

TWO ENGLISH

The Independent and unofficial newspaper of the Church of England in Australia, and the official organ of the Church of England Information Trust. Incorporating the Church Standard

No. 639

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

THURSDAY NOVEMBER 5 1964

No. 3 Quent Street, Sydney, N.S.W. 2000. Telephone 02 946 8111. G.P. Post No. 700.

Price: NINE PENCE

APPEAL LAUNCHED TO BUILD CATHEDRAL IN NAKURU UNUSUAL DESIGN LINKED WITH CONGREGATIONAL WORSHIP

On All Saints' Day, last Sunday, an appeal was launched for £25,000 with which to build a cathedral and diocesan offices in the new Diocese of Nakuru in the Rift Valley of Kenya.

The appeal is addressed to all friends of the Church in the diocese and overseas.

People in this country are expected to be particularly interested in this appeal because of their knowledge of the work of the Australian-born bishop, the Right Reverend Neville Langford-Smith.

The Diocese of Nakuru has at present no building which can be used as a cathedral; there is no place where it is physically possible for God's people to worship together as one family, the bishop writes.

The churches built by the European farming community during the past 50 years, most of them beautiful and reminiscent of rural England, are all too small for a united congregation of Europeans and Africans and for diocesan administration, indeed, they are too small for African congregation alone.

In Nakuru, the third largest town in Kenya, with a population of some 40,000, S. Christ-pher's Church, the old European church, seats 100, and S. John's Church, a simple hall built in African traditional style, seats 200, but has a regular Sunday congregation of more than 300. It is much the same in most other centres.

The need for this is not just racial, though there have been many problems of culture and language.

The historical reason is that the Church was brought to the Rift Valley by two separate acts of missionary endeavour.

European white settlers built their own churches and sent to England for clergies to minister to them, and African Churches, finding employment in the new townships also built churches and sent back to their tribal reserves for ministers.

In the past few years this has changed, and throughout the whole of the Rift Valley "chaplaincies" and "pastorates" are now combined in parishes served by European and African clergy working together as one.

Services are still held in English and Swahili and the vernaculars, but there is no longer any racial discrimination; racial differences are a general desire that all our churches and services should be open to all our people.

OPEN TO ALL

This desire must be given visible expression, and it is fitting that a beginning should be made in Nakuru. The cathedral will belong to us all, for we shall all build it, and we shall all use it. The site, in the centre of the municipality, close to the town hall and post office, is well suited to the purpose.

The design is unusual. This is no "western" cathedral with its remote altar; it is built around a worshiping congregation.

It will seat over 500, and many more on special occasions. There is nothing extravagant or

needlessly ornate—it is simple, practical, and dignified. The walls are of concrete, clad with coloured tiles. The roof is also concrete, "corrugated" for strength. We hope to build and finish the cathedral for £18,000.

The office block, which with site development and fees brings the total estimated expenditure to £25,000, provides vestries and offices both for the cathedral and for diocesan administration, together with a chapter house and small chapel.

The European farming office and commercial community has left the country.

But we are confident that both those who have left and those who remain will support this venture, and our African congregations are enthusiastic about it.

NEW CONFIDENCE

Above all, we build in obedience to God. As a motion of the first Diocesan Synod in 1962 it is: "That to the glory of God, in witness to the Lord Jesus Christ, and to further the fellowship and unity of the people, a cathedral Church be built at Nakuru."

The architect, Mr. H. Richard Hughes, is a Kenyan with wide experience in Church architecture in this country.

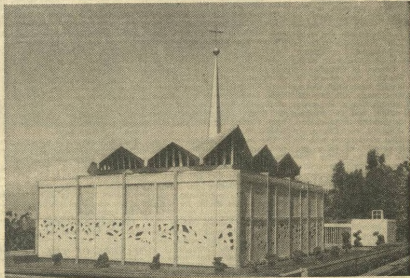
His designs have been favourably reviewed in the magazine "Church Buildings Today," and he has written a special article on Kenya Churches for this year's East African Annual.

The building of the cathedral will help to inspire new confidence in Kenya, and will provide work for many at a time of widespread unemployment.

The appeal is publicly com-

mended by the Archbishop of East Africa, the President of the Rift Valley Regional Assembly, and the Mayor of Nakuru.

