecration of the new BISHOP OF BALLARAT, mentioned that "part of the failure of the episcopate in modern times has been its absorption with administration."

By "administration," neither His Grace nor BISHOP VOCKLER meant what was involved in the duties of a bishop in the fourth century, or those of a bishop of the Orthodox Church in Greece to-day. They used the term in the sense that the managing director of any large industrial undertaking will recognise — as, indeed, most laymen will — as synonymous with business administration on a secular level.

We tend increasingly to put "administrative capacity" first among the qualities desirable in a bishop, when in truth it is the least important quality of all. In doing this, we come very near to heresy. The Church of God is not a business organisation. It simply cannot be "run on business lines" by men of business without ceasing to be what it is. Money, property, managing committees dealing with these, are only secondary, subordinate aspects of the true sacramental, pastoral, prophetic job of a bishop.

Hand in hand with this degraded notion of bishops as keen men of business walks another dangerous near-heresy. It is expressed in the words "an important diocese." In practice, the only criteria by which most dioceses are classed as "more important" than others are the devilish, worldly criteria of wealth and size. Yet Christians should surely realise that New Guinea is in truth more "important" than Canterbury; that size and wealth have nothing to do with spiritual vitality!

The Devil, having got into our heads these false ideas about bishops and dioceses, watches them give birth to another monstrosity: the translation of bishops — meaning their "promotion" in the secular sense — from one see to another, on the ground that they have proved good "administrators."

The fifteenth Canon of the great Council of Nicaea, in 315 A.D., condemned and forbade the practice of translating any bishop from one diocese to another. Canon 15 was based upon a principle which is as valid to-day as it was some seventeen hundred years ago, in Australia, as in Europe, the Near East or anywhere else. In the West, the Canon soon ceased to be rigorously observed, with the result that during the Middle Ages the translation of bishops became one of the more lucrative prerogatives of the Pope. The practice was, quite bluntly, a matter of money — to all parties concerned. The Church in the West, by the beginning of the fifteenth century, was experiencing all over again those same scandals because of the practice of translating bishops which had led her a thousand years before to condemn and forbid it.

In the East, the Canon has been, and is to this day, scrupulously regarded, and is set aside only in such truly exceptional cases as the appointment of a metropolitan or Patriarch. Assistant bishops have always of course come under another category; but could not the soundest case be made for the Church in Australia adhering to the Canon except, possibly, where a primate or, by stretching the spirit of the Canon as far as it can be stretched, a metropolitan appointment is involved?

The principle, on which Canon 15 of the Council of Nicaea rests, applies clearly to translations to other than metropolitan sees in Australia. It should be applied rigidly in all save most exceptional cases. The episcopate is not a "career," in which "small" dioceses serve as stepping stones to "more important" sees. The fact that the practice has become so regrettably common in England, latterly, is beside the point: there is no Australian counterpart of the patronage secretary. Since synods are unlikely to act upon the principle involved, would it not be meet for the bishops themselves, at the meeting they will no doubt hold this year whether there is a General Synod or not, to re-state this ancient rule of the Catholic Church and spend perhaps a little less time on other "administrative" matters?



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

A Materialistic View Of Australia Day

Australia Day was celebrated across the nation last week in a variety of functions. The actual anniversary was on the Thursday, but the public holiday was on the following Monday. Over the five day period some worthy addresses were given, there were re-enactments of historic scenes, and the occasion was deemed particularly appropriate for new Australians desiring naturalisation to take part in public oath of allegiance ceremonies. Australia Day was also noticed in many churches on Sunday, as was also fitting in view of the thankfulness all people in this land can have for a goodly heritage.

But I was surprised, in listening to the speeches at one representative civilian function, to notice that the political spokesman — a man with an Australian-wide reputation — gave no expression to thankfulness for God's blessings on this land — or even any recognition to Christian leadership. This omission seemed the stranger because of the generous acknowledgement given to most other contributors to our national story.

But apparently I should not have been so surprised. I happen to be reading the late Archbishop Cyril Garbett's "In An Age Of Revolution," which he subtitled "An account of the present crisis in faith and morals and the Christian answer to it."

While still pondering on this political leader's thorough-going materialistic view of our national achievements since 1788, I came across this sentence in Dr Garbett's book: "Men who take an intelligent interest in political and social problems take it for granted that religion has nothing to do with them; it has no help to give, no guidance to offer."

I think Dr Garbett was too sweeping in his assertion. But certainly the almost complete

indifference of some of our public men to religion is shocking.

Churchmen Criticise White Australia

I applaud the outspokenness of the Dean of Melbourne, Dr Barton Babbage, on migration problems. A few weeks ago he directed vigorous attention to the lack of balance between the sexes in migration from southern European countries, a criticism which drew a prompt official reply which revealed that there was much substance in the Dean's comments.

Now, in an equally forceful observation, the Dean has called the White Australia policy "an anachronistic absurdity," and has asked why we should welcome barely literate migrants from southern Europe while excluding from permanent residence some highly industrious and intelligent Asians.

Some people may think that, in voicing his latest criticisms, Dean Babbage has been unduly harsh in his references to two political leaders — "unhappily Mr Menzies lives and moves and has his being in an atmosphere of 19th century imperialism, and Mr Calwell has long since ceased to be guilty of an original idea."

Certainly such views are unusually candid. But in my judgment they are the more valuable for being so plainly expressed.

Politically, Australia has a bipartisan policy on migration which has a tendency to stifle effective criticism within Parliament. Therefore, it is all the more necessary for those outside Parliament to speak bluntly when they feel there are aspects of that policy which call for overhaul.

We can all be proud of Australia's post-war migration programme. In part, of course, it has been a policy of enlightened self-interest. Nevertheless, it has

had many heart-warming human features, particularly in giving new opportunities for happiness and achievement to thousands of refugees, and in enabling families to stay together or to become reunited.

But because of its complexity it is all the more desirable that the problem of migration should be closely watched and variations made to meet changing circumstances. Constructive critics like Dean Babbage deserve to be encouraged.

The Bishop of Armidale, the Right Reverend J. S. Moyes, also attacked the White Australia policy at the Australian citizenship convention in Canberra last week. He seemed to share Dean Babbage's view when he said: "I think both parties in Federal Parliament are frightened of this question."

Is Shooting Wild Life Sport?

My sentiment is wholly on the side of those who regret the active participation by members of the Royal Family in the shooting of wild life.

The Queen's father and grandfather were noted shots, and her husband, the Duke of Edinburgh, while a lesser performer, is attracted by the pastime.

But public opinion of such activity has changed considerably in recent years. There was shocked surprise a few weeks ago when it was reported that the young Prince of Wales had been introduced to the shooting of birds. True, many other people still indulge in that "sport" almost as a social custom. But there is a widening view that it is an obnoxious custom.

Feeling on the subject was brought to a head by the Duke's apparent determination to shoot a tiger during the present royal visit to India, and the Queen's interest in the enterprise, duly carried out, was noted with regret.

The outspoken criticism of the tiger hunt by a section of the British Press can have left little doubt about the widespread opposition to it.

At the same time we in Australia must ask whether somewhat similar occurrences here in the name of sport can be justified with our Christian consciences.

Churchmanship And Climate

Until the Dean of Sydney wrote a letter to a newspaper this week in reply to a correspondence, I did not know that Sydney's climate had any influence on the difference in ecclesiastical dress observed there compared with other Australian dioceses.

One wonders, therefore, why the Bishop of, say, North Queensland, who lives in a rather more climatically trying diocese, has not modified his vesture. Or why the Sydney habit does not change with the considerable change in the seasons between, say, February and July. Or why judges of the High Court and the barristers who appear before them do not doff their wigs and gowns when in Sydney.

Would it not be simpler to describe the Sydney diocesan practice as being due wholly to difference in churchmanship?

—THE MAN IN THE STREET.

CHURCH CALENDAR
February 5: Sexagesima Sunday.

ONE MINUTE SERMON

JUDGEMENT ON THE NATION

JEREMIAH 4:10 to end.
The Arabic version has "And they shall say." The reference is not to Jeremiah but to the false prophets who persistently (as to Ahab) predicted good fortune.

When overwhelming disaster gave the lie to their optimism they turn on Jehovah and accuse him of deceiving His people. The Jews had previously set a violent wind in motion against Jehovah, now in retribution they will be swept away by the fiery sirocco.

The foe moves on, packed in dense masses like the clouds, his chariots as swift as the hurricane, his horses swifter than vultures.

As a parenthesis, Jeremiah is moved to make an appeal to the people for repentance. The terrible punishment warring his heart with sympathy for them.

Dan is the most northern point, as Beersheba was the southern limit of the land. The foe comes from the north, Dan hears, then Ephraim, then Jerusalem. Watchers! Possibly the word is leopards. They cry out, they lie in wait in the fields round about. All this is the consequence of the nation's wickedness.

Once again, the deeply sympathetic Jeremiah expresses his anguish, he feels his wildly-throbbing heart beating against its walls. For one breach follows another and the very tents are spoiled.

What is to come on this nation as a judgement? This is one of the most powerful descriptions in literature. The prophet looks over earth and sky. There is nothing to reassure him, only what fills him with alarm and sadness. The chaos of the beginning of time has returned, and likewise darkness has blotted all light from the sky.

Even the mighty mountains sway and the everlasting hills do bow. The prophet feels he is alone in the universe, mankind has vanished from the face of the earth. "For," says Jehovah, "I have spoken and have not repented, I have purposed and will not turn back from it."

In vain Jerusalem tries to turn away her fate by her wealth and attractiveness of the women's clothes and "make-up." There is nothing but a "cry."

How strangely akin is all this horror to the possibilities of an atomic age. We have no security to-day from the powers that men have taken to themselves through the wonders of science.

Only as we learn to be men of goodwill can there be peace. Only as we travel God's way in God's world can there be reconciling among the nations and the mighty powers of the atom be used not to destroy but fulfil, not for chaos nor for destruction but for harmony and healing. Jeremiah's warning is as real to-day as it was six hundred years before Christ.

CLERGY NEWS

ANTHONY, The Reverend David, Assistant Curate of All Saints', Chermids, Diocese of Brisbane, to be Vicar of All Saints', Texas, in the same diocese.

ARKELL, The Reverend C. R., Assistant Curate of St. Mary's, Redcliffe, Diocese of Brisbane, to be Assistant Curate of St. Mark's, Warwick, in the same diocese.

BABRETT, The Reverend D. L., Assistant Curate of St. James', Townsville, Diocese of Brisbane, to be Priest-in-charge of St. John's, Biscanien, in the same diocese.

GRIFFITHS, The Reverend T. B., Rector of Mungindi, Diocese of Armidale, to be Curate-in-charge of the Provisional District of Villawood, Diocese of Sydney. He will take up his new appointment this month.

HADFIELD, The Reverend H. F., Rector of Cynot, Diocese of Tasmania, to be Rector of Franklin, in the same diocese.

HAWKES, The Reverend P. J. E. J., Rector of Franklin, Diocese of Tasmania, to be Anglican Chaplain to the University of Tasmania, as from the beginning of the university year.

SWENHAM, The Reverend R. F., Assistant Curate of St. Francis', Nundah, Diocese of Brisbane, to be a member of the Bush Brotherhood of St. Paul, in the same diocese. He is to be in charge of the Miles and Taroom District of the Brotherhood.

RELIGIOUS BROADCASTS

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

SUNDAY, FEBRUARY 5:
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.
From the City Temple, London.
Preacher: The Reverend L. Weatherhead.

RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.
"Frontier — A Christian monthly review."

PRELUDE: 7.15 p.m. A.E.T., W.A.T.
The Dorian Singers, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.
"The Right Reverend J. S. Moyes."

THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.
For Sexagesima Sunday. Broadcast from the B.B.C.

MONDAY, FEBRUARY 6:
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

The Reverend W. Peck.
MONDAY, FEBRUARY 6 — FRIDAY, FEBRUARY 10:

READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.

*The Reverend P. Newall.
MONDAY, FEBRUARY 6 — SATURDAY, FEBRUARY 11:

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
February 6: Mrs E. Beales.

February 7: The Reverend T. Horgan.
February 8: The Reverend R. Miller.
February 9: The Reverend A. P. Campbell.

February 10: The Reverend C. Wright.
February 11: The Reverend E. W. R. Nichol.

WEDNESDAY, February 8:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

"The Bible and I" — "A Newsman," Mr B. Doyle.
FRIDAY, FEBRUARY 10:
EVENSONG: 4.30 p.m. A.E.T., W.A.T.

