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THIS NEW AFRICAN DIOCESE NEEDS YOUR IMMEDIATE HELP

We open this week a Special Appeal for the newly-formed Diocese of Nakuru in Kenya, East Africa.

Our Appeal is for £5,000 — the barest minimum which will enable this diocese to accomplish a ministry of reconciliation between God's children, black and white, in this area.

The total budget for this diocese for the whole year 1962 is only £2,500! So poor are its resources, however, that its finance committee estimates already that there will be a deficit of £700 in this amount.

This tiny budget was to cover the work of the Church in two large areas: the Rift Valley (17,138 square miles) and the Northern Frontier (126,765 square miles). The budget, of course, barely aims to keep the breath of life in the organisation of the whole Church in this vast area.

An additional £5,000 will dramatically change the prospect of extending the Kingdom of God in this crucial area.

The Bishop of Nakuru is an Australian born and bred. He is the Right Reverend Neville Langford-Smith.

He has served Christ's cause in Africa ever since he graduated from the University of Sydney in 1931.

Bishop Langford-Smith is at present in Australia.

He is due to return to his diocese at Easter.

We hope our readers will give him £5,000 to take back with him.

A more topical Lenten self-denial appeal would be hard to find. As the Bishop told THE ANGLICAN last week, "If we are to be of any use at all in these days of crisis in Africa, we just can't wait."

"We must act at once."

"FREE" MONEY

Contributions to this Appeal should not interfere with missionary giving through the Australian Board of Missions or the Church Missionary Society. We ask for this money to be given as "free" money to help one of the most needy and struggling dioceses of the whole Anglican communion.

Let it be clear that there is no organisational responsibility at all on the Australian Church, on the A.B.M. or C.M.S., to do anything about the Diocese of Nakuru.

There was no obligation of any kind on the Samaritan to cross the road and succour a fellow-being in distress.

But he did it.

He was moved by a stranger's

need; not by any motive of legal responsibility.

Most of the large townships of the Diocese of Nakuru are in the Rift Valley Province, where the Church has no missionary foundations at all. There has been none of the normal building-up over a long period of years: this diocese really has to do its own pioneering missionary work.

The Church Missionary Society in Australia and in England has already helped the diocese by sending missionaries; but this requires the diocese to do something at its own end which, with no financial resources, is utterly beyond it.

CROPS FAIL

Bishop Langford-Smith had hoped that contributions from faithful Anglicans within his diocese would increase during the past year.

In the ordinary way, there would have been good ground for this hope; but the Kenya farming community has experienced the most disastrous year of its whole history.

Drought, then floods, and then the dreaded army worm and other pests have brought about an almost complete collapse in the agricultural economy of the whole country.

There is nothing left of the barley crop; three-quarters of the wheat has been so badly affected that it cannot be milled; almost as great a percentage of the maize and oat crops are unmarketable.

Many of the young plantations developed last year have simply died.

This in turn has brought on an enormous problem of unemployment, and townships and villages are congested with African families who have no work.

Our Appeal for £5,000 will enable the bishop to start at once on three vital ventures: the stipend, housing and travel expenses for two years of a diocesan missionary (£2,000); and an

Adult Literacy Worker's part allowance for two years (£1,000); and a Rehabilitation Centre in Nakuru Township (£2,000).

This is what these things mean:

• **Diocesan Missioner.** The money for this appointment is in many ways the most important part of the appeal. This is why:

The bishop has a young Kenya settler who is now completing his training for the ministry in England. This young man knows the country backwards, speaks the language. He has given up lucrative secular employment to devote his life to the cause of God's children in this part of the world.

The bishop must find enough for his stipend, his housing and his travelling before he can accept him.

He wants this young man to serve his diocese as his curate and to use him under his own direction all through the diocese, helping to bring together black and white congregations of the Church in worship, co-operation and understanding.

The Diocesan Synod has already unanimously passed a resolution calling for the formation of united parishes, in which the old style English "chaplaincy" and the African "pastorate" will be brought together, so that the life and worship of the Church will be made one.

This does not mean that all services will be fully integrated because of obvious language difficulties: it does mean, however, that every church building will be used by Christians of both races, and that the diocesan clergy will be a team.

White vicars will have black assistants; black vicars, white assistants. Parish councils will then have representatives from all congregations.

What an example it is to unhappy South Africa that there are already two such united parishes in the Diocese of Nakuru.

This young man who wants to do the job, and whom the bishop wants to appoint, is a second generation Kenyan. He has paid his own way through his theological training in England. A mere £2,000 will start him in this vital ministry.

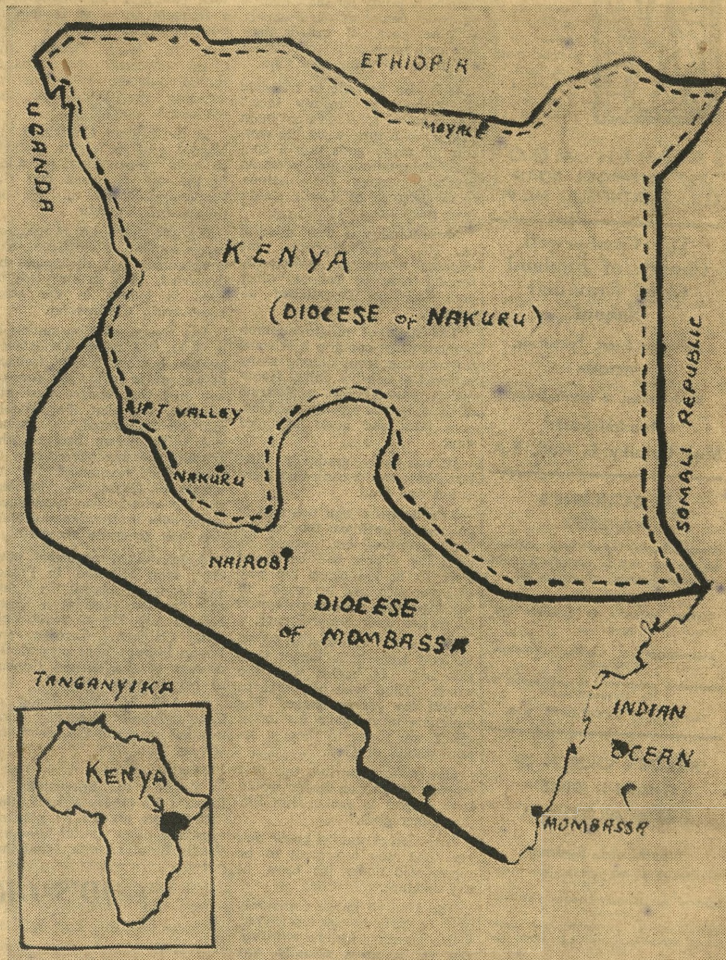
REHABILITATION

• **Nakuru Township.** A minimum of £2,000 will be needed to establish a Rehabilitation Centre for the great numbers of unemployed in Nakuru itself, where destitute families are living in appalling conditions on the outskirts of the town.