Illustrated brochures giving further information, with bank's order forms, may be obtained from: the Venerable G. R. Dalbridge, C/o Diocese of East Africa, George Street, Sydney, N.S.W., to whom all donations should be sent. Cheques should be made payable to "Nakuru Cathedral Appeal".



The architect's model of the cathedral, "The Church of the Cross", to be built at Nakuru, Kenya, East Africa. An appeal for £25,000 to build the cathedral and diocesan offices to all friends of the Church in the Rift Valley was launched last Sunday.

TWO ENGLISH RESIGNATIONS

ANGLICAN NEWS SERVICE

London, October 28

Two surprise resignations, both announced to-day, may be expected to produce sizeable repercussions when the Church Assembly meets here next Tuesday, November 3. It is unlikely that the consequences will end there.

Mr George Gwyder, a leading member of the standing committee of the Church Assembly for 15 years, and chairman of its Information committee, has announced his resignation from both offices on a question of principle. Mr R. Horaby has resigned as Chief Information Officer to the Church Assembly.

The more significant of the resignations is that of Mr Gwyder, a fifty-six-year-old industrialist who has devoted a great deal of his own time to the service of the Church in an honorary capacity for many years.

An Evangelical in matters of churchmanship, Mr Gwyder has consistently opposed the cause of liberation in matters of Church government, especially where the rôle of the laity has been concerned.

He has been in the van of the movement for synodical Church government in recent years in England.

He said to-day that he would

seek leave to make a personal statement on the reasons for his resignation when the Church Assembly meets next Tuesday.

He said: "The primary reason is concerned with the bringing of the laity into the government of the Church."

"I intend to remain a member of the Church Assembly in order to go on with the campaign for the inclusion of the laity jointly by clergy and laity."

FROM OUR OWN CORRESPONDENT

London, November 1
The "Sunday Times" yesterday published a highly-coloured article accusing Mr

Gwyder and those who support him of "attacking" the Archbishop of Canterbury.

It is obvious from the immaterial evidence that the entrenched bureaucracy in the central administration of the Church inspired the article, and that Mr Gwyder is going to face the most determined opposition in his Church.

No one can possibly have any illusions about the underlying reasons for his resignation: he has lost any illusions he may ever have had himself about the attitude of those in the highest positions of authority in the Church, including bishops, towards awkward manifestations of intellectual independence and honesty by the laity and the inferior clergy.

WIDER ISSUES

In a radio telephone interview with "The Anglican" last night, Mr Gwyder gave further details about his reasons for resigning.

"It has nothing directly to do with Colonel Horby," he said. "I am concerned with very much wider issues."

"The real issue is between liberty and authority."

"It involves your conception of the respective rôles of the centre and the regions, the diocese and the parish."

"Of course, the Church Information Office comes into this in some ways."

Mr Gwyder said that one of the major grounds for resigning concerned the procedures of the Church Assembly and its standing committee at this time.

"Here we are, waiting for reports which will have to be sent by us shortly going to get the report by Lord Hodson on the steps which will have to be taken to incorporate the laity into joint government of the Church."

(Continued on page 11)

RICH CLOTHES WARNING

ANGLICAN NEWS SERVICE

London, November 2

Archbishop Frimidge, from Botswana, said at the Valence Council on October 26, that the Council Fathers would "be well to give up their splendid clothes if they wanted people to think they were really poor."

They were giving the impression, he said, that they were really rich.

The garments which they wore to St. Peter's were quite foreign to the world in which they lived. Those supposed to be Fathers, they appeared to be separating themselves from their children.

He proposed that at the next session of the council they should attend the debates in simple black.

The archbishop's view may be reflected in the Eucharistic Congress in India next month.

Several prelates have warned of the danger of offering sumptuous display in a country suffering deeply from poverty.

The Pope has insisted that their simplicity should be the mark of his own journey and in this respect he has mentioned the outlook of Mahatma Gandhi as well as the spiritual traditions of India itself.

BISHOP OF COLOMBO CONSERVED

ANGLICAN NEWS SERVICE

London, November 2

The Venerable Sir de Soysa was, on October 28, consecrated to be the first Ceylonese Bishop of Colombo.