*From St. Paul's Cathedral, Melbourne.
MONDAY, February 6 — Saturday, February 11:
EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

*The Right Reverend C. L. Riley.
TELEVISION:
SUNDAY, FEBRUARY 5:

ABN 2, SYDNEY:
11 a.m.: Divine Service from the Sacred Heart Monastery, Croydon, Victoria.

5.15 p.m.: "Sunday Special" — "The Father's Word." Brother Desmond, Smith.

*6.30 p.m.: "It's Happening Now" — Guildford Cathedral.

10 p.m.: "The Flesh." The Most Reverend J. Freeman.

ABV 2, MELBOURNE:
11 a.m.: Divine Service from St. Hilary's, East Kew.

5.15 p.m.: "Sunday Special" — "The Father's Word." Brother Desmond, 6.30 p.m.: "Out of This World." A Carmelite Convent.

10 p.m.: "The World." The Reverend F. Whyte.

ARQ 2, BRISBANE:
11 a.m.: Divine Service from St. Charles' Roman Catholic Church, Ryde, Sydney.

5.15 p.m.: "Sunday Special" — "The Father's Word." Brother Desmond, 6.30 p.m.: "Journey of Understanding." The Archbishop of Canterbury's Tour.

10 p.m.: "The Patience of Job."

ARS 2, ADELAIDE:
5.15 p.m.: "Sunday Special" — "The Father's Word." Brother Desmond, 6.30 p.m.: "Twentieth Century Man" — "On Easy Street."

*10 p.m.: "Backroom Boy." The Reverend E. Thornton.

ABW 2, PERTH:
11 a.m.: Divine Service from St. Giles' Cathedral, Edinburgh.

Preacher: The Right Reverend Chaudhury Ray.

5.15 p.m.: "Sunday Special" — "The Disciples of Jesus." The Reverend J. Hill.

6.30 p.m.: "Report from the Vatican" — "On the eve of the Archbishop of Canterbury's visit."

10 p.m.: "The Church in New Nations." The Reverend P. Potter and Mr C. Smith.

THE PAGANISATION OF THE URBAN CHURCH

By the Reverend J. F. S. CAMPBELL

SOME years ago the Reverend J. C. Wansey, Rural Dean of Woodford in the Diocese of Chelmsford, published an article entitled "Modern Missionary Methods in an English Parish."

In this article he outlined the somewhat rigoristic methods used in his own parish dealing with finance, church membership and the administration of the occasional offices.

The heated controversy caused by the publication of this article would have been sufficient to daunt a lesser man, but Mr Wansey "stuck to his guns," and eventually the heat subsided.

The casual reader at the time might have gained the impression that Mr Wansey was something of an autocrat, but I am told that he is indeed a most mild-mannered gentleman.

After nearly two years' work in the Diocese of Sydney in both country and suburban parishes, I have come to the conclusion that an approach similar to that advocated by Mr Wansey with a return to the disciplines outlined in our Prayer Book is more than ever necessary.

It is this writer's belief that the neglect of the disciplines of the Prayer Book has been responsible for a gradual paganisation of the Church, particularly in the suburban areas.

Our chief neglect is the daily saying of Morning and Evening Prayer. Every clergyman of the Church of England is enjoined to say these offices daily either privately or in the parish church or chapel where he ministers, "so that the people may come to hear God's Word and to pray with him."

It may well be argued that the people are too busy getting to work to come and pray with the minister, but at least we should give them the opportunity.

Neglected too, I fear, are the Saints' Day celebrations of the Holy Communion.

In my parish we have a mid-week celebration of the Holy Communion each Thursday at 10 a.m. or else on the Saints' Days as they occur. The response to these services has been astonishing, particularly from housewives with young children and from those who are unable to worship on Sundays.

It is helping, too, to break down the "locked church door" mentality that religion is for Sundays only.

Since returning to Sydney I have been astonished by the number of hideously ugly churches we have built. With a few notable exceptions they are invariably mean, cramped and far less inspiring than those of the Roman Catholic Church. It is not surprising that they are kept locked.

GODPARENTS

How extraordinary is the point of view that is apparently held here in Sydney that Evangelical churches must necessarily be ugly.

This is not so overseas, of course, and two of the most beautiful churches in the Diocese of London are conservatively Evangelical. They are St. Mary's, Islington and All Souls', Langham Place.

It is an axiom that the occasional offices of our Church present to the parish clergyman valuable evangelistic opportunities. In Holy Baptism the minister must point out to the parents the necessity of choosing suitable godparents.

In this parish I have used the Sydney diocesan application form for baptism, because it carefully states who should and who should not be godparents.

And yet the use of this form in this parish has created a storm of protest, and some parents have told me that for other children they have had Roman Catholic or Free Church godparents in other parishes where no questions have been asked.

When I have tactfully pointed out that such godparents are inadmissible the parents have said, "Oh well, we will go along to Mr X's church and have little Tommy done." And the Church is thus brought into contempt.

The rubric at the beginning of the solemnisation of matrimony orders us to call the banns some three Sundays before each marriage. It is the law of the land in the United Kingdom to have banns called, unless the parties have a surrogate's or a special licence.

This is not so, of course, in N.S.W., and the calling of banns here appears to have fallen into disuse. Admittedly some parts of the marriage service are a trifle coarse for twentieth century ears and could be allowed to fall into desuetude.

The reading of banns however has an important pastoral function. As well as ensuring that the rector will have at least three weeks for proper preparation and instruction of the couples it allows the congregation to pray for them each time the banns are called.

THE BANNS

In this parish after the reading of banns after the second lesson, I ask the congregation to stand and I read the following prayer:

"O God our heavenly Father, we ask Thy blessing upon those who are about to be married. Prepare their hearts for their wedding day. Help them to put their trust in Thee and grant that they may live together in holy love unto their life's end, through Jesus Christ our Lord."

I have found that many couples will come to church specially to hear their banns called, and they have been greatly touched by this prayer.

Perhaps the worst form of paganisation in our Church has been the gradual acceptance by both clergy and laity alike of the funeral parlour burial service.

In these thickly carpeted "sanctuaries" some of the nastiest excesses of vulgarity and bad taste are committed. It is usual for the coffin to be open before the service begins to allow the relatives and friends of the departed to have their last look and orange coloured lights are switched on to take away something of the pallor of death.

Sentimental, sickly, recorded songs are then played, such as "Beyond the Sunset." Under such circumstances the minister has to battle to present the Christian teaching of the Resurrection.

No undertakers, or crematorium authorities for that matter, find it necessary to provide copies of the burial service and the congregations in such places become mere spectators.

There is simply no reason why in the city and suburbs Church of England funeral services should not take place in the

THANKSGIVING FOR A.V. BIBLE

To coincide with services throughout Great Britain, special services of thanksgiving will be held throughout Australia on Sunday, March 12, to mark the 350th anniversary of the publication of the Authorised Version of the Bible.

A united gathering will be held in this connection in the Sydney Town Hall on Wednesday, March 15.

parish churches. While we continue to allow the Church to be dictated to by undertakers we are throwing away that ministry of reconciliation which can only properly be given in the parish church.

No parish priest will deny that the Prayer Book of 1662 needs revision, and yet I would strongly affirm that the suggested revival of these neglected rubrics is essential if we are to prevent further inroads of paganisation into the Church of our urban society.

WITHIN THE VICARAGE WALLS

LIFE is such a funny thing. We have the "yesterdays", the "nows" and the "to-morrows". But somehow, in spite of all we do, some of us can never catch up. They remain still, yesterday, now, and to-morrow.

Sally Anne is quite mystified by it all. In fact, I have even been taken in by it myself until it was brought home to me most forcibly recently, that "now" is not quite the same "now" that it was some years ago.

We watch the world go by and our children grow from babyhood to childhood, then through to teenage, losing our own identity in them. I had not got round to thinking how I stood in the scheme of things in terms of "now".

When I first came to the diocese as a young bride fourteen years ago, I was most interested to meet all the other clergy wives, mentally classifying them into two groups.

They were the "young ones" and the "older ones", and so they have remained until at a gathering I attended a few weeks ago, the realisation struck home that the older ones were still there, and so were we, BUT there were a considerable number of YOUNGER ones as well, thus making us 30 odds the "middle age" group!

Reflecting upon my naiveness affords me much amusement, whilst at the same time I am filled with admiration for the fine young girls who have superseded us, and hope they enjoy the same fellowship together as we "middle ages" have always done. There is not an easy road to travel.

Sewing is still a prominent occupation in our Vicarage. I will never again believe anyone who tells me they "simply could not sew". Once upon a time I thought that myself, but our entire family are now walking examples to prove that tag-line incorrect.

Almost everything can be made for at least half the cost of a bought garment of similar quality. It really is amazing what one can do if needs must. I now believe anyone can do ANYTHING if he REALLY wants to.

Recently I received quite unexpectedly, a parcel from a sister-in-law. To my delight it contained a piece of material suitable for three night gowns for baby Jenny. As I was going out visiting friends that night, I thought it would be a great idea to make one there and then, and have the neck ready to crochet during the evening.

The plan worked accordingly, though, mind you, I had many other urgent jobs to do which I steadfastly ignored. When the time came to get ready to go out, the little demon called Procrastination, artfully suggested that I might just commence the crochet work before I go out, as well!

I'D LIKE TO KNOW . . .

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

Is the rector of a parish church self-employed or an employee of his vestry, taking into consideration that the vestry pays his stipend?

The individual clergyman who is appointed to be the incumbent of a parish, is licensed to the cure of souls which, says the bishop as he institutes him, is "thine and mine." Because the bishop cannot be in each parish,

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

the priest stands in his place.

While his stipend is paid by the parish, he is not the employee of the parish; he is the representative of the bishop to whom he owes his loyalty, and to whom he promises allegiance.

What security has a rector,

if through financial reasons or otherwise, vestries fail to meet their obligations in paying his stipend?

If a parish gets into difficulties so that it is unable to pay the stipend of its incumbent, the normal course is for the archdeacon to hold a thorough investigation. Should it be found that the parish is quite unable to honour its responsibilities, the incumbent is transferred elsewhere, and alternative arrangements made for the parish; for example, it might be temporarily attached to a nearby parish.

May a rector accept appointments for extra parochial duties within the diocese, or in organisations outside his parish, without the prior approval of his vestry or parish council?

An incumbent may accept extra-parochial appointments, and it is generally to the advantage of the parish that he does. But before he does so, he will almost certainly ask for the understanding co-operation of his vestry. The parish gains from such interested activity.

With the rector receiving fresh insights into branches of church life of which he was previously cognisant but not over-interested, the parish likewise takes on a wider vision.

If a rector is appointed to do long-term service of extra parochial duties for the diocese, is it not within the rights of the vestry to apply to synod for reduction in their annual assessments, considering that such duties are done at the expense of the parish?

Such might be a natural reaction, but I doubt whether any parish worthy of its salt would react that way. For if Christianity means anything, it means a willingness to give. Stronger parishes ought to help weaker parishes. Virile dioceses ought to aid newly-established dioceses.

If sometimes an incumbent grows too enthusiastic about things outside his parish to the detriment of parish life, he might be chided with the suggestion that service, like charity, should begin at home.

Can a parish council hold regular meetings if a rector, owing to illness or leave of absence, is unable to attend, and who may preside at such a meeting?

Yes. In the Diocese of Melbourne, for example, the Trustees and Vestries Act says, "The incumbent may from time to time by writing under his hand, appoint any other person to be chairman in his absence at any meeting at which he is entitled to preside. But if neither the incumbent, nor any person duly appointed by him to act in his stead, be present, the meeting shall elect a chairman who shall have the right to vote."

Are there rules and regulations in print, governing the business and administration of the church for the guidance of parish councils and vestries?

Yes. As I have just mentioned, the Diocese of Melbourne has the Trustees and Vestries Act to govern such matters. My correspondent's diocesan registrar would supply him with a copy of the appropriate act for his diocese.

BOOK REVIEW

TOPICAL BOOKS REVIEWED

THE EXPOSITORY TIMES: November, 1960. T. and T. Clark, Edinburgh. English price 2s.

THERE is a new missionary situation to-day. There is a resurgence of the non-Christian religions, partly defensive, partly the result of the world situation.

Dr Nels Ferré has written a small book in view of this. He does not feel that Tillich, Bultmann or Barth has the answer.

A new theology is needed, including (1) the priority of creation, (2) the generality of law, and (3) a central universalism. This is a most challenging book.