The bishop is going to get these families to work in kitchen gardens, raising poultry, and in similar occupations — under good supervision.

His aim is to draft those families who can benefit by further training to a permanent settlement scheme. Those who show no aptitude will be sorted out and helped to approved schools or back to their tribal areas.

Even to start this scheme, the bishop must have some twenty huts, each of which will cost about £35.



The Diocese of Nakuru (dotted outline) is shown in relation to Kenya and the rest of Africa. The map also shows the town of Nakuru and the Rift Valley area.

He then needs money for a cheap, well-organised communal kitchen, for a sanitary block, for things like palliasses, saucepans, hurricane lamps.

£2,000 will obviously not go far; but it will do this great thing: it will enable the diocese to make a start.

Once the pioneering stage is completed, the bishop believes he will be able to ask some outside society with trained personnel to take over the scheme.

• **Adult Literacy Work.** Here again, the bishop can put his hand immediately on the ideal person for the job as soon as he has enough money to pay half of his stipend for two years.

A Christian literacy campaign is urgently needed for the vast numbers of farm labourers in the Rift Valley, the adults among whom are 95 per cent. illiterate. These include some hundreds of Africans who are already under Church instruction in preparation for Baptism and Confirmation.

"There is no country in Africa that does not need and warrant a literacy campaign, or an intensification of the area campaign already functioning. And they are needed now."

"One of the most vital areas is Kenya, and within Kenya, the most strategic is the Rift Valley," wrote an American research worker at the end of 1961.

His report said: "Fifteen years of experience in literacy programmes in Africa has em-

phatically indicated to me that the ability to read can and does bring people to Christ.

"It deepens and strengthens the faith of those already Christian, and it imparts the skill and knowledge to bring others to Him."

For the Rift Valley, the Bible and a great deal of other carefully graded Christian literature is readily available.

There is also a missionary of wide knowledge and experience to lead the programme. She knows the people, speaks their language.

"A START"

No funds whatever are needed here to provide language training: all that is needed is £1,000 towards her salary for two years.

"Really, as I see it, the grounds of the appeal are quite simply that here is a new diocese in East Africa, with an Australian bishop who looks to the Australian Church to give him a start," says Bishop Langford-Smith.

"It is in its way an appeal from a sore stricken farming community to what was, and still is, largely an agricultural country."

The Rift Valley is virtually a new country area, in which all possible help is called for from our missionary societies, in sending and supporting personnel, and from churchpeople directly in helping the Diocese of Nakuru to stand on its own feet.

£5,000 now is worth £10,000

later—even in a few months' time.

As all readers of THE ANGLICAN will know, events are moving with terrifying rapidity throughout all Africa.

If the Christian Gospel is not widely proclaimed now, if the destitute are not helped now, and above all, if the work of reconciliation between black and white is not achieved now, the opportunity will have been missed—now and for ever.

Please send your gifts addressed personally to the Bishop of Nakuru, the Right Reverend N. Langford-Smith, c/o "The Anglican," G.P.O. Box 7002, Sydney.



The Bishop of Nakuru, the Right Reverend Neville Langford-Smith.

THE ARCHBISHOP OF SYDNEY WRITES:

I gladly commend this appeal to all Anglicans, and especially to those in the Diocese of Sydney, from which Bishop Langford-Smith went forth to Africa more than a quarter of a century ago.

This appeal gives us all the practical chance to show we truly believe in our common brotherhood in Christ, in a world torn by national and racial strife.

The Church Missionary Society, like all missionary bodies, operates within the framework of a restricted budget. It does all it can for a great number of missionary dioceses in Africa and elsewhere, including Nakuru. This appeal aims, not to diminish our giving to missionary work; but to add to it.

The facts here printed speak for themselves. I hope that everyone who reads them will support Bishop Langford-Smith's work to the utmost of his ability.

Arch Sydney

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THE ALL-AGE SUNDAY SCHOOL . . . 20

THE FIRST TWO COMMANDMENTS

BY WINIFRED M. MERRITT

THE first commandment says,
"Thou shalt have none
other gods but Me"; alternatively,
"There shall not be to
thee other gods in front of (or
before) Me."

This commandment did not
originally imply for the Children
of Israel denial of the existence
of other gods. It forbade their
acknowledging any other gods
"in front of" their own God.

It is also possible to translate
the Hebrew as "to my face,"
which meant for God's covenant
people, in a time when the wor-
ship of many gods was a con-
stant temptation and common
practice among the nations,
open defiance of God's claims
over them.

Since God was ever mindful
of His chosen people, the
offender would be consciously
forcing Him to behold "other
gods"—an act of studied in-
sult.

The stage of religious devel-
opment when one god is selected
for worship from among many
believed to exist, is called Heno-
theism. Monotheism, realisation
of the existence of only one God,
is a later and more advanced
stage.

It was only gradually that
Israel rose to the truth that there
is but one God.

The doctrine was not clearly
enunciated until the time of the
great prophets, and towards its
truth the people had been and
were to be led along the way
of experience, and by ceasing to
worship other gods they learned
to realise their non-existence.

The second commandment, as
we now have it, is longer than
the first. It begins with the
words, "Thou shalt not make to
thyself any graven image." The
Israelites must make no image
which was to be to them a re-
presentation of God.

One reason for this was that
the use of such an image would
have helped to make Him like
the "other gods."

Also, Israel was to know that
her God was too great to be
represented under the form of
any creature.

The kind of image commonly
used in earliest times was graven,
which accounts for the wording.
But an image is actually any
likeness of anyone or anything,
whether it be a painting, a mosaic,
a stained-glass window, or
a statue made of stone, wood,
metal, plastic, or any substance
whatsoever.

The second commandment has
occasioned much controversy in
Christian times. In the early
Church, the use of images was
strictly avoided.

SYMBOLS

There would naturally be very
strong prejudice against them on
the part of Jewish converts, and
in general on account of the
prevalent idolatrous heathen
worship.

To no greater lengths would
the early Christians go than the
introduction of symbols painted
on the walls of their chapels,
on the tombs in the catacombs,
and on furniture. Such repre-
sentations took the form of the
Good Shepherd (one such which
has come down to us is painted
on a chalice), the Cross, the
fish, the ship, the dove, the palm
branch, the anchor, etc., symbols
still not uncommonly seen in
our churches.

But by the end of the third
century, paintings of persons on
the walls of churches had prob-
ably been introduced, since at
the Council of Elvira in A.D. 305,
paintings were forbidden lest
they become objects of
worship.

In the fourth century, pictures
of saints and martyrs were
frequently used, though statues,
which far more than pictures
were regarded as tending to
idolatry, seem to have been rare
in churches until the sixth or
seventh century.

The Eastern Church has al-
ways shunned the use of "graven

images," in literal adherence to
the requirement of the second
commandment, and has used
icons, that is, flat-painted pic-
tures of our Lord, the Blessed
Virgin, and the saints.