The service, in English, Sinhalese and Tamil, was conducted by the Metropolitan of India, Paladian, Burma and Ceylon, Most Reverend Lakshma De Mel, assisted by the former Bishop of Colombo, the Right Reverend A. Graham-Johnell, and others.

One of the duties of the new bishop was to bless his father, Sir Wilfrid de Soysa, a leading agriculturist.

DEAN OF BRISBANE FOR ENGLAND

ANGLICAN NEWS SERVICE

The Dean of Brisbane, the Very Reverend W. P. Raddley,

will leave on November 26 to spend six months' leave in England.

He expects to return with his family at the end of May. While the dean is away, the Franchisees who are to establish a Priory in Brisbane, will live at the dean's residence at the cathedral.

BISHOP DEAN IN LONDON

ANGLICAN NEWS SERVICE

London, November 2

The Bishop of Cariboo, the Right Reverend R. S. Dean, who has been appointed to succeed Bishop Stephen Bayne as Executive Officer of the Anglican communion, took over his duties yesterday, November 1.

The cathedral for the interior of Nakuru Cathedral. The altar is free-standing with the Bishop's Throne behind it, the seats for the congregation are on three sides and the organ is placed at the ecclesiastical West end.

AUTHORITY AND LIBERTY

November 13: Britius, Bishop

[illegible]

"CROCKFORD" SCRUTINISES "JAMBOREES" AND REPORTS

The Toronto Congress, the Vatican Council, the Anglican Methodist Report, the Paul Report, as well as other topics of more domestic interest, are covered in the latest Crockford Preface published this week.

The writer emphasises, somewhat unnecessarily, that "Crockford is not an official publication of the Anglican Communion."

The Preface does not think that the decennial Lambeth Conference or such bodies as the Toronto Congress are very satisfactory for their purpose. "Toronto and its satellites," it says, "are referred to as the 'Canadian jamboree'."

"Again and again we have been assured that such congresses have no constitutional authority, and indeed are even less of legislative assemblies than is the Lambeth Conference itself."

"In spite of this the component parts of the Anglican communion have had presented to them as with the authority of the Toronto Congress a statement on Mutual Responsibility and Interdependence which they are expected to implement."

"Further, the excellent work of Bishop Hayne, carried on under the authority of the 1958 Lambeth Conference, is to be expanded as a result of this Canadian Jamboree, by an appointment of a number of regional officers."

"We also note that two of the Australian bishops have expressed their disapproval at the extent to which the metropolitan of the Anglican provinces are becoming a collective police."

AUTHORITY

"We do not underestimate the problems of organisation which arise in the relationship of the various parts of the Anglican communion, nor do we desire to conceal the fact that the Establishment of the Church of England has a good deal to do with the difficulty of producing a coherent structure for the communion, but it seems to us that there should be more positive discussion in the synods of the Church, and more theological thinking about these problems than appears to be the case at the moment."

"The nature and arrangement of authority in the Christian Church has never been an easy problem, but the Anglican communion will do no service to Christendom by avoiding a really deep consideration of it."

"The statement on Mutual Responsibility is of the platitudinous kind which large ecclesiastical assemblies habitually produce and it is not easy to understand why it should be thought to be very important, but it seems to have been accompanied at Toronto by manifestations of African and Asian nationalism, and a gratuitous depreciation of the Church of the West, which are profoundly disturbing."

"There can be no doubt now that extensive reforms are to take place within the Roman Catholic Church," says the Preface of the Vatican Council.

"In liturgy this is certain and the main outlines are clear."

CHINESE CENTRE FOR SOHO

ANGLICAN NEWS SERVICE

London, November 2
A social centre for Chinese workers in London will be opened by the Bishop of Hong Kong, the Right Reverend R. O. Hall, at St. Anne's Church, Soho, on November 4.

The bishop has lent one of his priests, the Reverend S. Y. Lee, to the centre to serve as its director.

Mr. Lee's mission will be particularly concerned with Chinese restaurant people; the centre will be open from 2 p.m. to 6 p.m. each day.

Mr. Lee will be attached to St. Martin-in-the-Fields where he will hold a Chinese service each Sunday afternoon.

Bishop Hall is to preach at the South East Asia Diocese Association's corporate service of the Holy Communion at St. Nicholas Cole Abbey tomorrow.