Professor Greevas has given lectures under the title "Theology and the Cure of Souls." He is a Methodist but not afraid of the word "cure," which includes both care and cure. He has much to say of first class value for the man in the ministry, both as to his life "in God" and his preaching "from pastoral care to pastoral need."

Articles on "Thomas and the Synoptic Gospels," on missionary material and the modern situation are interesting.

There is a review of the Bishop of Woolwich's book "On Being the Church in the World," which will stir the reader to buy it (and he should do so).

There are 30 reviews of books which promise well—we noticed particularly "The Ageless Bible"; a thoroughly up-to-date book on "How we got the Bible," "Beggars in Velvet," some attractive broadcast talks, "The Dark Road to Triumph," Holy Week, Good Friday and Easter addresses.

Dr Vincent Taylor has a second attractive article on "Religious Certainty." "In the

Study" contains a thrilling story of the beginning of Dr Barnardo's "call." The set of sermons seemed to the reader richer even than usual.

"Entre Nous" is a review of a book of sermons "Point of Glad Return" by the Reverend Lance Webb. He shows what to preach and how to preach.

—J.S.A.

AFRICAN BOY "ADOPTED"

ANGLICAN NEWS SERVICE

London, January 30. Regular worshippers at St. Nicholas' Cathedral, Newcastle-upon-Tyne, have "adopted" a twelve-year-old African boy, James Epodi, who is suffering from tuberculosis and facial leprosy.

They have undertaken to pay £10 a year towards his treatment at the Kumi Leprosy Centre, Uganda.

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ANGLICAN OF THE WEEK



Our Anglican of the Week is the newly-appointed liaison officer of the South East Asia Council of Bishops.

He is Canon John Lee Ban Hang of the Diocese of Singapore and Malaya who begins his work this month among the 26 million Chinese in the Dispersion in South East Asia.

Canon Lee is married with four grown-up children. Since 1941 he has been the priest-in-charge, and recently the vicar, of the Holy Trinity Church in Singapore. He and his family will shortly be moving to live at the old S. Peter's Hall in Woodville.

Canon Lee was at Trinity College (a high school) in Fochow, China, and then attended the Union Theological Seminary there. For five years he was the principal of the Mission School in Fochow, until he left for Singapore in 1929.

He spent two years studying at the College of the Holy Cross, Rangoon, in Burma. Made deacon in 1936, he was ordained priest the following year. Since coming to his present diocese he has been a teacher in Perak, and a priest-in-charge of the S. Peter's Church, which was pulled down after the war.

From 1941 he has been attached to Holy Trinity (Fochow-speaking) Church in Hamilton Road in Singapore. This church attained parish status in February 1958 with Canon Lee as its first vicar.

For services rendered during the war years and also for doing social welfare work after the war during the British Military Administration, Canon John Lee was made a Justice of the Peace for the island of Singapore.

Canon Lee has been the Superintendent of Chinese work in his diocese for the past twelve years.

In his new work as liaison officer he will be concerned with the spiritual well-being of all Chinese Anglican congregations outside the mainland of China in South East Asia.

The Protestant Episcopal Church in the U.S.A. (Anglican) has devoted the sum of £A8,000 per annum for this Chinese work.

This is the first time that a clergyman in this diocese has been seconded for service outside the diocese.

The Bishop-elect of Singapore and Malaya, Canon Kenneth Sansbury, in a letter to

Canon John Lee has written: "I wish you every blessing in this new and important task and I would just re-iterate my hope that your headquarters will remain in Singapore so that I may have the benefit of your wisdom and experience particularly at the beginning of my episcopate."

RETIREMENT AFTER LONG SERVICE

Mr C. H. Prosser, who retired as Chief Inspector of the Rural Bank on January 31 after forty-eight years' service, is a well-known Anglican in the Diocese of Sydney.

He has been a member of the diocesan Finance and Loans Board since its inception.

For the past three years he has been honorary treasurer of the Council of Abbotsleigh Church of England School for Girls, Wahroonga.

Mr Prosser began his banking career in 1912 and with the establishment of the Rural Bank, became an inspector. His appointment as Chief Inspector followed in 1936.

He is a Fellow of the Australian Society of Accountants and served on Divisional Councils of that organisation and its predecessor, the Commonwealth Institute of Accountants for fifteen years.

He was State President of the Commonwealth Institute.

Mr Prosser is also a fellow of the Chartered Institute of Secretaries.

KOREAN LEPERS APPEAL

Contributions towards the appeal for the Reverend Roger Tennant's settlement for lepers in Korea now total £450/17/6. In addition to £435/7/6 previously acknowledged, the following donations have been received:

	£	s.	d.
F. G. Ferguson	3	10	0
J. V. Thurgood	5	0	0
M. Norton-Smith	1	0	0
H. Taylor	5	0	0
L. Nobelius	1	0	0

TOTAL: £450 17 6

BOOK REVIEW

THE EUCHARIST AND OTHER CHRISTIANS

THE BREAD WHICH WE BREAK. G. D. Yarnold. Oxford University Press. Pp. 112. 17s. 6d.

THIS little book about the Eucharist is written by an Anglican in the hope that it will be read by people of other traditions and so serve the cause of Christian unity.

Across the barriers of our divisions, the Eucharist, by whatever name it is known, and with whatever liturgical rites or accompanying ceremonial it is celebrated, is a link between Christians:

"Almost without exception organised Christianity has been obedient to the command, 'Do this in remembrance of me'."

The author believes that a clearer understanding of its origins and a greater knowledge of its history may lead to a closer agreement about its meaning. The differing beliefs which Christians hold about it may prove to be complementary rather than conflicting.

He begins with a brief, but illuminating, study of the Epistle to the Hebrews, which is a book about worship: "The New Testament basis of our thinking about the Eucharist is to be found in the Epistle to the Hebrews."

The royal priesthood of Christ and His eternal offering of His perfect sacrifice to the Father are the background of every Eucharist. It is surprising that he does not mention in this connection the significance of Hebrews XII:18—end.

He next reviews the New Testament accounts of the institution of the Eucharist and discusses its relationship to the Jewish Passover and the difficulties raised by the differences in the Synoptic and Johannine chronologies of the Passion. Was

the Last Supper the Passover feast or a "chaburah" meal held on the eve of the festival?

Succeeding chapters deal with the development of the liturgy in the first centuries; the teaching of S. John's Gospel, chapter 6; and the eschatological meaning of the Eucharist as a foreshadowing of the Kingdom of God.

In chapter 7, the author comes to grips with the doctrines about which Christians are divided; the Real Presence, the doctrine of sacrifice, and the problem of Church Order in its bearing upon the Eucharist.

He restates these doctrines in ways which he hopes will make their essential meaning clear to Christians of other traditions.

In dealing with sacrifice, he emphasises the importance of the life released by death rather than the death itself.

"Even in the Old Testament the death of the victim is incidental to the offering of the life to Almighty God." "We are redeemed by the interceding presence of the Ascended Christ in heaven, rather than strictly by the death on Calvary."

Finally, he pleads for a greater recognition of the unity which Christians already share through their eucharistic worship: "We have communion in Christ with the next parish, the next diocese, with the 'churches' of our own communion at the antipodes."

"What are we to say about the link in space with the 'church' down the street, separated from ourselves by a denominational barrier? In Christ that link exists already. How long shall we be content to deny it?"

—A.W.H.

S. PAUL'S BELLS TO BE SILENT

ANGLICAN NEWS SERVICE

London, January 30.

The twelve bells of S. Paul's Cathedral are to become silent for about a month while they are mounted on new bearings.

The work, last done after the 1914-18 War, is expected to be started early next month.

FRANCIS BACON ANNIVERSARY

ANGLICAN NEWS SERVICE

London, January 30

The Lord Chancellor, Lord Kilmuir, was present on January 22 at a service at S. Michael's Church, St Albans, to celebrate the 400th anniversary of the birth of Francis Bacon, who became Lord Verulam and Viscount St Albans and was Lord Chancellor under James I.



Mr C. H. Prosser, Chief Inspector of the Rural Bank, who retired on January 31.

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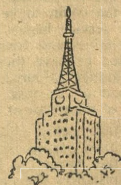
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YOUTH PAGE

QUESTIONS WE MUST FACE

When a person is dying, should he be told of his condition?

This is a question which cannot be answered with a simple "yes" or "no." But the question is important, and one should not answer it casually, as if the answer was obvious. And the opinion of the clergy is divided on it.

If a sick person wants to know whether or not he is thought to be dying, many believe that he should be told quite frankly what the doctors have said.

He obviously wants to face the facts, and ought to be given the chance to make his last preparations.

If his condition has not been openly discussed by the patient and his relatives, but the doctors

are convinced he is dying, many would say he ought to be told.

Very often he has a fairly good idea of the position anyway, but once it is spoken of openly he has the chance to seek spiritual help to prepare for death.

If the doctors are not quite sure, but do not hold out much hope of recovery, some clergy believe that the patient should know just what their view is.

When he knows the position is grave, the patient will often be drawn to make his peace with God. Sometimes in doing this he calls up reserves of physical and spiritual power which turn the balance in favour of recovery.

The clergy do not, of course, tell a person he is dying without the knowledge and consent of his relatives.

Where the patient is a faithful Christian, the answer to this question is almost invariably "yes."

A Christian is accustomed to facing the facts of life, one of the greatest of which is death.

He is used to the thought that "in the midst of life we are in death." He is accustomed to commending himself into the care of Almighty God.

Such a person ought to be given the chance to witness to his faith in the eternal life.



Members of the ecumenical youth work camp at Kempsey during January, building a three-bedroom home for an Aboriginal family. More than fifty young people from seven denominations took part in the venture. ("The Anglican," January 27.)

PREPARATIONS FOR LENT

The collect for Sexagesima Sunday, February 5, comes as a timely warning after our efforts during the preceding week to so run that we may obtain the prize. It reminds us that "we put not our trust in anything that we do," if we are true Christian athletes.

We are now preparing for the solemn season of Lent, during which we will be bound to discipline our lives so that we may seek God in a spiritual fashion more earnestly.

So it is good for us to remember, as the collect teaches, that it is not in any merit of ours, even in any merit of self-sacrifice, that we trust to be saved, but simply in the goodness and mercy of God.

In the epistle, St. Paul recounts the hardships that were involved in his obedience to God's call. He shows us that the true disciple does not count the cost and weigh the chances of safety beforehand, but is pleased to accept suffering if, by so doing, God may be glorified.

In the Gospel, Our Lord tells the parable of the Sower. The parable challenges us to examine our lives—what is the soil of our lives like?—what sort of reception does it give to the preaching of the Word of God?

DEANS OR PROVOSTS?

ANGLICAN NEWS SERVICE

London, January 30
The suggestion that cathedral provosts should all be given the title of dean is made in the report of the Cathedrals Commission of the Church Assembly which will be presented to the assembly at its Spring Session, beginning on February 6.

At present there are 15 provosts of English cathedrals—Birmingham, Blackburn, Bradford, Chelmsford, Coventry, Derby, Guildford, Leicester, Newcastle, Portsmouth, St. Edmundsbury and Ipswich, Sheffield, Southwark, Southwell and Wakefield.

The usual procedure has been to use the title of provost for parish church cathedrals, in many of which the provost is actually the incumbent and is the pastor of an area and of a large congregation.

The commission wishes to remove the distinction between parish church and other cathedrals, and is investigating the possibility of putting its proposal into effect.

It points out, however, that a number of constitutional questions arise and it may be found to be impracticable.

The report also suggests that for parish church cathedrals there should be one principal executive body with a comprehensive authority in the cathedral, and that body should be a cathedral and not a parochial one; and that every cathedral should pay £500 a year into a "Cathedrals Fabric Equalisation Fund" to bring temporary relief and succour to cathedrals in urgent need.

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WHO WILL ENTHRONE THE PRIMATE?

ANGLICAN NEWS SERVICE

London, January 30

One of the most frequent questions which is being asked at present is

"Who will enthrone the new Archbishop of Canterbury?"

Many questioners expect that the ceremony will be performed by the Dean of Canterbury, the Very Reverend Hewlett Johnson, but, in fact, it is the Archdeacon of Canterbury, the Venerable Alexander Sargent, who performs the enthronement.

No date has yet been fixed for

the ceremony. The procedure by which the present Archbishop of York, the Most Reverend A. M. Ramsey, will become Archbishop of Canterbury, and the present Bishop of Bradford, the Right Reverend F. D. Coggan, will become Archbishop of York cannot be put into opera-

tion until Dr Fisher has actually resigned on May 31.