But the superstitious use of
such paintings and mosaics was
a frequent cause of trouble in
both East and West.

In the West, Gregory the
Great directed that images
should only be used "for in-
structing the minds of the
ignorant."

In the Eastern Church at the
beginning of the eighth century,
so much superstition prevailed
in the use of icons that the
Emperor Leo III was led to
forbid their worship.

A little later he proclaimed
image-worship as idolatrous, and
commanded that all images be
destroyed. His action led to
what is known as the great
Iconoclastic Controversy.

The Synod of Constantinople
in A.D. 754 again condemned
images, but the Second Council
of Nicaea in A.D. 787 decreed
not only that images were ad-
missible, but that they should
also be "venerated," a distinc-
tion being drawn between the
supreme worship offered only to
God, and reverence due to
images of Christ, His Mother,
and the saints. This pronoun-
cement, both in doctrine and
practice, was generally accepted.

A determined movement, how-
ever, soon followed in France
and Germany against the Coun-
cil's decisions, and at a Synod
held in A.D. 794, at which Eng-
lish, Gallican, German and
Italian bishops were present, the
decrees of the Second Council
of Nicaea were rejected.

In A.D. 842 the Synod of
Constantinople again com-
mended images to the veneration
of the faithful.

Moving to more recent times,
in England the Injunctions of
Edward VI (1547) ordered that
"all images abused by pilgrim-
ages and other special honours"
should be taken away, and that

those which remained should be
for a "memorial only."

The extremists of the Refor-
mation party rejected utterly the
use of images, and much wanton
destruction took place, though in
many places images remained.

Not long before the Com-
monwealth, a restoration of
statuary was effected in some
places, though protests were
numerous.

This long and troubled story
is of great permanent interest,
and it prompts the question,
What is the practical outcome
of it all?

The law in the Church of
England with regard to images
has been decided in several
special cases. The decisions
amount to this—that images for
memorial and decorative
purposes are not illegal. It lies
with the Church of each age and
each country to regulate the use
of images and to safeguard it
against any risk of superstition.

The claim is sometimes made
that the second commandment
was modified by the Incarnation,
and that images, not of the un-
seen Father, but of the Incarnate
Son, and His saints, are permis-
sible for purposes of instruction
and as aids to devotion.

GREAT HARM

A word may be fittingly in-
serted here concerning the very
great harm which can result
from unsuitable representations
of Our Lord. Such can be
especially damaging to the faith
of children.

A story is told of a little
Indian girl who, on being shown
a picture of Jesus by the mis-
sionary who had converted her,
burst into uncontrollable sob-
bing. The child had created
her own mental picture of what
Jesus was like. To her he was
probably an Indian.

Some of the wording in the
latter part of the second com-
mandment can prove puzzling.
"The water under the earth"
refers, of course, to the ancient

belief that the earth was a flat
disk resting on an abyss of
waters.

"Jealous" is to be interpreted
as "holy" as distinct from sinful
human jealousy. God can accept
no rival in the affections of His
people.

"Unto the third and fourth
generation" suggests at first sight
that God is vindictive and un-
just, but the law is written into
the constitution of the world
that the penalty of man's sins is
inevitably shared by his relatives,
whether such penalty be public
disgrace, punishment, ostracism,
shame and remorse, or deteriora-
tion of character.

The law of God relates only
to the consequences of sin, never
to its guilt. "Unto thousands"
reminds us that the consequences
of righteousness are infinitely
more enduring and far-reaching
than those of iniquity.

For us, here and now, the
question is, Are we putting any-
thing in the place of God, caus-
ing Him to behold anything
which insults His majesty and
holiness? Inordinate wealth, am-
bition, pleasure, luxury, self-
indulgence—these are 20th cen-
tury idols.

We break the first two com-
mandments when we place our
faith in charms and gadgets,
lucky numbers, lucky days, lucky
stars, when we elevate our human
reason to be the sole and final
arbiter of what we shall believe
about God. We may thank our
lucky stars that God is long-
suffering and merciful!

The Israelites were enjoined
to be grateful to God and
obedient to His Will because of
His deliverance of them from
bondage. Christians have the
more reason to thank God and
keep His laws, for they have
been delivered from a worse
bondage than that of Egypt.

In the placing before God of
any man-made image of Himself
would reside the ultimate blas-
phemy. "God is Spirit, and they
that worship Him must worship
Him in spirit and in truth."

"GOD'S GREAT THINGS IN GRENFELL"

FROM A CORRESPONDENT

Grenfell, N.S.W., March 12

"This is only the beginning of your mission; for the future will be the test of what has happened in this past week, as the Holy Spirit, through you, works out in ever-widening circles through the parish," said Captain R. L. Gwilt of the Church Army here this month.

Captain Gwilt was speaking
at the final Festival Evensong
of the Holy Trinity, Grenfell,
Diocese of Bathurst, parish
mission.

Later, Captain Gwilt said that
he had never seen a more sponta-
neous response when he asked
those who had received some
blessing to come forward and
take a decision card from the
hands of the rector at the chancel
steps.

Before Canon Clifford Usher,
the rector, could leave his stall,
a line headed by three men was
waiting at the chancel steps.

Evensong was a thanksgiving
for the mission, and was sung by
the rector and Mr A. F. Skinner,
a lay-reader, the prayers being
said by the Reverend Eric
Walker, while Captain G. Mac-
Robb and Brother L. Keough of
the Church Army read the
lessons.

MISSION VAN

For some weeks before the
mission, the Church Army van
was a familiar sight in Grenfell,
while Captain MacRobb became
very well known right through
the parish.

On February 25 the Bishop of
Bathurst, the Right Reverend E.
K. Leslie, attended a men's tea,
at which Captain Gwilt spoke of
the work being done in industrial
chaplaincies.

The bishop said that he was
glad to be able to welcome the
Church Army into the life of the
Diocese of Bathurst, mentioning
the work being done in the Rock-
ley and Hill End parishes and the

fact that Captain MacRobb in
charge of the mission van would
be available for missions right
through the diocese.

Later at Evensong the bishop
commissioned the two missionaries
sending them out in God's Name.
The church was packed out for
this service as for the Family
Service that morning.

Daily throughout the week in-
creasing numbers attended the
morning Communion and the
mission service in the evening.

In the afternoons Captain

C.H.N. ASSOCIATES
FROM OUR OWN CORRESPONDENT

Melbourne, March 12

The annual meeting of the
Associates of the Community
of the Holy Name took place
at the Mission House, Fitzroy,
on March 3, and was well
attended by the steadily ex-
panding membership of Asso-
ciates.

After the business meeting,
Sister Elizabeth, who is Sister-in-
charge of the Associates, spoke
of their place in relationship to
the work of the Community; and
new members were admitted at
the Evensong which followed.

The address at Evensong was
given by a Priest-Associate, the
Reverend W. R. Potter.

A number of those attending
the meeting made use of the
opportunity to collect materials
to make up into saleable articles
for the Mission Hall bazaar
which will be held later in the
year.