"Anglicans may reflect some what ruefully that many of the principles adopted are those which shaped the English Prayer Book, and that they are being selectively applied to the Roman Catholic Church at a time when the Church of England seems barely capable of replacing them itself."

"The application of the principle of laicisation should be applied to all diocesan bishops: they should be chosen from a displaced episcopate."

From very early times there had existed in the Church a strong tradition against the translation of bishops from see to see.

"Although translation was right in some cases, 'this is a very different matter from the idea of a general post among bishops in order to maintain freshness of outlook."

"Of the report of the Anglican-Methodist Conversations, the Preface writes that much of it which have come from biased sources in the Anglican Communion."

"We hope," it says, "that the great majority of Anglicans who are not committed to any party or party line will be able to see a serious attempt is being made to use criticism of the report as a means of imposing upon the Church now, as the Puritans did in the 17th century, a narrow Calvinist interpretation of the Reformation."

There was cause for concern for the future of the Church of England and about hopes for unity from the growth of fundamentalism in the Church.

"The fundamentalists are prepared to tolerate their fellow Christians in small such time as they are sufficiently numerous to exercise their influence."

"There is a certainty of position, to reconsider and rethink old positions."

Men of this group should not be made diocesan bishops, says the Preface.

"A bishop must be father to a very diverse family, and if he thinks his own theological opinions are the only lawful interpretation of the scriptures of the Church of England he cannot adequately discharge his pastoral office."

"The Church of England is committed to a married ministry and to a settled pastoral ministry."

The work of the specialised ministries was important but had been neglected or was over likely to replace the parish church as the normal centre of worship and witness.

"Crockford" says that the standard of payment in the teaching profession probably offered the best guide to what is right for the clergy.

Heads of theological colleges are to be paid much more than they were at present. It points out the disparity of a university principal of £100 to £250 a year and that of the headship of a theological college of £100 a year.

These conclusions tend in with those of the Paul Report.

The Preface agreed with Mr. Hayne's proposal that St. Paul's position in his parish should be maintained for ten years and the desirability of a new structure of the church does not think that any limit should be placed on the number of years of the incumbency might be renewed.

Some of the freedhold were removed if some were to be replaced by sons of the university, including the problem of housing of retirement.

The influence of Corbush is undoubtedly present, but it is the form of it, primitive and chunky, as though the slabs from Stambred had been re-arranged, that stamps it as being of our own time really important."

Two utterly different conceptions of the Crucifixion are in view. One, a solid cross of metal like beaten silver, on which the Christ is hung—formed only of delicate metal wires, but conveying the droop of the body of a sense of sorrow and suffering; the other, a patch-work quilt of glowing colour, scraps of silks and velvets sewn together, which convey the texture of the garment when viewed from a distance.

Among other details are embroidered cloths in peasant dress, a pair of shoes, a pleasing design was in a loaves and fishes—and in wood, gold and silver, the figure of Christ, giving evidence of the beauty of simplicity.

"Nothing can obscure the fact that they are standing witness to the power of money in a field from which the Church has already tried to exclude it."

In patronage, "party trusts" were the ones most bound to be dislodged.

"Many of the livings owned by trusts had been bought by them and the trusts 'used to secure the appointment not of the best but of the paragon in the field of men who will emphasise particular aspects of Christian belief, wear particular clothes, and behave in a particular way in church'"

TRANSLATIONS

"A bishop stands in a pastoral relationship particularly to his lay people, and in his diocese which makes the wisdom of experience and the ability to work out a policy for any part over an extended period of time really important."

"The influence of Corbush is undoubtedly present, but it is the form of it, primitive and chunky, as though the slabs from Stambred had been re-arranged, that stamps it as being of our own time really important."

ANGLICAN OF THE WEEK

Our Anglican of the Week has been elected Presiding Bishop of the Protestant Episcopal Church in the U.S.A.

He is the Right Reverend John EbrIDGE Hines, Bishop of Texas since 1958.

Bishop Hines, who is 54, is expected to be elected Presiding Bishop until 1978 when he will reach the mandatory retirement age of 68.

Dr. Hines was born at Seneca, South Carolina, the son of a Southern Presbyterian father, "a small-town country doctor," says the bishop, "who was first to institute public health examinations in South Carolina school."