Archdeacon Sargent enthroned Dr Fisher in 1945, and when he has enthroned the Right Reverend R. D. Say as Bishop of Rochester on February 1 he will have carried out this ceremony for every bishop in the Province of Canterbury. This is believed to be unique in the history of the province.

Archdeacon Sargent has been Archdeacon of Canterbury for 19 years, but his associations with the cathedral and city go back much further than that.

CHAPLAIN

He was educated at King's School, Canterbury, before going to St. Edmund Hall, Oxford, and Cuddesdon College, and after four years as chaplain at Cuddesdon and two as sub-warden at St. Paul's College, Grahamstown, South Africa, he returned to Canterbury as chaplain to the archbishop from 1929 to 1939.

In 1939 he became Archdeacon of Maidstone and Canon of Canterbury Cathedral, and three years later he moved to his present post.

THE BACKGROUND TO OUR NATIONAL ANTHEM

The origins of both the words and the music of our national anthem are obscure, but we do know some facts about its early history.

The phrase "God Save the King" occurs in the Bible at I Sam. 10: 24; II Sam. 16: 16; and II Kings 11: 12.

As early as 1545, "God Save the King" was the watchword in the Navy, with "Long may he reign over us" as a counter-slogan.

It seems probable that the anthem rose from a series of loyal phrases being gradually combined into one national hymn; and there is some evidence that the words were put substantially into their present form for use in the Roman Catholic chapel of James II.

In a similar way the tune seems to be a seventeenth century recasting of earlier phrases.

We find the earliest elements in the mediaeval plainsong notation to the antiphon to the Magnificat for the Saturday before the Seventh Sunday after Pentecost.

The same rhythm is to be found in a sixteenth century Genevan folksong. The tune was used in a Christmas carol, dated 1611, attributed to John Bull. In America the tune is sung to the words, "My country, 'tis of thee."

AUTHORSHIP

Among individuals of later date to whom authorship of the anthem (probably wrongly) have been attributed are Henry Carey, author of "Sally in our Alley"; and James Oswald, a Scotsman settled in London.

It was certainly much used in its present form in London theatres in 1745 (the year of the landing of the Young Pretender), the three stanzas were printed in the Gentleman's Magazine for October in the same year; and its general popularity dates from that time.

PARISHES FOR THE PEOPLE

The Church of England was united before 690. There was not a correspondingly united kingdom until 1017. The ecclesiastical unity was in great part due to the labours of Theodore, Archbishop of Canterbury.

One of his greatest gifts to the English Church was the parochial system.

It had been the custom for the clergy to live in monastic communities, but Theodore persuaded the nobles to adopt the system he had seen successfully worked in Greece of having a church and a resident clergyman on each estate—parishes, in effect.

Before Theodore's coming to England, the faithful had paid their offerings into a general fund to be administered by the bishops. Theodore permitted donors to give money, land, or a share of their produce for the

support of a resident clergyman in their own neighbourhood.

To encourage this part of the scheme, Theodore arranged that all who built churches and supported a resident pastor should have the right of selecting from the available clergy who that pastor might be. Here began the ancient English system of private patronage.

It was natural that the bishops should generally stay with the nobles and princes to help with advice in the administration of temporal affairs, but the parish clergy moved out into the many valleys of the land.

There were then few books, and still fewer people, outside the monasteries, who could read them.

For teaching, therefore, picture lessons were carved into the many crosses erected in public places, and the preachers would explain the central events of the Gospel from these pictures. These served as reminders of the teaching even when the teachers were absent.

Through the efforts of the many faithful priests, the Church won the loyalty and affection of the common people, as it had done that of their rulers.

Y.A.F. RALLY

FROM OUR OWN CORRESPONDENT

Melbourne, January 30
This week-end 250 members of the Young Anglican Fellowship in Victoria attended the fifteenth annual provincial conference and rally.

At the Camberwell Boys' Grammar School on Saturday and this morning members discussed their problems—in the home, at work, and boy-girl relationships.

The conference leaders were the Reverend P. S. Prentice, the Reverend L. E. Styles, the Reverend A. D. Dargaville and Dr Gwen Nash.

Archdeacon G. T. Sambell was the principal speaker at a tea in the Royale Ballroom on Sunday evening.

The annual service in St. Paul's Cathedral followed, the address being given by the Archbishop of Melbourne.

This afternoon, Monday, members are to tour various places of interest around Melbourne, including the Chadstone Shopping Centre, Darling Babies' Home, Orthodox churches and a Mystery Tour.

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WORK WITH ABORIGINES

FROM OUR OWN CORRESPONDENT

Perth, January 30
"Few priests look upon the Aborigine and the part-Aborigine as people whom God has entrusted to their care. The clergy especially have to be educated in this matter."

The Organising Secretary, Provincial Missionary Council, Western Australia, said this in his quarterly report to the Council.

Work amongst fringe-dwellers was extremely difficult, he said, and for the reason that these people were unlike the white people who formed the majority of the charge committed to the rector of a country parish. It was probable that there were students in the theological colleges who never had lived close enough to these people to know anything of the right approach or attitude towards them.

Clergy coming from England, who were sent out into country parishes, sometimes into remote areas, did not know anything about these people and their peculiar problems, and, not knowing how to handle them, they left them alone; which accounted, in large measure, for the reason why the Church had made but feeble and isolated attempts at bringing these children of God into His Kingdom. The success of the caravan mission working on the outskirts of country towns, depended, under God, in the last resort, upon the follow-up by the rector and his parish organisations.

It would be fatal to the whole cause if even one country rector were found who was convinced that it was a waste of time, money and effort to attempt to evangelise the fringe-dweller.

CHURCH architecture through the ages has been the most valid expression of the state of culture existing in any country. The worship of God in its varied forms seems to have stimulated the minds of architects, artists and lay public alike to produce buildings of the highest order and significance.

Much of today's significant church architecture has similarly been the result of aspirations which go beyond the mere building of structures to keep out the elements.

I am certain that church architecture of significance is achieved not only by the consideration on the part of church authorities and architect of the economic, constructional and social aspects of the problem but the particular form of worship to be housed, its peculiarly local outlook and with its particular liturgical and ecumenical considerations and last but of paramount importance the spiritual-aesthetic content or spiritual values to be achieved.

This almost intangible requirement of a place of worship may be summed up by the average worshipper as a "like" or "dislike." In other words the beholder either will feel the aptness of the design or will not. The building either complements ably his worship of God or it will not.

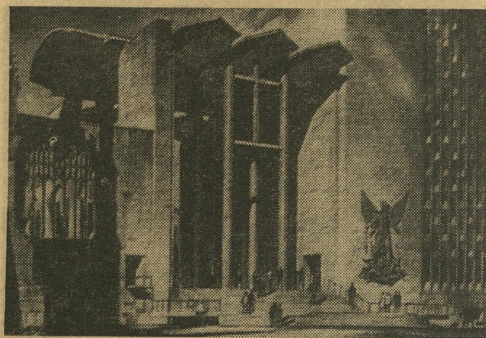
An eminently good piece of church architecture will induce a state of mind in the individual and the congregation as a whole that the building is in

tune with the highest principles of the teaching of God. This design is apt to convert an ordinary visitor into a worshipper.

There seem to be two pressures at work through the centuries on church design which appear at first glance to be contradictory, which seem to be inconsistent with the singleness of

see that there have been styles of design which, while they lasted, have been fairly rigidly adhered to. In general, the total result of this regular pattern of design has contributed to the consistent and faithful continuity of the worship of God.

An outstanding example be-



Re-building at Coventry: the old, at left; the new, at right.

thought implicit in the worship of the one Supreme Being.

The first pressure or influence is that of tradition. Through time mankind has associated certain building forms with religious buildings and even to particular religious faiths. This is consistent with sociological patterns in other spheres of human endeavour.

Through history then, we can

ing built to-day is the Coventry Cathedral. This is clearly in tune with traditional worship and Anglican history but it is a contemporary building using to-day's means and methods. Above all, it is in no way blind copyism of the past.

Secondly, the influence of change is most significant. It is obvious that every style must have had a beginning and that at some stage a group of people must have become so influenced by the possibilities of a new way of going about church design that they have taken the daring step to instigate a building which more truly expresses their own times, their changing way of worship, their constructional and economic thinking.

Change in church design therefore and its implications are quite unavoidable if man is to come into tune with the compelling forces of evolution.

Maufe, a keen observer of religious architecture has stated succinctly that "it is traditional to be modern." Paul Thiry and his colleagues in their book "Churches and Temples" point to the enlightened and progressive Abbot Suger who made possible the change of style from Romanesque to Gothic for the first time ever in the Abbey Church of S. Denis in the twelfth century.

As an example of the contemporary style expressive of to-day the new cathedral being built in Brasilia, the new capital of Brazil, is outstanding.

By the honest and prayerful consideration of the influences of tradition and change as defined, a work of real merit can be achieved in church architecture. It should be emphasised again: do not think of these two influences as contradictory but rather as complementary influences on design.

One rule which can be laid down with certainty on a worldwide basis and should be noted. Successful designs for churches are not brought about by copying from the past or present but must evolve from the ably and sensitively stated problem.

Consistent with my previous remarks the churches of a capital city such as Canberra are going to be taken as an indication of our state of civilisation.

Some of the most interesting

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COLERIDGE AND WORDSWORTH: THE LYRICAL BALLADS

BY THE REVEREND EDWARD HUNT

AT THE beginning of the nineteenth century came the Romantic revival in literature, a rebellion against the subservience of poetry. To eighteenth century rationalism. The old association of poetry and religion was renewed, but often in perverse forms, poetry becoming a substitute for religion or a rival to it, an assertion of the human will rather than a vision of divine truth.

Shelley, for instance, was an atheistic humanitarian; Byron a sceptic, although a grand one; Blake a Swedenborgian mystic; while Keats was unorthodox. His was a serious mind however and he came very near to orthodox Christianity before his early death.

Two poets, however, sought to re-establish the organic tradition of Christian life and thought, and both were Anglicans, Wordsworth being a practising churchman all his life, while Coleridge finally became a powerful protagonist of Anglican thought, and as such deserves our study.

Samuel Taylor Coleridge was born on October 21, 1772, at Ottery S. Mary, Devon, where his father was vicar. He was educated at Christ's Hospital, where he began his long friendship with Charles Lamb, and at Jesus College, Cambridge, where he was second to Samuel Butler for the Craven Scholarship. He left the university without a degree however.

His first poem, "Absence" appeared in a Dorset local paper in 1793. He met Southey, another stout Anglican, in 1794, and in 1796 sold his first volume of poems to a Bristol bookseller for thirty guineas.

BALLADS

With Wordsworth he planned a new form of poetry exemplified in "Lyrical Ballads" 1798, contributing "The Ancient Mariner" and "The Nightingale". To this period belong the first part of "Christabel" and "Kubla Khan".

From then on, Coleridge wrote spasmodically, having become an opium addict, but in 1817 published "Biographia Literaria" and "Sibylline Leaves". He became famous as a lecturer and the centre of an admiring literary coterie, his amazing conversational powers attracting all the promising young men of the day.

During his life he paid several visits to Germany, producing a fine translation of Schiller's "Wallenstein" (1800). He died at Highgate on July 25, 1834.

As a poet he is remembered more for quality than quantity; his comparatively few poems should be bound in pure gold, said Stafford Brooke, while Professor Bethell says of "The Ancient Mariner" and "Christabel": "their treatment of sin and evil is profoundly theological and Anglican".

In his spiritual life he suffered a phase of precocious scepticism, followed by a period of Unitarianism, before returning to the Anglican fold to present the theological truths of our Church in a manner which earned the profound gratitude of F. D. Maurice.

He gave a new turn to English literary criticism, especially as regards Shakespeare, and as a philosopher opposed materialism.

A master of prose as well as of metre, he was also an eloquent speaker and possessed great personal charm, though hampered by a troubled constitution.

"Preach? I n-never heard you do anything else!", stammered Lamb, who also finely described his friend as "an archangel, a little damaged".

WILLIAM Wordsworth, whose name is always associated with Coleridge, was born at Cockermouth, Cumberland, on April 7, 1770, son of an attorney and land agent.

Educated at Hawkshead Grammar School and S. John's, Cambridge, he learned more from his private reading and solitary rambles in the Lake District than at school or university, for "Nature was my teacher", he said.

Left an orphan at fourteen, when already he had decided on poetry as a profession, he developed a passion for solitude and nature and a love for his Church which lasted all his life.

Travelling on the continent, 1790-92, he was inspired by the French Revolution to become a "terrifying radical", but only in theory, never in practice; in actual fact he was a prophet of the spirit of human freedom to which he added the conservative spirit of Nature, a way of thought so clearly expressed in Anglican theology.