MacRobb conducted the child-
ren's hour, while Evensong was
said at 5.45 p.m.

Before each mission service the
rector led a Quiet Time for the
missioners.

On two evenings Captain Mac-
Robb conducted mission services
at Caragabal, one of the smaller
villages in the parish. On Sat-
urday evening a film "The Pro-
mise" was shown to a congrega-
tion which was one of the largest
during the week.

Despite the counter attractions
of football and a district swim-
ming carnival the Family Service
and Evensong on the final Sun-
day, March 4, saw Holy Trinity
again packed with large congrega-
tions, while there was a good
number of young people at a
youth tea when Captain Mac-
Robb spoke.

SHOP WINDOWS

The theme of the mission was
"God's great things for Gren-
fell" and this slogan was to be
seen in every shop window in the
town. The mission hymn, "To
God give the glory great things
hath He done" soon became a
favourite.

Canon Usher said that there
had been a very great impact on
the life of the parish and the
deep sincerity of Captain Gwilt's
preaching had had a great effect.

Each evening after the mission
a large number joined in a social
time over a cup of tea in the
parish hall.

Here the Church Army book-
stall was a centre of interest. It
is worth recording that some
£60 worth of books were sold.

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School Preparatory School.

JUNIOR SCHOOL: From 5 to 12 years.

HEADMISTRESS: Mrs. N. K. BUCK,

153 George Street, Parramatta.

Particulars of fees for daughters of
clergymen may be obtained from the
Headmistress.

MANY PEOPLE ATTEND CONVENTION

TWO C.M.S. SPEAKERS IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, March 12

An average of 1,000 people attended each session of the Church Missionary Society Cathedral Convention at S. Paul's Cathedral here on March 1, 2 and 4.

The cathedral was filled for the final service, at which 1,200 people gathered to hear the two speakers, Bishop Festo Olang, from Kenya, Africa; and the Reverend G. Bingham, a C.M.S. missionary from West Pakistan.

Two of the sessions were chaired by the Archbishop of Melbourne, while the Federal Secretary of the Church Missionary Society, the Reverend A. J. Dain, chaired the Friday evening meeting.

During his introduction of speakers on the Friday evening, Mr Dain spoke of the significance of a missionary society sponsoring a series of convention addresses for the deepening of the spiritual life.

He remarked that in its early history, the C.M.S. missionary force had been doubled in two years through the impetus of a series of similar conventions, held throughout England. These had been responsible, not only for building up individual Christians, and of giving churches a new presentation of the mission of the Church throughout the world, but had also led to the definite commitment of a great number of lives for service overseas.

The Reverend Geoffrey Bingham, in his three addresses, took the themes of commission, content and commitment, and drew out from the Gospels the implication of these elements in the lives of individual Christians.

LIFE IN AFRICA

Bishop Olang gave many illustrations of life in Africa to support his theme of complete acceptance of the Will of God in every aspect of Christian living.

He stressed the fact that if we are to be used by Christ, our life must be dead to the world and yet vibrantly alive in the person of Jesus Christ.

At the end of each session, there was opportunity given for counselling, to those who had felt the voice of God speaking to them, whether in relation to their personal life, or in relation to the call to overseas service.

This opportunity was especially

made known at the end of the Sunday afternoon session, when quite a number of people spoke to the counsellors, who had been trained for the convention.

Special music for the convention was provided by three school choirs, and before each session, the Precursor of S. Paul's Cathedral, the Reverend Hugh Girvan, led a session of community hymn singing, which was much appreciated by the crowds as they arrived.



The Dean of Brisbane, manager of the clergy cricket team, talks with Australian Test cricketers, Wally Grout (left) and Ken Mackay.

CRICKET DRAWN IN BRISBANE

FROM A CORRESPONDENT

Brisbane, March 12

The annual challenge cricket match between a team of Anglican and Roman Catholic clergy with Tattersall's Club was squeezed in just before the Season of Lent began.

The series was inaugurated in 1957. Before this game the clergy were leading by four matches to one.

On this occasion Tattersall's Club, who usually include one International in their team for the match, doubled the arrangements and so the Australian Test cricketers Ken ("Slasher") Mackay and wicket-keeper Wally Grout took the field with Tatt's.

Tattersall's won the toss and batted on a perfect wicket. Wally Grout was dismissed early but Ken Mackay went on to score 94 of Tattersall's total of 198.

The clergy team, after a quiet start, began to set about the bowling and at the close of play had lost 8 wickets for 171.

It was felt that another fifteen minutes play would have seen victory go to the clergy. However, time ran out and the match ended in a draw.

A special tribute must be paid to the Recto of St Lucas, the Reverend Adrian Charles, who took 7 wickets for 60 runs and batted brilliantly, being 41 not out at stumps.

Once again, this player revealed that he is of "A" grade standard and towers above his fellows for cricketing ability.

As usual, a very special luncheon was provided in the Press and Radio Pavilion at the Brisbane Cricket Ground.

Special guests included the Archbishop of Brisbane, the Most Reverend R. C. Halse, and Monsignor P. Cleary, representing the Roman Catholic archbishop.

Dr Halse regaled the gathering with some fine cricketing stories during the luncheon.

The proceedings, amounting to hundreds of pounds, will be shared between the Anglican Tuffnell Children's Home at Nundah and the Roman Catholic Orphanage at Nudgee.

Anglican clergy who played in the match were the Reverend James Payne (Coorparoo) (captain); the Reverend Adrian Charles (St Lucia); the Reverend Thomas Treherne (Gayndah); the Reverend Arthur Johnson (Nambour); the Reverend Frank Knight (Crows Nest); the Reverend William Carter (South Brisbane).

Six Roman Catholic priests made up the side.

The manager for the team was the Dean of Brisbane, the Very Reverend William Baddeley.

One of the umpires was Captain Roy Buckingham of the Church Army.

CATHEDRAL RESTORATION APPEAL OPENS

FROM OUR OWN CORRESPONDENT

Melbourne, March 12

Surpliced choir boys from S. Paul's Cathedral formed a guard of honour at the Melbourne Town Hall for the arrival of the Governor, Sir Dallas Brooks, and Lady Brooks, for the official opening of the Cathedral Restoration Appeal for £150,000 on Tuesday afternoon, February 27.

One block away, the bells of the cathedral pealed out a reminder that they, too, need restoration, and must be dismantled, shipped to England for re-casting, and installed once again in a steel frame.

In order to launch the appeal, the organisation of which is in the hands of a strong, representative committee of leading citizens, the Lord Mayor of Melbourne gave a reception at the Town Hall.

The official party included the Lieutenant-Governor, Sir Edmund Herring, who is also Chancellor of the diocese, State Parliamentary leaders, and other prominent public figures, as well as the archbishop, the dean, and other Church representatives. Their wives were also with them on the dais.

The principal speaker was Sir Dallas Brooks, who emphasised that the cathedral, although a foundation of the Church of England, because it is the cathedral and a feature of the city, belongs to the people of the city.