He is a graduate of the University of the South, Swann, Tennessee, studied for the min-

STUDENTS' ART EXHIBITION

ANGLICAN NEWS SERVICE

London, November 2
Some remarkable examples of students' work are to be shown at an exhibition which opened last week at All Hallows' on the Park, London Wall, and remaining on view from Monday to Friday each week until November 20.

It consists of work designed and produced for churches by students in painting, drawing, sculpture, silver and embroidery at Goldsmith's College School of Art, Hammersmith College of Art and Building and Sir John Cass College.

The exhibits show a maturity not only in the technical skills, as can be seen, for example, in the model of a chancel conceived as a competition project (the subject being a church for the new University of Sussex, judged by Sir Basil Spence).

The influence of Corbush is undoubtedly present, but it is the form of it, primitive and chunky, as though the slabs from Stambred had been re-arranged, that stamps it as being of our own time really important."

Two utterly different conceptions of the Crucifixion are in view. One, a solid cross of metal like beaten silver, on which the Christ is hung—formed only of delicate metal wires, but conveying the droop of the body of a sense of sorrow and suffering; the other, a patch-work quilt of glowing colour, scraps of silks and velvets sewn together, which convey the texture of the garment when viewed from a distance.

Among other details are embroidered cloths in peasant dress, a pair of shoes, a pleasing design was in a loaves and fishes—and in wood, gold and silver, the figure of Christ, giving evidence of the beauty of simplicity.

THE PUBLIC TRUSTEE
EXECUTOR, TRUSTEE, ADMINISTRATOR,
ATTORNEY OR AGENT
THE PUBLIC TRUSTEE, 19 O'CONNOR STREET, SYDNEY
Free Consultation Advice may be obtained on application.

QUEENSLAND INSURANCE CO. LTD.
Incorporated in N.S.W. in 1846.
AUSTRALIAN OWNED - AUSTRALIAN OPERATED
Assets Exceed £16,000,000
Head Office and Sydney Branch:
80-82 Pitt Street, Sydney.

MEMORIAL PLAQUES

Wall of Remembrance Plates in Bronze, Chrome and Brass. General Engraving
Est. 1919

ERIC H. STEWART PT.Y. LIMITED
39 Liverpool Street (Cnr. Sussex Street), Sydney
61-9352

MINSTREL
CHURCH ORGANS
1-2-3 Manual Models
Pipe Organ Tones
Proved In Service.
Three Years' Guarantee.
Direct from Manufacturer

SYNTRONICS PTY. LTD.
680a New Canterbury Road, Hurstville Park,
N.S.W. 55-1118—Sound and Electronic Engineers

The Pied Piper of PEST CONTROL

White Ants — Borer ERADICATED
Mildew — Rust — Bed Bugs DESTROYED
AUSTRALIAN PEST SERVICES PT. LTD.
52 Pitt St., SYDNEY, Ph. 27-3584
PSA 22

A. HARTSHORN and CO.

Established 1880
Manufacturers of . . .
"HARTLEY" SURGICAL APPLIANCES,
FULL-FASHIONED, SEAMLESS AND
TWO-WAY STRETCH SURGICAL
STOCKINGS, TRUSSES, ATHLETIC
SUPPORTS, ETC.

513 Chapel Street, South Yarra
Phone Bk 4498

THE
BUTTER OF
PERFECTION
75 YEARS OF SERVICE TO
THE PUBLIC
MERCANTILE MUTUAL INSURANCE
COMPANY LIMITED
An Australian Institution
117 Pitt Street, Sydney
DIRECTORS:
ALLEN C. LEWIS (Chairman)
F. W. RADFORD (Vice-Chairman)
STUART ROBERTSON, HERBERT M. DOUGLAS
MALCOLM C. DAVIS
(Managing Director)
A. C. WATLAND
(Manager)
R. A. CATLEY

THE BIBLE STUDENT

By WINIFRED M. MERRITT
ANSWERS TO LAST WEEK'S QUESTIONS:
1. There were two feedings of the multitude, as recorded by S. Luke 9.

All four Gospels record the first feeding, but only Mark and Matthew the second. This, of course, proves nothing, and we must look for further points of comparison.