His first poems "Descriptive Sketches," in 1793, were of little value and brought no monetary return; he was only saved from penury by a timely legacy.

In 1795 at Racedown, Dorset, he met Coleridge, and with him, 1798, published "Lyrical Ballads", one of the most revolutionary events in English literature, though almost unnoticed at the time, except for violent attacks by outraged critics, who scoffed at "the return to the simplicities of nature".

TOO MUCH

Wordsworth calmly ignored the attacks, and settled in turn at Grasmere Allan Bank and Rydal Mount, Westmorland, where, save for a visit to Germany, 1798-99, he spent the remainder of his long and uneventful life, dying on April 23, 1850.

He received a legacy from Sir George Beaumont, 1827, held the office of distributor of stamps for Westmorland, was given a civil list pension of £300 in 1842. He was appointed Poet Laureate in 1843.

Unlike Coleridge, who wrote too little, Wordsworth wrote too much, being one of the greatest and one of the worst of English poets. His greatness lay in his high conception of his task. "Every great poet" he said

"is a teacher", but forgot to add that every teacher is not necessarily a great poet.

He was not a poet by inspiration, like Spenser, nor by conviction, like Milton, but by inclination, and at times his verse is tedious and prosy, poetry at its worst. But at its best his work is noble and sublime, almost priestly in its grandeur and solemnity, as befits "the high priest of nature" and a devout and contemplative Anglican.

Bethell says that the religious feeling of Wordsworth is found less in "Ecclesiastical Sonnets", though these are usually underestimated, than in the nature poetry, where the sense of divine immanence is pervasive, as in "Tintern Abbey". In "Leach Gatherer", "Highland Girl" and "Solitary Reaper" he stresses the value and mystery of the human soul against the depersonalising processes of modern civilisation.

He remarkably combines a romantic sense of space and time with a firm grasp of natural law, of traditional habits and duties acted out against the background of universal order, which after all is the fundamental teaching of the Anglican liturgy. We may say with Gladstone, another great churchman, that to study Wordsworth is to study "the ripening of a noble soul."

BISHOP KERLE DEDICATES MEMORIAL FLAGSTAFF

FROM A CORRESPONDENT

Taree, January 30

The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, on January 15 dedicated a memorial flagstaff in the grounds of S. John's Church, Taree, Diocese of Newcastle.

The flagstaff, the gift of an eighty-year-old churchwoman now living in England, perpetuates the memory of her mother, Mrs Harriet Kerle-Harvey, and her brother, Lieutenant-Colonel William Kerle-Harvey.

Officers of the Macquarie Regiment which is affiliated with the Somerset Light Infantry, of which Colonel Kerle-Harvey was a member, were present.

Bishop Kerle, on behalf of the Kerle family, thanked the rector and Mr Hugh Ritchie for their co-operation in organising the erection of the flagstaff.

He said that the donor in England would be sent a tape-recording of the service.

"This is both a memorial and a symbol," the bishop said. "As inscribed on the plaque this is a memorial to a mother and her son."

"The mother is the mother of

the donor and sister of the late Harry Kerle who was so well known in this town and district and whom I recall as my grandfather and a warden of this church."

The bishop said the plaque was also a symbol of the donor's belief in immortality and as the inscription states a symbol of blessing and benediction and of the virtues of honour, integrity, kindness and love.

The Cross of S. George will be flown from the masthead.

UNITY SERVICES IN ENGLAND

ANGLICAN NEWS SERVICE

London, January 25

A second Roman Catholic church at Stockton-on-Tees, co. Durham, has invited members of other churches to attend Mass.

Earlier this month the Vicar of S. Chad's, his three assistant curates, and about forty members of his congregation attended Mass at Ss. Peter and Paul's Church, Stockton, as part of the week of prayer for the unity of the Church.

To-day the parish priest of S. Mary's Roman Catholic Church, Stockton, said that members of other Churches would be welcome at an evening Mass which is being offered for the unity of Christendom.

SONS OF THE CLERGY

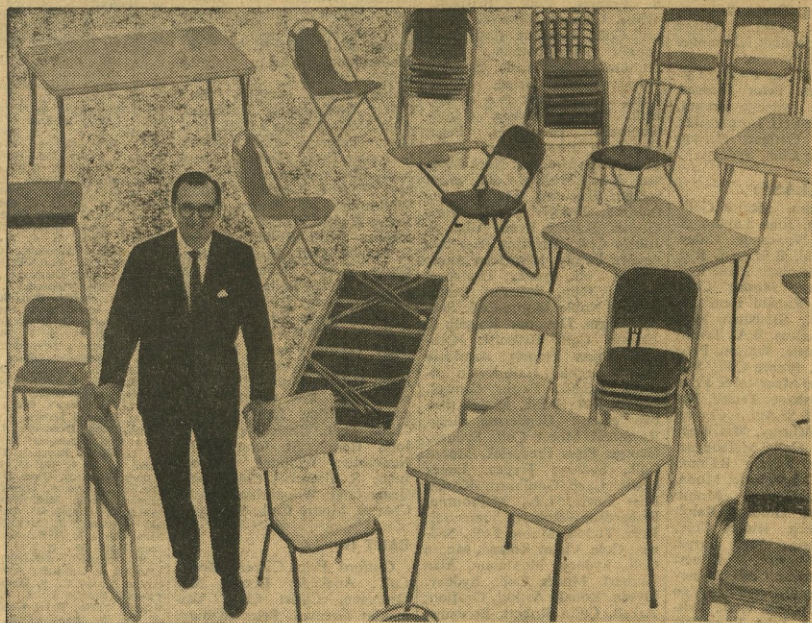
ANGLICAN NEWS SERVICE

London, January 30

The Corporation of the Sons of the Clergy paid more than £57,000 in grants and pensions last year.

In all 2,343 persons were assisted.

Beneficiaries came from every diocese in the Church of England and the Church in Wales. The anniversary festival will be celebrated in S. Paul's Cathedral on May 16.



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RECTOR BANS COMMUNICANTS OVER RACE ISSUE

THE "LIVING CHURCH" SERVICE

New York, January 30

The Rector of Scarsdale, New York, the Reverend G. F. Kempell, announced on January 8 that he will not welcome to Holy Communion any parishioners who assented to barring a young man of Jewish parentage from a debutantes' ball.

The Bishop of New York, the Right Reverend H. W. B. Donegan, and the Presiding Bishop, the Right Reverend Arthur Lichtenberger, later supported his action.

The officials of the Scarsdale Golf Club's Holly Ball had decided against accepting Mr Michael Herndstadt as an escort.

The rector of the parish told his congregation that many of them were responsible for this decision concerning a young man who had been baptised and confirmed in the Church and who was a regular communicant.

He reminded them that Our Lord was of Jewish parentage.

He said that all those who were responsible must repent before again receiving the Holy Communion in the church.

Bishop Donegan said: "It is

the duty of religious leaders to condemn religious, racial and social prejudices that embitter life and separate mankind.

"Discrimination, in whatever form it expresses itself, should be repugnant to all of us as children of God and as citizens of a democratic society."

The Presiding Bishop said the rector was "absolutely correct in his action."

"SHOALHAVEN CRUSADE"

Dr Ralph Mitchell, associate of the Billy Graham Evangelistic Association, will conduct a crusade on the lower South Coast and Tablelands in the Diocese of Sydney from March 3 to 19.

The crusade, sponsored by the churches of the district, is being called the "Shoalhaven Crusade."

AUSTRALIAN COLLEGE OF THEOLOGY: CLASS LISTS FOR 1960

SCHOLAR IN THEOLOGY (Th.Schol.) (In Alphabetical Order)

SECOND CLASS:

Langford, Donald Arthur, Melbourne.

PASS:

Lawton, William James, Sydney.

New Testament:

Cameron, Ewen Donald, B.D., Sydney; Defty, Graham, Sydney; Grant, James Alexander, B.A., Melbourne; Lee, Maurice Charles, Sydney; Weaver, Owen, Sydney.

Dogmatics:

Adams, John Henry, Sydney; Cameron, Ewen Donald, B.D., Sydney; Cole, Edmund Keith, M.A., B.D., Mombasa, Kenya; Defty, Graham, Sydney; Evans, Robert Ernest, Sydney; Hollingworth, Peter John, B.A., Melbourne; Lee, Maurice Charles, Sydney; McKnight, Thomas Frederick, M.A., B.Ec., Sydney; Purcell, Michael E., Armidale.

Christian Sociology:

Abbott, Douglas Charles, Sydney; Ward, Walter Bryan, B.A., Brisbane; Weston, Arnold, Gippsland.

Greek and Latin Fathers:

Cooper, Christopher, M.A., Adelaide.

LICENTIATE IN THEOLOGY (Th.L.) (In Order of Merit)

FIRST CLASS:

Cunningham, Miss Margaret Clare, B.Sc., Moore Coll., Sydney; Pickering, David William, B.E., Ridley Coll., Nelson (equal); Vanderstadt, Johannes Christian, Melbourne; Friend, James Alan, M.Sc., Ph.D., Tasmania; O'Brien, Peter Thomas, Moore Coll., Sydney; Bryant, Barry John, Central Tanganyika; Oliver, Miss Carlene Miriam Archer, Moore Coll., Sydney.

SECOND CLASS:

Painter, John, Moore Coll., Sydney; Mayo, John Layton, S. John's Coll., Newcastle; Caley, Vincent Harold, B.Sc.Agr., Ridley Coll., unattached; Platt, Reginald Thomas, Moore Coll., Sydney; Lay, Ronald Henry, S. Francis' Coll., Brisbane; Murray, James Stirling, B.A., Trinity Coll., Melbourne; Watson, Peter Robert, B.Sc., Moore Coll., Sydney; Fox, Alec Maurice, S. Francis' Coll., Brisbane; Friend, Robert John, B.Sc.Agr., Central Tanganyika; Murray, Mrs. Lucy Irene, Ridley Coll., Melbourne; Lawley, John Bryan, B.Com., Trinity Coll., Melbourne; Moon, Geoffrey Narramore, Moore Coll., Sydney; Holden, Ralph William, B.Tech., Ridley Coll., Adelaide; Jones, Rex Lloyd, Bathurst; Simpson, Robert McGregor, Moore Coll., Sydney (last three equal); Gate, Alan Bertram, S. Francis' Coll., Brisbane; Warner, John Raymond, B.A., S. John's Coll., Adelaide; Oxley, John Rice, Ridley Coll., Melbourne; Arnold, John Frederick, Moore Coll., Sydney; Pennington, Michael John, S. John's Coll., Adelaide; Seddon, John Richard, Moore Coll., Sydney; Dennis, Wilfred Edwin, S. Francis' Coll., Brisbane; Clarke, Alan Clive, S. Francis' Coll., Nth. Queensland; Gregory, Raymond William, M.A., Ridley Coll., Melbourne; Keynes, Ronald Philip, Moore Coll., Sydney; Curtis, Neville Leighton, Ridley Coll., Melbourne; Fehre, Charles Derwent, Ridley Coll., Tasmania; Pentecost, David, Ridley Coll., unattached; Chapman, John Charles, Armidale; Macintosh, Neil Keith, Moore Coll., Sydney (last two equal); Collier, Robert William, S. Ridley Coll., Melbourne; Nichols, Alan Charles, Moore Coll., Sydney; Turner, Cyril Donald, Moore Coll., Sydney (last two equal); Philp, Robert Henry H., Nth.

Queensland; Brownfield, Miss Zoe, Moore Coll., Sydney; Lance, John Edward, Moore Coll., Sydney (last two equal); Routley, Donald, S. Francis' Coll., Brisbane.