It is becoming better known to many, because so many groups and corporate bodies use it for special services.

The very presence of the cathedral is a reminder of all that Christian worship means, and therefore a widespread response to the present appeal can be confidently expected.

Thanks were expressed by the Archbishop of Melbourne, who also indicated the part being played by the diocese in the appeal.

Donations or promises amounting to £36,000 were announced

at the reception, and this total was warmly applauded.

The chairman of the appeal committee is Sir Frank Sellick, a former Lord Mayor of Melbourne.

ORDINATION IN HOBART

FROM A CORRESPONDENT

Hobart, March 8

On S. Matthias' Day in S. David's Cathedral, Hobart, a priest and five deacons were ordained by the Bishop of Tasmania, the Right Reverend G. F. Cranwick.

The Reverend R. D. Dixon, who for the past year has served as deacon in the Parish of S. Stephen's, Sandy Bay, was advanced to the priesthood.

He is now Priest-in-charge of the Mission District of Risdon Vale.

The Reverend P. R. Atkins (Ridley College) is to be deacon in the Parish of Burnie. The Reverend P. R. Condon will be deacon in the Cathedral Parish of S. David's, Hobart.

The Reverend K. D. Morley (Moore College, Sydney) has been appointed deacon in the Parish of Glenorchy; and the Reverend A. C. Solomon (Christ College, Hobart), deacon in the Parish of S. Stephen's, Sandy Bay.

The Reverend J. A. Senior, who for some years has been organist at S. John's, Devonport, is to be Deacon-in-charge of the Parish of Geeveston.

EJACULATORY PRAYER

SUGGESTIONS FROM DEAN

FROM A CORRESPONDENT

Brisbane, March 12

A meeting of the Queensland district of the Confraternity of the Blessed Sacrament was held on Shrove Tuesday, at S. Mary's Church, Kangaroo Point.

After a basket tea, Vespers of the Blessed Sacrament was conducted by the District Superior, the Reverend D. J. F. Williams.

A devotional evening was then led by the Dean of Brisbane, the Very Reverend William Baddeley.

In spite of inclement weather, more than sixty people were present to hear the dean's addresses, which were appropriately based on the Words of Institution.

The dean penetrated to the very heart of the spiritual life, and outlined the chief elements of Catholic discipline. He offered many suggestions for the diligent observance of Lent, and of particular note was his advice on ejaculatory prayer:

"Train your mind to keep in touch with Jesus throughout each day.

KEEP IN TOUCH

"When you wash your hands—think of Christ's Baptism or the Washing of the Feet.

"When you eat—think of the Last Supper, the meal with Simon the Leper, or the breakfast on the shore after Easter.

"When you put out the light—think of the darkness of the Cross.

"When you are tempted—think of Our Lord's temptation.

"When you are hungry—think of the feeding of the Five Thousand.

"When you go to work—think of Christ the Carpenter.

"When you go to school or the university—think of Christ the Teacher.

"When you visit in hospital—think of Christ the Healer.

"When you go to visit someone—think of Our Lord in the home at Bethany.

"When you sin or see someone else sin—think of Christ's love for sinners.

"Relate your life to His by ejaculatory prayer."

The confraternity is now planning for the centenary observance on May 19.

"FOCUS ON MALAYSIA"

FROM OUR OWN CORRESPONDENT

Newcastle, March 12

A mission campaign in the parishes of Merewether and Cardiff was launched on Sunday by the Bishop of Newcastle, the Right Reverend J. A. G. Housden.

The campaign, which is called "Focus on Malaysia," will focus attention on the work and needs of the Church in Malaya, Singapore and Borneo.

It will continue for the next six Sundays, with addresses in both parishes by missionaries and former missionaries.

Next Sunday the speakers will be Dr. Allen Cole, who will be returning to Malaya shortly as a lecturer for the Diocese of Malaya and Singapore, and the Reverend Walter Newmarch, who is in charge of S. Patrick's Church at Tawau, North Borneo.

A combined adult discussion group will start at Merewether next Thursday night, and will be held alternately at Cardiff and Merewether for the remainder of the campaign.

ORDINATION AT ST ARNAUD

At the ordination in Christ Church Cathedral, St Arnaud, on March 17, the Reverend Francis Stein, Warren Graco, and David Clayden will be ordained to the priesthood.

Mr David Carter will be made deacon.



—Hobart "Mercury" picture.

A group taken after the ordination in S. David's Cathedral, Hobart, on S. Matthias' Day. With the Bishop of Tasmania, the Right Reverend G. F. Cranwick, are the Reverend R. D. Dixon, K. D. Morley, A. C. Solomon, J. A. Senior, P. R. Atkins and H. H. Condon.

BISHOP LIKENS MISSION TO ELECTION CAMPAIGN

FROM A CORRESPONDENT

Armidale, March 12

In his addresses at the Werri Creek mission this month, the Bishop of Armidale, the Right Reverend J. S. Moyes, likened the mission to an election campaign.

Bishop Moyes said people choose in an election who will govern them. In a mission he put before the people the state of men's lives and asked them to choose who would rule them, God or the devil.

Presenting God as a God of love who values every life, the bishop showed up sin as the act of living without God and thus giving one's vote to evil.

He described the work of Jesus Christ drawing God and man together in His own life and through the rule of God overcoming sin and fear and death.

"OUR HOPE"

He illustrated the wonder of what God does for men through Jesus Christ by the stories of the healing of the leper, the saving of the woman of Samaria and the conversion of S. Peter.

Bishop Moyes showed how sin is between persons and brings both guilt and slavery.

"These we can never dispel

nor can we free ourselves, but out hope is in union with Jesus Christ whose life in us today as 2,000 years ago makes us at home with God as the Prodigal was at home with his father, and whose power enables us to be free from the chains of evil habit."

PROCESSION

The bishop challenged people night by night to make their choice for God's rule in their lives and each night numbers came forward in response.

The Werri Creek church was packed each night and the early morning attendances grew to remarkable numbers.

A Procession of Witness drew well over 100 people to take part, the men's tea brought 70, the young people's tea 60 and the women's morning service well over 100.

The singing each night was led by the Reverend John Chapman, who had 200 children each afternoon for his service of instruction.

THE ANGLICAN

FRIDAY MARCH 16 1962

FIVE NEW TV LICENCES

Two years before the first public telecast took place in Australia, we said that this country would be much better off without any TV at all. We still hold so. Nothing has occurred during the past eight years to suggest we might have been wrong. Now, as then, our view is this: no country which has a housing problem like ours, which cannot afford a decent system of roads, whose defences against aggression are so laughably weak, and whose whole system of education is in such a deplorable state can afford to waste money and manpower on such frills as TV. Normal people spend money on bread before caviar; but we are doing the reverse, and the diet is going to make us sick. We have frittered away enormous sums of money and untold amounts of brain power on TV. A tithe of this money, brains and labour spent in our near North would have produced better results.