The accounts are suspiciously alike, and if we take into account where other than in the Gospels, we should say without hesitation that they were two distinct incidents.

The variations in the numbers of the loaves, baskets and multitude suggest the difference of time and place, and we should expect to find between the recollections of two different eyewitnesses.

The information for the Gospels was accumulated from various sources, and a careful comparison of the two accounts reveals that the former is full of the dramatic touches characteristic of the Gospel as a whole, and that the latter is more of an account such as Peter might have given, noting the initiative of the disciples, their criticism of what they were asked to do, and the vivid picture of the grouping of the people on the green grass.

The other account is in contrast, much more sketchy and routine. With these things in mind, scholars have decided that Mark has mistaken the two independent versions of the same miracle for two separate happenings.

2. Why did the disciples take two swords to Gethsemane?

If our Lord had really intended His disciples to arm themselves, two swords would have been utterly inadequate. But it cannot be that Jesus in this grave moment contemplated armed resistance. Perhaps the swords symbolised the need for personal vigilance.

Or was it a part of a deliberate fulfilment of Scripture that, thus insignificantly, insignificant, the words would go "as a lamb to the slaughter"?

The disciples had not yet understood the vocation of Jesus in being to fulfil the mission of the Suffering Servant. When Jesus said, "It is necessary that I should go to Jerusalem and die," no doubt spoke ironically, knowing what lay ahead.

The disciples took Him literally, but when Peter began to use one of the two swords, Jesus was promptly restrained.

The Church of later days found in the idea of two swords a justification for two authorities: the ecclesiastical and civil powers of the State. We note that only S. Luke mentions "two" swords.

3. What are tares?
Tares are certain kinds of the weed darnel, which grows plentifully in the cornfields in Palestine. The bearded darnel resembles wheat. When sowers approach, and the tares are distinguished they are carefully weeded out by hand by the women and children. The seeds, though often poisonous, human beings on account of parasitic growths in them are safe as chicken food.

Was Mary Magdalene a "false" woman?
This conception of Mary Magdalene as a prostitute is due to be rather widely accepted. It is the result of an unfortunate tradition which identifies her with the unnamed "sinful woman" who anointed Our Lord. S. Luke does not identify them. Mary Magdalene is described in our Third Gospel as one whom Jesus healed of "evil spirits and infirmities," and who subsequently, with other women, ministered to Jesus and His disciples of their substance.

"Seven devils" were cast out of her, but this does not necessarily imply moral failing. The description to her of such conduct is to bring an artificial and incongruous note into the whole record.

THIS WEEK'S QUESTIONS:
1. What did Jesus mean by the word "My yoke is easy and my burden is light"?

2. What were the Urim and Thummim?

3. What is the story behind the little Epistle of Paul to Philemon?

INTER-CHURCH HELPS FARM IN MALAYA PARISH

By VAUGHAN HINTON, A.C.S. STAFF WRITER

A CONTRIBUTION OF £1,500 from an Australian Inter-Church Aid is helping to change life for the better in dozens of Malayan villages where the Anglican Diocese of Malaya and Singapore is at work in community development.

The venture started in 1962 after the Reverend Lee Ling Kwong visited Japan for a study tour and returned certain that the development of life was possible for Malayan villagers if they could be shown how to apply modern methods of poultry raising to their backyard flocks.

Lee's work within the parish of S. Mark's in Kuala Lumpur provided him with an opportunity to channel his enthusiasm into practical effort.

During the Malayan emergency the British Army had developed the policy of creating strategic hamlets to guard against Communist infiltration. In each region the tiny villages had been evacuated and the entire population of the area moved to one village to which the armed forces and the entire police protection.

With the ending of the emergency, families tended to remain in the new villages. They sought new means of livelihood in their new surroundings and were faced with the complex problem of again establishing their economic stability.

POULTRY UNIT
It was in one of the former strategic hamlets, Sungai Buloh, outside Kuala Lumpur, that Lee started his work on a small poultry farm purchased by S. Mark's Parish. With the assistance of Malayan Christians he developed the farm as an experimental unit. It came farmers from surrounding districts. There they could see the value of disease control methods; they could learn the methods for themselves; they could learn about benefits to be derived from the sale of the different breeds available.