PASS:

Hinds, Dallas Joseph, Newcastle; Cherry, Richard Stephen, B.A., B.Sc., Ridley Coll., Melbourne; Siggins, Ian Dudley Kingston, B.A., Ridley Coll., Melbourne; Bowden, Raymond David, S. John's Coll., Armidale; Scott-Halliday, David Samuel, Carpentaria; Wallace, Richard Ernest, Ridley Coll., Melbourne; Penwill, Leonard Thomas, G.B.R.E., Tasmania; Tonks, Colin Robertson, B.A., Ridley Coll., Christchurch, N.Z. (last two equal); Haynes, John Edward, Adelaide; Bedford, John Plaskett, S. John's Coll., Ballarat; Goodman, Richard George, Moore Coll., Bendigo; Hull, Russell Medway, Bathurst; Settle, Rodney Gledhill, Ridley Coll., Melbourne (last two equal); Oatway, Hugh Malcolm, Nelson; Brewer, Peter Macdonald, S. Francis' Coll., Brisbane; Pilcher, Noel James, Moore Coll., Sydney (last two equal); Geddes, Miss Margaret Alice, Perth; Little, Malcolm Ross, Christ Coll., Tasmania; Smith, Brian Norrell, G.B.R.E., Adelaide (last three equal); Ferguson, Peter Thomas Devlin, Moore Coll., unattached; Van Emmerik, Johannes Adolf, Tasmania; Gribble, Paul Anthony, B. S. Francis' Coll., Rockhampton; Stephenson, John Henry, S.S.M., Adelaide; Cooling, Graham Harry, Adelaide; Wyndham, John Hebdon, Moore Coll., Sydney; Geoghegan, John George Frederick, Grafton; French, David John, Canb. Goulburn; Hughes, John David, S. Francis' Coll., Brisbane; White, Clarence John, S. Francis' Coll., Brisbane (last three equal); Higginbotham, Brian Gordon, Moore Coll., Sydney; Wynn, Ernest Brian, Moore Coll., Sydney (last two equal); Hall, Warren Ernest, Canb. Goulburn; Broadbent, Peter George Clarke, Ridley Coll., Melbourne; Hickson, Noel Richard, B.Sc., Ridley Coll., unattached; Hayward, Maurice Arthur, S. Francis' Coll., New Guinea; Schultz, Bruce Allan, S. John's Coll., Riverina (last two equal); Pevely, Miss Jean Anne, Moore Coll., Sydney; Thulborn, Neville John, Ballarat; Beard, Ronald Noble, Moore Coll., Sydney; Egan, Desmond Russell, S. Francis' Coll., Bathurst; Hathery, Brian Francis, Armidale (last two equal); Hall, Kevin Edward, S.S.M., Perth; Samuel, Ernest, B.A., B.Ed., Medak (last two equal); Henderson, John Raymond, Moore Coll., Sydney; George, Peter Frederick, Moore Coll., Sydney; Tregea, James Lewis, Canb. Goulburn; Koska, Miss Lucia, L.L., Melbourne; Richardson, Robert, Transvaal; Rees, Tudno, Moore Coll., Sydney; Cole, Victor Roland, Moore Coll., Sydney; McMahon, John Frederick, Moore Coll., Sydney; Dyson, Ronald Arthur, Grafton; Arkell, Colin Robert, Brisbane; Cohen, Leon David, Riverina; Treherne, Thomas, G.B.R.E., Brisbane; Pamlett, Thomas Macdonald, S. John's Coll., Ballarat; McDowell, Ian James, S. John's Coll., Adelaide; Pryce, William Charles, Canb. Goulburn; Lyons, Mrs. Kathleen May, Auckland.

bourne; Butler, Geoffrey Thomas, Moore Coll., Sydney; Clark, Colin Ashley, Moore Coll., Sydney; Collas, John Paul, S. John's Coll., Adelaide; Collins, Neville Eustace, Moore Coll., Sydney; Copland, Frank Frederick, Moore Coll., Sydney; Cuthbertson, Trevor Albert, Moore Coll., Sydney; Ellis, Ian Gordon, Ridley Coll., Melbourne; Frith, Charles Richard, Moore Coll., Sydney; Graham, William James, Moore Coll., Sydney; Greaves, Barry John, B.A., S. Francis' Coll., Brisbane; Griffiths, John Trevor, Moore Coll., Sydney; Gurrier-Jones, Paul, Moore Coll., Sydney; Hampton, Allen Christian, Moore Coll., Armidale; Harding, Brian Arthur Carey, Ridley Coll., Ballarat; Herring, Ian Napier, Ridley Coll., Melbourne; Hoffman, Kevin Douglas, Willochra; Howells, John Conrad, B.Sc., B.Ed., Trinity Coll., Melbourne; Hudson, Miss Jane Margaret, Moore Coll., Sydney; Huggett, Barry David, Moore Coll., Sydney; Ireland, Anthony John, S. John's Coll., Canb. Goulburn; Lane, John Philip, S. John's Coll., Armidale; Lawrence, Miss Jeanette Alice, Moore Coll., Sydney; Lewis, Reginald William, Moore Coll., Grafton; McCartney, Hugh Watt, S.S.M., Melbourne; McDowell, Robert John, unattached; Maidment, Edward Holdsworth, B.Sc., Moore Coll., Sydney; Marshall, Alexander Neil, S. Francis' Coll., Nth. Queensland; Marrett, Charles Beauchamp, B.A., Dip.Ed., G.B.R.E., Armidale; Meredith, Bevan Stanley, S. Francis' Coll., New Guinea; Morley, Keith Dudley, Moore Coll., Sydney; Morrey, Frederick Albert, Gippsland; Mussard, Ian Bruce, S. John's Coll., Adelaide; Ogden, Graham Sydney, B.A., Moore Coll., Sydney; Oliver, Philip Newton, Moore Coll., Sydney; Porter, Alan John, Ridley Coll., Melbourne; Reid, Norman Colin, G.B.R.E., Brisbane; Robins, Ronald Peter, S. John's Coll., Melbourne; Robinson, Alan John, S. John's Coll., Ballarat; Shepherd, Allan George, S. John's Coll., Grafton; Shepherd, Elwyn, Moore Coll., Sydney; Sinclair, Kingsley Gordon, Wollaston Coll., Perth; Smith, James Harold, Christ Coll., Tasmania; Snell, Robert Stanley, S. Francis' Coll., Brisbane; Sorenson, Errol Dannamand, S. John's Coll., Ballarat; Steele, Gordon Danby, S. Francis' Coll., Brisbane; Steele, Edward Robert, S. Francis' Coll., Nth. Queensland; Taylor, Charles John, S. John's Coll., Newcastle; Telfer, Brian Robert, Moore Coll., Sydney; Todd, Roy Charles, Kalgoolie; Turley, James Arthur, Christ Coll., Tasmania; West, John Henry, S. John's Coll., Newcastle; Williams, Thomas John, S. Francis' Coll., Nth. Queensland; Woodbridge, David Charles, Moore Coll., Sydney.

Clifford, Peter Gilbert, Moore Coll., Adelaide; Dixon, Roy Dennison, Christ Coll., Tasmania; Greaves, Peter William Campbell, Newcastle; Hutchinson, Brian Bridger, G.B.R.E., Sydney; Prideaux, Geoffrey John, Sydney; Ross, Geoffrey Maxwell, Bendigo; Sibby, Geoffrey Dean, Adelaide; Tolhurst, Arthur Julien, Ridley Coll., Melbourne; Townsend, David Warren, Trinity Coll., Melbourne.

PASSES IN PART I OR II OF THE EXAMINATION (In Alphabetical Order)

PART I:

Abrahams, Stuart Noel, Moore Coll., Sydney; Abbottsmit, Alexander Charles, Moore Coll., Sydney; Alais, Gerald, Moore Coll., Sydney; Austin, Alfred George, Ridley Coll., Bendigo; Baker, Alan Ormond, Ridley Coll., unattached; Banks, Robert John, B.A., Moore Coll., Sydney; Booth, John Bowman, S. Francis' Coll., Brisbane; Brown, Ian Frederic, S. John's Coll., Mel-

bourne; Butler, Geoffrey Thomas, Moore Coll., Sydney; Clark, Colin Ashley, Moore Coll., Sydney; Collas, John Paul, S. John's Coll., Adelaide; Collins, Neville Eustace, Moore Coll., Sydney; Copland, Frank Frederick, Moore Coll., Sydney; Cuthbertson, Trevor Albert, Moore Coll., Sydney; Ellis, Ian Gordon, Ridley Coll., Melbourne; Frith, Charles Richard, Moore Coll., Sydney; Graham, William James, Moore Coll., Sydney; Greaves, Barry John, B.A., S. Francis' Coll., Brisbane; Griffiths, John Trevor, Moore Coll., Sydney; Gurrier-Jones, Paul, Moore Coll., Sydney; Hampton, Allen Christian, Moore Coll., Armidale; Harding, Brian Arthur Carey, Ridley Coll., Ballarat; Herring, Ian Napier, Ridley Coll., Melbourne; Hoffman, Kevin Douglas, Willochra; Howells, John Conrad, B.Sc., B.Ed., Trinity Coll., Melbourne; Hudson, Miss Jane Margaret, Moore Coll., Sydney; Huggett, Barry David, Moore Coll., Sydney; Ireland, Anthony John, S. John's Coll., Canb. Goulburn; Lane, John Philip, S. John's Coll., Armidale; Lawrence, Miss Jeanette Alice, Moore Coll., Sydney; Lewis, Reginald William, Moore Coll., Grafton; McCartney, Hugh Watt, S.S.M., Melbourne; McDowell, Robert John, unattached; Maidment, Edward Holdsworth, B.Sc., Moore Coll., Sydney; Marshall, Alexander Neil, S. Francis' Coll., Nth. Queensland; Marrett, Charles Beauchamp, B.A., Dip.Ed., G.B.R.E., Armidale; Meredith, Bevan Stanley, S. Francis' Coll., New Guinea; Morley, Keith Dudley, Moore Coll., Sydney; Morrey, Frederick Albert, Gippsland; Mussard, Ian Bruce, S. John's Coll., Adelaide; Ogden, Graham Sydney, B.A., Moore Coll., Sydney; Oliver, Philip Newton, Moore Coll., Sydney; Porter, Alan John, Ridley Coll., Melbourne; Reid, Norman Colin, G.B.R.E., Brisbane; Robins, Ronald Peter, S. John's Coll., Melbourne; Robinson, Alan John, S. John's Coll., Ballarat; Shepherd, Allan George, S. John's Coll., Grafton; Shepherd, Elwyn, Moore Coll., Sydney; Sinclair, Kingsley Gordon, Wollaston Coll., Perth; Smith, James Harold, Christ Coll., Tasmania; Snell, Robert Stanley, S. Francis' Coll., Brisbane; Sorenson, Errol Dannamand, S. John's Coll., Ballarat; Steele, Gordon Danby, S. Francis' Coll., Brisbane; Steele, Edward Robert, S. Francis' Coll., Nth. Queensland; Taylor, Charles John, S. John's Coll., Newcastle; Telfer, Brian Robert, Moore Coll., Sydney; Todd, Roy Charles, Kalgoolie; Turley, James Arthur, Christ Coll., Tasmania; West, John Henry, S. John's Coll., Newcastle; Williams, Thomas John, S. Francis' Coll., Nth. Queensland; Woodbridge, David Charles, Moore Coll., Sydney.

bourne; Butler, Geoffrey Thomas, Moore Coll., Sydney; Clark, Colin Ashley, Moore Coll., Sydney; Collas, John Paul, S. John's Coll., Adelaide; Collins, Neville Eustace, Moore Coll., Sydney; Copland, Frank Frederick, Moore Coll., Sydney; Cuthbertson, Trevor Albert, Moore Coll., Sydney; Ellis, Ian Gordon, Ridley Coll., Melbourne; Frith, Charles Richard, Moore Coll., Sydney; Graham, William James, Moore Coll., Sydney; Greaves, Barry John, B.A., S. Francis' Coll., Brisbane; Griffiths, John Trevor, Moore Coll., Sydney; Gurrier-Jones, Paul, Moore Coll., Sydney; Hampton, Allen Christian, Moore Coll., Armidale; Harding, Brian Arthur Carey, Ridley Coll., Ballarat; Herring, Ian Napier, Ridley Coll., Melbourne; Hoffman, Kevin Douglas, Willochra; Howells, John Conrad, B.Sc., B.Ed., Trinity Coll., Melbourne; Hudson, Miss Jane Margaret, Moore Coll., Sydney; Huggett, Barry David, Moore Coll., Sydney; Ireland, Anthony John, S. John's Coll., Canb. Goulburn; Lane, John Philip, S. John's Coll., Armidale; Lawrence, Miss Jeanette Alice, Moore Coll., Sydney; Lewis, Reginald William, Moore Coll., Grafton; McCartney, Hugh Watt, S.S.M., Melbourne; McDowell, Robert John, unattached; Maidment, Edward Holdsworth, B.Sc., Moore Coll., Sydney; Marshall, Alexander Neil, S. Francis' Coll., Nth. Queensland; Marrett, Charles Beauchamp, B.A., Dip.Ed., G.B.R.E., Armidale; Meredith, Bevan Stanley, S. Francis' Coll., New Guinea; Morley, Keith Dudley, Moore Coll., Sydney; Morrey, Frederick Albert, Gippsland; Mussard, Ian Bruce, S. John's Coll., Adelaide; Ogden, Graham Sydney, B.A., Moore Coll., Sydney; Oliver, Philip Newton, Moore Coll., Sydney; Porter, Alan John, Ridley Coll., Melbourne; Reid, Norman Colin, G.B.R.E., Brisbane; Robins, Ronald Peter, S. John's Coll., Melbourne; Robinson, Alan John, S. John's Coll., Ballarat; Shepherd, Allan George, S. John's Coll., Grafton; Shepherd, Elwyn, Moore Coll., Sydney; Sinclair, Kingsley Gordon, Wollaston Coll., Perth; Smith, James Harold, Christ Coll., Tasmania; Snell, Robert Stanley, S. Francis' Coll., Brisbane; Sorenson, Errol Dannamand, S. John's Coll., Ballarat; Steele, Gordon Danby, S. Francis' Coll., Brisbane; Steele, Edward Robert, S. Francis' Coll., Nth. Queensland; Taylor, Charles John, S. John's Coll., Newcastle; Telfer, Brian Robert, Moore Coll., Sydney; Todd, Roy Charles, Kalgoolie; Turley, James Arthur, Christ Coll., Tasmania; West, John Henry, S. John's Coll., Newcastle; Williams, Thomas John, S. Francis' Coll., Nth. Queensland; Woodbridge, David Charles, Moore Coll., Sydney.