Our view has been rejected. TV is now a permanent strand in the fabric of Australian life; it is fast becoming what KARL MARX once called religion — "the opium of the people." The most we can do is accordingly to regard its impact objectively, and realistically to try mitigate its deadening effects on society as a whole.

Few disinterested observers would not agree that the diet of sex, violence and crude advertising served up by commercial TV stations constitute a reproach to the national conscience, and to the national intelligence. Those tough, greedy men who ultimately control the content of commercial TV are quite amoral. Their over-riding interest (or "responsibility to the shareholders," as they would claim) is purely financial. If the addition of an extra dose of sex or violence will increase the number of viewers, increase advertising rates, and send up profits, then they order it.

Commercial TV throughout Australia at present lacks one thing which might conceivably raise its standards: commercial competition. The A.B.C. cannot quite provide that competition. Its hands are tied. It is in the position of the man fighting according to the Marquess of Queensberry's rules with an uninhibited all-in wrestler. We accordingly welcome the decision of the Federal Government to issue five more TV licences in Australian capital cities — provided that somehow these licences will fall into less unworthy hands than have held licences in the past.

It seems probable that a Church-sponsored group may seek at least one of these licences. It would be hard for the Control Board to refuse such an application if adequate assurances were forthcoming on the technical and administrative aspects involved. Money, it is known, would present no problem at all.

One applicant who would be assured in advance of strong support from the Church — through proper constitutional channels, not merely from individuals, however exalted — would be MR K. R. MURDOCH, whether he were concerned with Melbourne, Sydney, or both cities. Even his best friends do not hesitate to point out to him what they consider MR MURDOCH's errors of judgement in some matters; but not even his strongest opponent (if he is honest) has ever doubted MR MURDOCH's integrity, or his impartiality, or his deep and genuine concern for the public interest. The Church of England in Australia has had good reason to know, and to be grateful for, these qualities. It is to be hoped that the details, knowledge of which is at present confined to a very restricted circle, will one day be made public. Among Sydney newspaper controllers, he has the advantages not only of superior birth and breeding, and higher education; the criteria he applies in judging matters of public importance are neither selfish nor merely mercenary.

In the strongest possible contrast, we suggest, would be any application by that most impudent of political boudiers, THE HONOURABLE SIR ARTHUR WARNER, Minister for Transport in Victoria, who has announced his intention of applying for the new Sydney TV licence. Here is a man who has consistently demonstrated his contempt for the conventions of public life, and the public interest — and has "got away with it" — for far too long. He should have been hounded from office these many years past. Instead, he is the *eminence bleu* of Victorian politics, and is not without influence in Canberra. Our fear is that the Federal Government, having established its own precedents for doing so already, might be driven through the influence of this powerful and wealthy man to over-rule the Control Board should that body refuse SIR ARTHUR a licence. Our only ground for hope is the irreproachable record of the PRIME MINISTER who, whatever his faults, holds a view of the public interest and of the conventions of public life in which there is no place for one of Her Majesty's ministers who is not prepared to abandon commercial directorships.

The main thing for Anglicans to keep in mind, and towards which they should bend their influence, is the need to raise standards of commercial TV. There is no point in awaiting the beginning of the public hearings on applications. Now is the time for the groundwork to be done.



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

—Dr Geoffrey Fisher

Plucking A Brand From The Burning

The eyes of all politically-conscious Australians will be on the West Australian general election a fortnight from tomorrow.

This is because the decline in Liberal fortunes in the State elections in New South Wales and South Australia a fortnight ago is being attributed in some quarters to the unpopularity of the Menzies Government. Will this story be repeated in the West?

Western Australia's Liberal Country Party Government, led by Mr David Brand, has been in office for only three years, and has not much of a margin to go and come on—26 seats against Labour's 24. And the Labour leader, Mr Albert Hawke, who brought the party to victory in the 1953 and 1956 elections, has a reputation as an able and astute politician.

Redistribution has been a lively issue in Western Australia recently. There, as in South Australia, the country vote is valued more highly than the metropolitan—to the disadvantage of Labour, which holds two-thirds of the city seats. This loading is excused on the ground that the huge areas in the country have special needs which a city majority might ignore. In addition, three seats are allocated to the north-west of the State, where there are only about 4,500 voters, compared with 229,000 in the metropolitan area and 137,000 in the rest of the country.

If Mr Brand cannot be plucked from the burning, Mr Menzies' newspaper critics may be expected to intensify their campaign to replace him. But whether the favoured replacement is the Country Party leader, Mr McEwen, or the Labour leader, Mr Calwell, has yet to be made clear.

One must give Mr Menzies credit for not seeming outwardly to care very much. But I hear that all heads were turned in the members' dining-room in Canberra one night last week when Mr Menzies strolled in. Some members could not recall ever having seen him there previously. Apparently, the narrowness of his majority—two now against 32 before the election—has persuaded him of the

value of "mixing with the boys" rather more than had been his custom.

Directing Training Of Curates

The average city parishioner, I think, is puzzled by the apparent lack of pattern in curates' appointments. He notices that one curate may be in the parish for two or three years, while another will be there less than a year. There are sometimes periods when a busy parish lacks a curate altogether.

For this reason I was interested in a letter written to "The Times" this month by the Bishop of London, the Right Reverend Robert Stopford. He said that in his diocese a curate has to serve three years in his first parish. He cannot move from it except by the bishop's consent, which is given only in very exceptional circumstances. The curate may receive offers from elsewhere, "but he knows perfectly well that he must have permission before he can move."

In the London Diocese there is an Additional Curates' Society which provides grants toward curates' stipends. It aims to see that a curate goes where he is most needed by making these grants to the appropriate parishes.

I understand, however, that in some Australian dioceses a curate is sent not so much to the parish that needs extra assistance as to the parish where there is a vicar or rector who is considered most suitable to direct his training. I wonder whether this system results in some inequities. In theory, though, a clergyman competent to deal with the problems of a "hard" parish—say, one in an industrial suburb in one of our great cities—should also have the capacity to train a younger man to help in the work.

The Bishop of London thinks there should be more co-operation between bishops and theological colleges in directing curates to their first posts.

More Television Channels

On general principles, the decision of the Federal Government to invite applications for another commercial television

licence in each of the mainland State capitals is to be welcomed. Greater competition should give more variety in programmes and help to raise standards. In any case, it is not in the national interest to allow a few groups to amass large profits or to tie up all the main channels of communication through their dominance in television, radio and newspaper interests.

It is also time that the Broadcasting Control Board became more active in ensuring compliance with the terms of licences by supervising programmes and limiting the number of advertisements that can be consecutively shown.

If the commercial television stations are to be left virtually to their own devices, we will continue to get an overdose of rubbishy or downright objectionable imported films.

In its better moments, television can show us amazing things in entertainment and education. But it is being too often debased.

Spirit Of Cricket At Its Best

There is so much ruthlessness in business, politics and other competitive fields of endeavour that it is always refreshing to watch a game of cricket in which thought is given to the little gestures which sweeten human contacts.