Lee Ling Kwong's little farm had expanded far beyond the expectations of the parish. Farmers and members of the

struggling parish had to be called upon to allow the farm to continue. Its development still needed for more and better facilities could not be met.

The Malayan Christian Council wanted to use the farm's facilities for a Rural Life Study Course: the parish was developing an entirely new relationship with the community. The Christian population and help to live at the Sungai Buloh farm.

This year the parish sought help from the Malayan Christian Council. After studying the work and finances of S. Mark's Experimental Farm the council decided to ask the World Council of Churches for help through Inter-Church Aid. The Australian Council of Churches was one of the agencies contacted by Lee Ling Kwong. The Australian Church Aid undertook to find £1,500 Australian for S. Mark's Farm under its 1964 programme.

YOUNG FELLOWSHIP
The contribution came from the gifts of all Australian Christians. It was given to the Orthodox which give through Inter-Church Aid's Bowl of Remembrance. Now it is part of the £4,000 spent on the farm in the last two years most of which has been found by S. Mark's Parish.

Today the farm is producing 700 eggs a day from 1,500 layers (Leghorns and Plymouth Rocks) imported from Japan and Andalusian cross-breeds from Australia. Another 1,000 are being reared.

In January the Malayan Christian Council held a very successful course for young men, evangelists and leaders of rural churches. The course introduced participants to some of the problems of Malayan rural life and gave instruction in agricultural techniques and effective rural church presentation.

The courses will continue with benefit to all the churches—Anglican, Protestant, Roman Catholic and others.

By May, Young Farmers' Fellowship has been established and met fortnightly. A six-month poultry farmers' course has been established and a co-operative poultry scheme is being formed.

MISSIONS
The section for branch exhibits showed the work done and given for Mothers and Homes for Babies and Children. Parcels of beautifully made clothes were sent to S. Gabriel's Babies' Home, Balwyn.

"PEOPLE TO PEOPLE"
ANGELICAN NEWS SERVICE
London, November 2
On Sunday, November 30, Birmingham Cathedral will be the scene of a multi-racial celebration.

This event marks the beginning of "People to People" week throughout the country, during which the attention will be focused on the need for members of racial groups to meet and get to know each other.

By televising this service as a part of the Peace programme the B.B.C. aims to share it with the largest possible audience in a way which will highlight its special nature.

Alongside with the familiar congregational hymns will be new hymns composed in the countries from which they come. These will be sung by groups from those countries, accompanied on the appropriate instruments.

West Indian music will be represented by a steel band and by a spiritual group with guitars. Nigerian music by a singing group. African music by a group of men and women, and by a group of men and women, and by a group of men and women.

The congregational hymns in between will be specially chosen by those known and loved by all.

try scheme is being introduced into some villages. A farm was purchased recently by the principal of the Government Agricultural College and is now producing glowing reports on the effect its work is having on the standards of the villages.

The farm is no lavish unit, but it is a model of efficiency. At the present time it comprises 150 acres of land, including the battery system, the poultry is housed. A building up as an accommodation section and research laboratory.

Most of the water used has to be hand-drawn from a well some distance from the battery house and incubators and disease control sections are urgently needed. But Lee Ling Kwong and his helpers are confident their needs will be met.

S. Mark's Experimental Farm is one of the 90 projects in 50 countries which are being supported by Inter-Church Aid support this year.

By assisting in this way Australian Christians of many denominations are working for the betterment of the Christian Church everywhere and are helping the Church to make real the full and fruitful life that Christ wills for all men.

G.F.S. HOLD EXHIBITION OF HANDCRAFTS

FROM A CORRESPONDENT

Melbourne, November 2
The annual exhibition of handicrafts of the Girls' Friendly Society, Diocese of Melbourne, was held in the Chapter House, St. Paul's Cathedral, on October 15 and 16.

The exhibition was opened on Friday evening by Mrs. W. Thomas, wife of the Dean of Melbourne, and the trophies were presented to the winning branches and members on Saturday afternoon by Mrs. W. Cheirre.

The highest points for a branch were gained by S. Gabriel's, Hightgate, and in the girls' group the winning branch was S. Gabriel's, Hightgate.