Clifford, Peter Gilbert, Moore Coll., Adelaide; Dixon, Roy Dennison, Christ Coll., Tasmania; Greaves, Peter William Campbell, Newcastle; Hutchinson, Brian Bridger, G.B.R.E., Sydney; Prideaux, Geoffrey John, Sydney; Ross, Geoffrey Maxwell, Bendigo; Sibby, Geoffrey Dean, Adelaide; Tolhurst, Arthur Julien, Ridley Coll., Melbourne; Townsend, David Warren, Trinity Coll., Melbourne.

PASSES 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 Education: 13. Christian Missions: 14. Psychology: 15. Latin: 16. Hebrew: 17. Christian Ethics: 18.

(In Alphabetical Order)

Adcock, Miss Gwendal A., 5, G.B.R.E., Melbourne; Allott, Laurie, S. John's Coll., Ballarat; Ames, Thomas Charles, 3, Gippsland; Anderson, Donald George, 1, 2, 3, 4, 13, Moore Coll., Sydney; Astill, Miss Mary, Moore Coll., Brisbane; Atherton, Peter, 4, 5, S.S.M., Adelaide; Atkins, Peter R., 1, 2, 3, 5, Ridley Coll., unattached; Atkinson, William John, 2, 3, 4, 5, Canb. Goulburn; Austin, Charles Richard, 10, Canb. Goulburn; Austin, Trevor Albert, 1, G.B.R.E., Grafton; Avery, Philip John, 1, 2, 3, 4, 10, Adelaide; Bailey, Harry Robert, 1, 10, 11, Melbourne; Bailey, Brian Rodger, 8, 9, 10, 11, unattached; Baldock, Graham Herbert, 4, G.B.R.E., Adelaide; Barclay, Clifford John, M.A., 11, Brisbane; Barlow, Ian Fleming, 3, 4, 5, G.B.R.E., Adelaide; Bartlett, Lawrence Francis, 1, 4, 7, 8, 10, Ridley Coll., unattached; Beard, Miss Doris Marjorie, 7, G.B.R.E., Melbourne; Bell, William, 4, 5, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 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932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Frederick, 2, 4, G.B.R.E., Perth; Holland, Bruce, 4, Armidale; Holland, John Harley, 1, Christ Coll., Tasmania; Holley, Graham Albert, 9, Adelaide; Holtby, Albert Athol, 10, Bendigo; Horrex, Arthur Hugh, 4, 5, unattached; Howells, John St. Quentin, B.A., 2, 4, 5, 12, S.S.M., Melbourne; Hughes, Robert Stewart, 11, Newcastle; Humphries, Anthony John, 1, 2, 3, 5, Moore Coll., Sydney; Inall, Michael John F., 1, 6, S.S.M., Ballarat; Ireland, Anthony John, 10, 11, S. John's Coll., Canb. Goulburn; Irwin, George Thomas G., 4, 10, G.B.R.E., Newcastle; Jackson, John B., G.B.R.E., Melbourne; James, Frederick David B., 6, 9, St. Arnaud; Jamieson, Miss Helen Macrae, 4, 10, Sydney; Jeffrey, Leonard Herbert, 3, 10, G.B.R.E., Warragabri; Job, George Macarthur, 1, Canb. Goulburn; Kenney, Dixon Gerard, 1, 6, S.S.M., S.M.; Kenney, Charles William, 3, B.R.E., Ballarat; Kernebone, Richard, 4, 10, Armidale; Keyes, Roger Alfred, 1, S.S.M., S.M.; Kitchin, Philip Edward, 1, 3, Ridley Coll., unattached; Lambert, Leonard Arthur W., 4, G.B.R.E., Sydney; Laver, Douglas Edward, 2, 9, Brisbane; Legg, Robert Anthony C., 1, Christ Coll., Tasmania; Lemson, Gordon Thomas, 3, 4, G.B.R.E., Armidale; Lennox, Geoffrey, 2, 3, Tasmania; Lewis, John Stanley, Moore Coll., Sydney; Lewis, Reginald William, 11, Moore Coll., Grafton; Lindsay, Eric, 7, G.B.R.E., Melbourne; Long, Charles David, 3, 4, 5, 10, 15, G.B.R.E., Melbourne; Lowe, Frank McLean R., 10, G.B.R.E., Gippsland; MacFarlane, Richard Hosken, 2, 6, S.S.M., unattached; MacIntyre, Alan Frederick, 4, G.B.R.E., Bathurst; McCartney, Hugh Watt, 7, 8, S.S.M., Melbourne; McCredie, Kenneth John, M.B., B.S., 1, unattached; McEwen, Nicholas, 2, 9, Ridley Coll., Nth. Queensland; McKenzie, Ian Cuthbert, B.A., M.Ed., 4, Newcastle; McKenzie, Kenneth Hugh, 3, Gippsland; McLaughlin, Michael, 1, 2, 3, Sydney; Matthews, Noel Rodrick, 3, G.B.R.E., St. Arnaud; Mattingley, Maxwell Albert, P., M.A., 4, 7, 10, Nth. Queensland; Maxwell, Walter, 10, Adelaide; Mellor, Neville, 10, G.B.R.E., Sydney; Merrell, Robert Michael, 2, G.B.R.E., Brisbane; Miles, James, 7, G.B.R.E., Nth. Queensland; Miller, John Joseph, 3, 9, Christ Coll., Tasmania; Minos, Leslie Colin, 2, G.B.R.E., Gippsland; Mitchell, Ronald, 13, Ridley Coll., Melbourne; Morley, John Sydney, 1, 2, 4, S. John's Coll., Adelaide; Morris, Maxwell George, 11, Central Tanganyika; Moy, David Rees, 4, Ridley Coll., Melbourne; Mussard, Ian Bruce, 10, S. John's Coll., Adelaide; Nelson, Raymond George, 1, 2, 3, S. John's Coll., Newcastle; Ronald Bruce, 1, 2, 4, Bunbury; Norrish, Miss Marie Clare, 3, 9, 10, G.B.R.E., Gippsland; Nyman, Lewis, 2, 3, 4, 10, S. John's Coll., Newcastle; Oag, Miss Margaret Winifred, 4, G.B.R.E., Armidale; Osborne, William Angus, B.Com., 1, G.B.R.E., Melbourne; O'Sullivan, Peter, 4, 10, G.B.R.E., Bendigo; Painter, Michael Roderick, B.A., 1, 2, 5, 6, 7, 11, Wollaston Coll., Perth; Pappas, Anastasios H., 1, 2, 3, 4, 10, Melbourne; Parish, John Raymond, 7, 9, G.B.R.E., Grafton; Parker, Miss Lorelei Gertrude, 2, 8, Wellington, N.Z.; Payne, John Michael, 1, 2, 3, 4, S. Francis' Coll., Nth. Queensland; Pearson, William Robert, 7, Nth. Queensland; Pickwell, Warwick, Rainford, N.A., 1, 3, 4, 14, Ridley Coll., Nelson, N.Z.; Pierce, Duncan Dennis, 9, Sydney; Pike, Ian Henry, 3, Canb. Goulburn; Posa, Miss Rita Maria, M.N., 2, 4, G.B.R.E., Melbourne; Potter, Stanley Raymond, 4, 10, G.B.R.E., Nth. Queensland; Prentice, Stanley Julian, 3, G.B.R.E., Sydney; Prendergast, Dennis Francis, 10, Tasmania; Reeves, James William, 3, 4, 10, S. John's Coll., Adelaide; Richards, Mrs. Dorothy May, 1, 2, 4, 9, Wollaston Coll., Perth; Richards, Keith John, 3, 4, 10, G.B.R.E., Ballarat; Richardson, Edwin Thomas, 1, 6, S.S.M., unattached; Roberts, David Oswald, B.A., 1, 2, 3, 4, 10, Melbourne; Robinson, Mrs. Dorothy E., 1, G.B.R.E., Borneo; Rowlands, Roy Griffith, 6, Ballarat; Ruskin, Leslie Edgar, 10, G.B.R.E.,

THREE AID PROJECTS PLANNED FOR 1961

CHURCHES URGED TO SUPPORT WORLD COUNCIL APPEALS

ECUMENICAL PRESS SERVICE

Geneva, January 30

The Congo, the Cameroon and Chile are among the nations to be assisted during 1961 by the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches.

The administrative committee of the division made this decision at its meeting last week in Geneva.

Appeals will now be made to the 178 member Churches of the World Council for continuing and increasing financial gifts.

The committee emphasised the great need in the Congo, where one million dollars have been asked for to give immediate relief and to build a secondary school to train native leaders.

Already 350,000 dollars have been collected or promised for this project.

In addition, Churches have sent tons of supplies to the Congo.

Church World Service, the relief agency of the National Council of Churches in the U.S.A., has sent food and drugs valued at 500,000 dollars, and Churches in Germany have sent tents for 4,000 people. The Netherlands and Norway have also sent food.

In the Cameroon, it was reported, eighty per cent. of all church property in the disturbed areas has been destroyed, either by Maquisards or by soldiers hunting them.

These attacks are not the result of religious intolerance. Both parties thought its enemy was using the churches as centres of political activity.

The committee authorised the launching of an appeal for up to 200,000 dollars to rebuild churches and to help congregations in reorienting themselves to the government's social regrouping programme.

The committee also authorised an appeal for 80,000 dollars over a three-year period for the Calama project in Chile.

This is a small farming project where improved agricultural methods can be studied by the inhabitants, and a social centre formed where mothers can attend courses in home economics, child welfare and hygiene.

THE UPPER NILE DIVIDED

ANGLICAN NEWS SERVICE

London, January 30

On January 15 the Diocese of the Upper Nile was divided into three to form part of the new Province of Uganda and Ruanda-Urundi.

The new dioceses are Mbale, consisting of the districts of Bukedi and Bugisu with Mbale township; Soroti, consisting of Teso and Daramajo districts; and Northern Uganda, covering Lango, Acholi and West Nile districts.

The Right Reverend L. C. Usher-Wilson, who was consecrated Bishop of the Upper Nile in 1936, now becomes Bishop of Mbale.

The Right Reverend S. S. Tomusange, who has been Assistant Bishop of Soroti since 1952, becomes Bishop of Soroti and the Right Reverend J. K. Russell, Assistant Bishop since 1955, becomes Bishop of Northern Uganda.

The cathedral for the Diocese of Soroti will be built at Soroti, and for the Diocese of Northern Uganda at Gulu.

The Archbishop of Canterbury will set the foundation stone of Mbale cathedral on April 9 during his visit to the new dioceses before his inauguration of the Province of Uganda and Ruanda-Urundi on April 16.

The Archbishop of Uganda is planning a similar visit after the inauguration.

It is also planned to found a third colony of Old Believers in Chile if the flow of White Russian refugees from China continues. 200,000 dollars will be needed for such a project.

LAMBETH DEGREE FOR ARCHITECT

ANGLICAN NEWS SERVICE

London, January 30

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, on January 26 in the chapel at Lambeth Palace, conferred the Lambeth degree upon the ecclesiastical architect, Mr G. G. Pace, of York.