This spirit of cricket was seen at its best in tributes paid to Ian Craig, a former Australian and New South Wales captain, when he made his last appearance for his State in the three-day match against New Zealand, which ended in Sydney on Monday.

What gave the tributes special significance was that they were led by Richie Benaud, who superseded Craig in both his captaincies—but obviously without causing any friction between them.

Craig was warmly applauded when he walked in from his last innings, a modest 22. Later in the day, toward the end of the New Zealand innings, Benaud brought Craig on to bowl for a rather expensive over. This greatly pleased the crowd. Benaud must have hoped that Craig would end his first-class career, notable for his classic batting, by taking a wicket because he brought Craig on again when the last two New Zealanders were batting. But one batsman ran himself out before Craig could earn this distinction.

When the match ended, Craig was given pride of place as the players filed through the gate.

What a pity that this graciousness does not so obviously permeate our day-to-day associations and so help to break down that "I'm all right, Jack" spirit which seems to have become more rampant since the war. Or is that just my imagination?

—THE MAN IN THE STREET.

MISSIONARIES LEAVE

FROM OUR OWN CORRESPONDENT

Brisbane, March 12 The "Bilolo" sailed last week with Miss Judy Hall and the Bastian family on board on their way to New Guinea.

Judy was a leading light in the Comrades of S. George in Brisbane and has gone as a teacher for three years.

The Reverend F. W. and Mrs Bastian and family came from the Diocese of Bendigo and are going to Taupota where the late Reverend Darryl Cassidy had been working.

Mr Bastian was the first priest to volunteer for service the morning after the New Guinea Campaign had been launched in Melbourne Town Hall.

He was formerly a missionary in Polynesia.

ONE MINUTE SERMON

THE "BOOTHS OF ANNAS"

S. JOHN, 2:13-25

S. John tells us that the first visit to Jerusalem since the ministry began was a visit of judgement and the judgement began at the House of God.

The place which, as the dwelling place of God, should have been cared for with reverence has been cluttered up with earthly affairs, of selling and buying and probable dishonesty.

The Christ of the Gentiles was crowded out thus, and prayer was practically impossible.

It is a tremendous scene as Jesus comes in to the "booths of Annas" the High Priest, drives out the animals, those for sale for sacrifice, overturns the tables of the money changers who were there to provide Jewish coinage (in return for Roman) which alone could be used to pay Temple taxes.

How often in our own lives are similar things true? God and prayers are crowded out for earthly business or for earthly pleasures.

The hallowedness of the work of God is tarnished by the methods we use to raise money by gambling and other unworthy means.

The zeal of Jesus for God and His holiness needs often to find a parallel in modern church life.

Not only had He cleansed the House of God with zeal and a courage which permitted no opposition, but He had called the Temple "His Father's House." He had used these words long before as a boy of twelve years when He stayed at the Temple, hearing the Doctors of the Law and asking them questions.

Now He used the words in anger and acts upon them. No wonder the Jews ask for His authority. But when God speaks to us in heart or conscience He does not first prove His right to do so. The heart that is not complacent and dead in sin will recognise the call.

Yet Jesus offers them a sign, a sign they do not understand, a sign even His disciples do not understand till long after. They may bring about His death (and in so doing will destroy the Temple building) but He will rise again from the dead.

How surely Jesus knows men, their character, what is in them. We can never deceive Him. How wonderful that in the Church of the Resurrection, in the Word and Sacrament He does trust Himself to us. May the Holy Spirit make us worthy of that trust.

CLERGY NEWS

ARROWSMITH, The Venerable H. M., has resigned as Archdeacon of the City of Sydney, because of his heavy commitments in connection with the British and Foreign Bible Society. He is Commonwealth secretary of the Bible Society and chairman of the United Bible Societies.

REGBIE, The Venerable H. G. S., Sydney Diocesan Registrar and Archdeacon of Camden with Wollongong, has been appointed Archdeacon of the City of Sydney. A new archdeacon is to be appointed to the archdeaconry of Camden with Wollongong.

BURGESS, The Reverend L., Vicar of St. Alban's, West Coburg, Diocese of Melbourne, to be Rural Dean of Brunswick.

DODD, The Reverend C. N., Assistant Priest of Milton, Diocese of Portsmouth, England, to be Assistant Priest at Christ Church, Maryborough, Diocese of St. Arnaud.

HENN, The Reverend W. E., Rector of Katanning, Diocese of Bunbury, has resigned to return to England at the end of April.

HILLIARD, The Reverend J. W. R., Vicar of Nimbin, Diocese of Grafton, to be Vicar of St. John's, Dunolly, Diocese of St. Arnaud.

LOANE, The Reverend K. L., Rector of St. John's, Pargamatta, Diocese of Sydney, to be Rural Dean of Pargamatta.

REID, The Reverend W. A., Vicar of St. John's, Lilydale, Diocese of Melbourne, to be Canon-residential of St. Arnaud Cathedral.

SHERLOCK, The Reverend C. H., Rector of All Saints', Hunter's Hill, Diocese of Sydney, to be Rural Dean of Ryde.

CHURCH CALENDAR

March 18: Lent 2.

RELIGIOUS BROADCASTS

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

SUNDAY, MARCH 18:

RADIO SERVICE: 9.30 a.m. A.E.T. "New Faces in the World Council of Churches" — A discussion.
DIVINE SERVICE: 11.00 a.m. A.E.T. Grafton Presbyterian Church. Preacher: The Reverend R. M. S. Crawford.
RELIGION SPEAKS: 4.15 p.m. A.E.T. "Serving the Services — The Army." The Reverend D. C. Abbott.
PRELUDE: 7.15 p.m. A.E.T. The Julian Singers, Sydney.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Reverend Frank Borland.

MONDAY, MARCH 19:

FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Daniel Conquest.
WEDNESDAY, MARCH 21:
RELIGION IN LIFE: 10.05 p.m. A.E.T. "God in My Day" — "At the Bench."

FRIDAY, MARCH 23:

EVENING: 4.30 p.m. A.E.T. S. John's Cathedral, Brisbane.
MONDAY, MARCH 19 — SATURDAY, MARCH 24:

READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. Major-General the Reverend C. A. Osborne.
PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend Guy Harmer.

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

Monday — Mrs Harver Perkins.
Tuesday — The Reverend John Gerry.
Wednesday — "Schools Service."
Thursday — "God with His People" — "God Appoints a new King over Israel."

Friday — Dr Colin Duncan.
Saturday — The Reverend Ralph Sutton.

EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend Ben Stevens.

SATURDAY, MARCH 24:

SATURDAY AFTERNOON TALK: 5.30 p.m. A.E.T. "The Review." G. Borkmann's "Jesus of Nazareth" is reviewed by Dr K. T. Henderson.