Junior A (9 years and under): S. Gabriel's, Hightgate; Junior B (10 and 11 years): Church of the Assumption, St. Albans; Intermediate A (12 and 13 years): Holy Trinity, Kent; Intermediate B (14 and 15 years): Clare, S. James, Glen Iris.

In the section for individual exhibits there were about 1,500 entries, points being allotted for awards in each group.

Prizes for the highest number of points in their age groups were won by Lynette, Peter, Alfred, Blackburn; Margaret, Peter, Bob, Glen Iris; and Lesley, Heathcote. S. Aidan's, Strathmore; Gillian, Hawthorne; Holy Trinity, Hightgate.

WOMEN REJECTED AS DEPUTIES
ANGELICAN NEWS SERVICE
New York, November 2
The House of Representatives on the General Convention of the Protestant Episcopal Church in the U.S.A. at St. Louis, Missouri, last month voted against admitting women as members.

They were asked by the Presiding Bishop to reconsider their decision, but stood adamant. Many of those opposing the change and professing no danger in the election of women to clerical and profane work in workers among women would be elected, upsetting the balance of clergy and laity.

In his statement the Presiding Bishop said that the Church's commitment to mutual respect and interdependence in the Body of Christ.

The Bishop, he believed, "an unwillingness to face the fact that women are members and members of the Body of Christ."

By televising this service as a part of the Peace programme the B.B.C. aims to share it with the largest possible audience in a way which will highlight its special nature.

Alongside with the familiar congregational hymns will be new hymns composed in the countries from which they come. These will be sung by groups from those countries, accompanied on the appropriate instruments.

West Indian music will be represented by a steel band and by a spiritual group with guitars. Nigerian music by a singing group. African music by a group of men and women, and by a group of men and women.

The congregational hymns in between will be specially chosen by those known and loved by all.

STAINED GLASS
E. A. Dribbitt, A.M.C.G., Artist and Craftsman
Designs and estimates on request. Over 20 years' experience.
7, Heathfield Road, Twickenham, Middlesex, England.

CHURCH ORGANIST-CHOIRMASTER

A.M.U.A. A.M.E.B. or equivalent preferred. Stipend range: £250-500, according to qualifications, experience, etc.
Good prospects for teaching practice.

Apply: Archdeacon J. V. J. Robinson, The Rectory, Lumsden, N.S.W.

Open Air Campaigners ANNUAL RALLY

Saturday, November 21, 3 p.m.

C.E.N.F. Auditorium WAGGA WAGGA, NEW SOUTH WALES
SCOTS CHURCH MARGARET ST., SYDNEY

7.30 p.m. onwards
Speaker: Evangelist R. H. Gordon

CHALICES

EVERY KIND OF CHURCH SILVER AND METALWARE.

Illustrated brochures sent free by surface mail on request.

EAGLE LECTURES IN STOCK
OSBORNE
LONDON & C.1. ENGLAND

ARS SACRA Pty. Ltd.

Phone: 462-1477
Booksellers' leading notes of text for individual design of altar pieces of art.

STEPMOR MOOR
227 LIVERPOOL ROAD, STH. STRATHFIELD, N.S.W.

Offer Now for ADVENT OFFERING ENVELOPES

From 2/5 set of 52
SPECIAL CHRISTMAS, EASTER AND ADVENT OFFERING ENVELOPES
* AVAILABLE
* GENUINE QUALITY
* GENUINE QUALITY
* GENUINE QUALITY
* GENUINE QUALITY

Write for FREE LITERATURE to CHURCH SUPPLIES
BOX 37, P.O. STRATHFIELD, N.S.W.

Scenes Sent on Request. Colour glossy 4000.

SHELLY'S Famous Drinks

ORANGE DELITE - LEMON DELITE - LEMONADE
KOLA - OLD STYLE STONES SPRING DELITE
For All Occasions - Phone LA 5641 (ten lines)

CHAPLAIN AND SUB-WARDEN OF ST. GEORGE'S UNIVERSITY COLLEGE

The Council of St. George's Anglican Men's College, within the University of Western Australia, invites applications from qualified married or single priests in holy orders for appointment to this post, holding primary and some specialist qualifications. Professional men in training, but also requiring ability in the administration of a University College. (Commencing in March, 1963.) Applications should be made to: The Warden, St. George's College, Crawley, Western Australia, from whom further information is available.