The Lambeth degree is an honorary one which the Archbishop of Canterbury is empowered by his own university to bestow in recognition of outstanding work for the Church.

The degree which Mr Pace received is an Oxford M.A.

When Dr Ramsey becomes Archbishop of Canterbury, the Lambeth degree will be a Cambridge one in divinity, literature, art or law.

Mr Pace designed the new cathedrals at Sheffield and Ibadan (Nigeria).

He was the architect for the re-building of Llandaff Cathedral. It was the Bishop of Llandaff who sponsored him for bestowal of the degree.

Mr Pace is consultant architect for several cathedrals and dioceses in Britain.

PRIMATE TO BE ELECTED

ANGLICAN NEWS SERVICE

Wellington, N.Z.,

January 30

General Synod, meeting in Nelson next month, will elect a new Primate and Archbishop of New Zealand to succeed the Most Reverend R. H. Owen who retired last year.

The nomination for the primacy is made by ballot by the bishops meeting in camera.

The nomination is then considered by clergy and laity who meet apart from each other and in camera. They also vote by ballot.

If the first nomination is not confirmed, the procedure is repeated.

If no decision is reached a second time, the Senior Bishop serves as Acting Primate until a Primate is elected.

The announcement of the result of the balloting is made by the Senior Bishop present other than the newly-elected Primate.

APPOINTMENTS IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, January 30

The Reverend R. W. Dann will be collated as Archdeacon of Essendon by the Archbishop of Melbourne at Evensong in St. Paul's Cathedral to-morrow.

At the same service Mr C. W. H. Barnes will be commissioned as registrar of the diocese, and Mr Allan Curtis as lay secretary of Home Missions and Promotion.

The latter is a new appointment. Mr Curtis, who has had considerable experience in commercial advertising, will take over the administration of Home Missions and also promotion of the Church throughout the Diocese of Melbourne.

The Venerable G. T. Sambell will take up duty as Archdeacon of Melbourne and Director of Home Missions on February 1.

"BURIED IN THE COUNTRY,"

HE LEARNED THE HARD WAY

WHEN the Reverend Arthur Smith went from the busy life of a naval chaplain to an isolated country parish in Britain's east coast county of Lincolnshire nearly fifteen years ago he was far from enthusiastic at the prospect of being "buried in the country".

But, a man of the city himself, he imagined that at least the quiet life would provide a rest after the vigours of war.

In a programme broadcast recently in the B.B.C. General Overseas Service, he explained how he learned the hard way that "there's no such thing as an easy job in the country".

He went on to describe how he set about tackling the problems of a rural area where, although superficially life seemed much as it was a hundred years ago, in fact a revolution has been brought about by the development of new industries, public transport, television, and the amalgamation of small farmsteads into large syndicated farms.

Mr Smith admitted that he had "got off on the wrong foot" right at the beginning by calling

a meeting of churchgoers and asking them what kind of services they would like.

This had given great offence to the patroness of the living, who had got into the habit of thinking that her rights as a property-owner extended to the people of the village and to the church and parson, too.

Early in his ministry, when his little church had had no choir and a very meagre congregation, this autocratic lady had stopped him when he was opening a service by lustily singing a hymn with the loud comment, "We don't know this hymn". It must have been a shock for her when Mr Smith retorted tersely, "Well, now's the time to learn".

Mr Smith found that the population of his parish had decreased by over 20 per cent. since the war and young people were leaving it as fast as they could. But, more tragic in his view, was the fact that the Church itself was stagnating.

Elderly parsons in the surrounding parishes could not give the leadership needed in a critical social situation.

Then, he and a group of parishioners decided on an experimental plan to amalgamate a group of the tiny parishes, and hold Sunday services in each village in turn, collecting the congregation in a bus paid for by voluntary subscriptions.

The scheme cut the number of clergy needed in the area by half, and stimulated an entirely new community feeling in the whole area.

Of course there was opposition, and the brunt of it fell on the new rector. Nor was it only the "landed gentry" who objected. In the programme, the innkeeper's wife said that at first many of the villagers had thought the new rector and his changes "very officious", and had suspected that life in the Navy had given him a habit of command which country people simply would not accept.

But to-day their feelings were very different. They liked their "live wire" rector and missed him if he was out of the district.

Sir John Maitland, squire of one of the villages in the amalgamated parish and an early and shrewd supporter of Mr Smith's work, spoke in the programme about the danger of

wrecking the scheme by being in too much of a hurry, and the importance of continuity and of serving an idea that would long outlive them all.

Mr Smith, soon to become one of the archdeacons of Lincoln Cathedral, spoke of the two most wonderful things he had learned from the country parish where he has achieved so much.

Firstly, to take things as they come day by day, and to trust; and secondly, the need for emphasising the Christian family life in communities.

He had himself had little normal family life as a boy, he said, but over the years, in which he now seemed to discern a divine pattern, this family sense had become so important to him that he had grown more and more enthusiastic about his work and the message about "this Christian family business on which we are all engaged."

He believed that, if both laity and clergy worked together and shared their experience to create a family feeling, "we can have a resurgence of spiritual life of a wonderful kind in this new exciting age in which we now live".

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MAJOR DEBATES FOR CHURCH ASSEMBLY

SESSIONS NEXT WEEK ABOUT CATHEDRALS AND EDUCATION

ANGLICAN NEWS SERVICE

London, January 30

Cathedral finances and developments in education are among the matters to be discussed at the meeting of the Church Assembly in London on February 7.

A commission of the Church Assembly, reporting on cathedrals in modern life, has said that the cathedrals of England cannot discharge their duties unless their income is made to cover their work more effectively.

The commission has stated that most of the parish church cathedrals are just in credit balance on their present commitments, but that a large number of them are in urgent need of financial provision to bring their work up to a proper level of effectiveness.

Not counting expenditure on the fabric, these cathedrals estimate their financial needs to be between £1,000 and £4,000 a year.

The situation for the ancient cathedrals is complicated by the enormous needs of the fabric of these cathedrals, the commission said.

THE CATHEDRALS

Among the suggestions for remedying the situation are:

- Stipends of cathedral clergy. It is proposed that the Church Commissioners take over responsibility for the stipends of a dean or provost, and two canons wholly or mainly devoted to the work of the cathedral.

This would bring an annual improvement to any cathedral of about £3,300.

- Government of parish church cathedrals. The commission has suggested a new kind of cathedral council might be the most appropriate executive body in most of them.

But in all there should be one principal executive body with a comprehensive authority in the cathedral, and that body should be a cathedral and not a parochial one.

The commission also suggested that the equality between cathedrals should now be reflected

by the conferring on all provosts of the title "dean."

The Bishop of Leicester is chairman of this commission, which was set up in 1958.

The Church of England Board of Education will report to the Church Assembly on developments in the Church's educational work.

The three areas to be considered are educational work among youth, the staffing and maintenance of chaplaincies in universities, and a programme of expansion for the Church's teacher training colleges.



Dozens of happy boys surrounded the Lord Mayor of Melbourne, Councillor Evans, when he dressed up in a Mexican sombrero at Frankston on January 24 to have his picture taken with members of the Church of England Boys' Society camp there.

PRIMATE "SHOULD KEEP HIS DIOCESE OF CANTERBURY"

ANGLICAN NEWS SERVICE

London, January 30

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, rejects suggestions that the position of archbishop should be one held apart from a diocese.

"Whatever administration changes the future may bring, I hope that the archbishop, while keeping the essential responsibilities which now go with his office, will always have his Diocese of Canterbury," Dr Fisher writes in "Canterbury Diocesan Notes."

"And this not least for the sake of the archbishop, since otherwise he could not be so equipped to serve the Church."

"How do I know this?" he asks. "From experience: from you, the clergy and laity of the diocese in your parishes."

"It is by visiting them for confirmations or institutions or the like that he is kept aware of the distinction between the necessary work of edifying the Church and the joyful refreshment of living in and witnessing to the Kingdom of God."

"For all that you, great and small, young men and maidens, old men and children have given to me of the happiness of Christian friendship I am eternally (in the full sense of the word) grateful."

"Among them I include of course the clergy, and the wives of the clergy."

"Inevitably their classification belongs, like that of an archbishop, to the Church militant here on earth."

"My gratitude to them is greatest of all in the Church, as fellow workers with me in the

friendship of the Kingdom and for the edifying of this beloved Church of England, which like the true churchman has the secret of perpetual youth—not carrying too much superfluous weight and always ready to reform its habits in order to be more agile and well proportioned."

MOST ORDINATIONS FOR FIFTY YEARS

ANGLICAN NEWS SERVICE

London, January 30

Ordinations last year were the highest for nearly fifty years, the annual report of the Central Advisory Council for the Ministry states.

The report is to come before the Spring session of the Church Assembly from February 7 to 10.

With some diocesan returns of Advent ordinations still outstanding, the report shows that 598 men were ordained in England in 1960.

To get anywhere near that figure one has to go back to

1914, but here the comparison cannot be a true one because details given for that year do not relate to the calendar year but from Advent to Advent.

The report, which will be presented by the Bishop of Lincoln, the Right Reverend K. Riches, states that 46 selection conferences were held in the year in nine centres.

These were attended by 954 men, of whom 708 were recommended for training.

During the year, 732 men registered with the Central Advisory Council and 1,253 preliminary inquiries were received.

Reference is made to the setting up of two committees in the report, the first on policy with regard to theological education and the other to consider sites for the proposed new theological college.

Since the interim report on the proposal for the new college was debated in the Church Assembly last November, the council has held consultations on the college with staffs of theological colleges, theological faculties of the universities, and others closely concerned with religious education.

These consultations will be extended and the council will report to a later session of the assembly.

The council's grants sub-committee states that of 742 candidates who began their training between October, 1959, and September, 1960, 132 were awarded full grants and 213 others received some help from Church funds.

It is noted that the number of married men offering themselves for the ministry continues to increase.

THE BISHOP OF WINCHESTER

ANGLICAN NEWS SERVICE
London, January 30

The Bishop of Winchester, the Right Reverend A. T. P. Williams, has announced his intention to resign his see on September 30. He is 72.

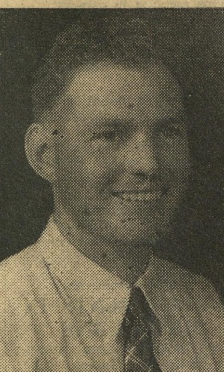
He became Bishop of Winchester in 1952 after thirteen years as Bishop of Durham.

Dr Williams was given the nickname "History Bill" when he was headmaster of Winchester because of his great interest in modern history.

Ordained in 1913, he went to Winchester as assistant master in 1915, became second master a year later, and was headmaster from 1924 to 1934.

As he was not an old Wykehamist this was a break from tradition, and another break came when he left Winchester to become, at 46, Dean of Christ Church, Oxford, without having been an undergraduate of the college.

He was the youngest dean in the Church of England, and remained at Christ Church until 1939, when he became Bishop of Durham.



Mr James Caley, the winner of the John Forster Memorial Prize for New Testament Greek (see story page 1).

BIBLE SELLS WELL IN CONGO

ANGLICAN NEWS SERVICE
London, January 30

The British and Foreign Bible Society has reported an enthusiastic reception for its new translation of the Bible now being sold in schools and bookshops in the Congo in spite of conditions there.

The text represents an attempt to unify the varied dialects spoken in Eastern Congo, and while the vocabulary is similar to Swahili, the translation is simpler grammatically.

CLASSIFIED ADVERTISEMENTS

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

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CITIZENSHIP CONVENTION

(Continued from page 1)

(2) "Prejudices" and the manner in which they could be prevented or dispelled and (3) "The Way Ahead," a sketch of the eight-year plan of bringing in migrants to a net 1 per cent. of the population each year developing from 125,000 this year to possibly 185,000 in five years' time.

The delegates were told they had perfect freedom to criticise and suggest. In General Assembly every speech was taken down verbatim and will be considered by the Advisory and the Planning Council at an early date.

One suggestion put forward was that the Government might give more financial aid to the Good Neighbour Councils in view of the great extension of the work.

One strong criticism was that the booklets ignored entirely the Asian world. Mr Don Anderson, of the S.C.M., and the Bishop of Armidale took up the matter keenly.

SWISS AID TO CONGO

ECUMENICAL PRESS SERVICE
Geneva, January 30

An appeal for "foster parents" to "adopt" children in the famine-stricken, disease-ridden Congo has been made by the Swiss Protestant relief agency, "Hilfswerk."

The "foster parents" will agree to contribute 10 Swiss francs a month for at least six months in an effort to cut the Congo's present child mortality rate.

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