TELEVISION:

SUNDAY, MARCH 18:

ARND, 2, SYDNEY:
5.15 p.m. "Sunday Special" — "Davy and Goliath" — "The Silver Mine."
6.30 p.m. "Paul of Tarsus" — "To the Gentiles."
10.30 p.m. A National Conference — with members of the Student Christian Movement, Melbourne.

ARND, 2, MELBOURNE:

11.00 p.m. "Divine Service" from Killara Congregational Church, Sydney. Preacher: The Reverend M. Kelly.
5.15 p.m. "Sunday Special" — "Foreign Ambassador" — The Reverend Vivian Roberts.
6.30 p.m. "Paul of Tarsus" — "Greece."
10.30 p.m. "Meeting Point" — "New Delhi." Episode 2.

ARND, 2, BRISBANE:

5.15 p.m. "Sunday Special" — "Davy and Goliath" — "Stranded on an Island."
6.30 p.m. "Meeting Point" — "New Delhi." Episode 1.
10.30 p.m. "Twelve Apostles." The Reverend Ronald Marks.

ARND, 2, ADELAIDE:

5.15 p.m. "Sunday Special" — "What is Man?" Clive Smith.
6.30 p.m. "Paul of Tarsus" — "Rome."
10.30 p.m. "Viewpoint." Karl Barth.

ARND, 2, PERTH:

11.00 a.m. "Divine Service" from Nunawading Methodist Church, Victoria.
5.15 p.m. "Sunday Special" — "Davy and Goliath" — "Last in a Cave."
6.30 p.m. "Paul of Tarsus" — "Jerusalem."
10.30 p.m. "This Present Age." The Reverend Kevin Carnow.

ARND, 2, HOBART:

5.15 p.m. "Sunday Special" — "Tracks and Trails." Clive Smith.
6.30 p.m. "Paul of Tarsus" — "Diary of the Epileptics."
10.30 p.m. "The Apologists." Dr Barry Marshall.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

A FIXED PRIMACY

SPIRITUAL VOICE FROM CANBERRA

TO THE EDITOR OF THE ANGLICAN

Sir,—One of the tasks of General Synod is to decide what type of Primacy we are to have. Until this is done it seems unwise to discuss the method of election, for the latter may be influenced by the first decision.

As to the type of Primacy I am convinced that it should be fixed. I am presuming that the Church in Australia, under the new Constitution, will strive to be some sort of national Church and not merely a number of dioceses with no collective voice. If my presumption is correct, then the Primate must not only speak with authority but appear to speak with authority, and only a man in a fixed Primacy can do this.

Is it conceivable that the Primate of All England would command the same attention if he spoke as Manchester in one decade, as Exeter in another period or as Winchester at a further date? It is true that Canterbury occupies a unique position in the Anglican communion, but the principle is the same. The fixed Primacy adds lustre and prestige to the voice of the occupant.

In Australia the choice could only lie between Canberra and Sydney, and I feel fairly certain that it must fall upon the Federal Capital.

There is certainly tradition attached to the Mother See, for the Primacy has always been there, apart from a brief spell in Perth, though I think I am right in saying that General Synod never sat in that city. At the same time I recognise that there are obvious difficulties in obtaining agreement to the choice of Sydney. I am also sure that the choice of a city in any other State would damage the status we hope the Primacy will assume. So Canberra seems to be the safest if not the only choice. The temporal voice of Australia speaks from Canberra. Why not the spiritual?

I would like to remind the bishops, and others prominent in Church councils, of one very important factor. The great bulk of the Church is made up of men and women who are remote from the Command: privates and junior officers, if you like, as distinct from the General Staff and the Commander-in-Chief. This vast army, as any other army, needs the voice of authority, and even demands it at times, but it must be an authority they fully recognise. Not a dictatorship in the case of the Church, but a distinct voice that can speak for and to the whole as occasion demands.

Only a fixed Primacy can give the office its full dignity and weight; and only an archbishop in such a position will command the nation-wide attention he should. Of this I am absolutely convinced.

Yours sincerely,
R. MINTON-TAYLOR.
Potts Point,
Sydney.

VICAR FOR APIA

TO THE EDITOR OF THE ANGLICAN

Sir,—I want to thank all those people who have already responded so generously to my requests for prayer for the Diocese of Polynesia, its clergy and its people. The diocese is deeply indebted to all those who have already followed their prayers with sacrificial gifts. May God bless you all.

I am, however, deeply disturbed to hear that, so far, not

a single priest has answered my plea for the vacancy in Western Samoa. This is urgent. This is not merely a case of a vacant parish in a diocese. It is a case of a WHOLE NEW COUNTRY without a priest. I am humbled by the ready willingness of that grand old veteran, the Reverend O. V. Abram, who flew to Samoa on March 5 to hold the fort again for six months. But we need a permanent appointment to consolidate the work and to meet the new opportunities there.

Is there a young Catholic priest and his family who will accept the challenge?

Is there a bishop who will sacrifice one of his best young men for this responsible task?

ARE YOU THE ONE?

I ask the whole Church to pray daily that the man whom God is calling will hear and answer the call. "Come over and help us."

Yours etc.,
JOHN C. VOCKLER,
Bishop-elect in Polynesia.
as from
Bishop's House,
Suva,
Fiji Islands.

PERMISSION FOR DEVIATIONS

TO THE EDITOR OF THE ANGLICAN

Sir,—The last paragraph of your Leading Article dated March 9, and headed "An Example from Adelaide," informs your readers that not one of the diocesan bishops "as far as is known, has shown sufficient real concern for the Constitution to have done his obvious duty in the matter of variations from the Book of Common Prayer—save only the Bishop of Adelaide."

Your article does less than justice to the Bishop of Bathurst, at least.

In a circular letter to the clergy of his diocese dated February 13, 1962, the bishop wrote, *inter alia*,

"As you know, the new Constitution of the Church of England in Australia came into force on 1st January, 1962, and we are now bound by it.

"The first immediate effect is that we are bound to use the Book of Common Prayer of 1662 except when permission is granted for variations after a rather cumbersome procedure. Obviously no priest in Australia, however conscientious, adheres fully to 1662 and variations must be permitted. If we permitted variations apart from the procedure of the Constitution it would be a very bad start for the newly constituted Church."

The bishop's letter went on to quote from Clause 4 of the Constitution the provision that "until other order be taken by Canon made in accordance with this Constitution, a Bishop of a Diocese may, at his discretion, permit such deviations from the existing Order of Service, not contravening any principle of doctrine or worship as aforesaid, as shall be submitted to him by the Incumbent and Churchwardens of a parish" and the further provisions regulating the convening of a meeting of parishioners to consider assent to such proposed deviations.

The bishop enclosed with his letter two copies of a form which included "the more usual additions, omissions and variations." The form was conservative in character. Probably most of the suggested permissive variations are in use in the majority of Anglican churches in Australia.

Rectors were directed to cross out what might not be wanted, add any other alterations requested, display in their churches the list of proposed variations and ask a duly convened meeting of parishioners to request the bishop to permit them. Both copies of the form were to be returned to the registry. "If and when approval is given" one copy would be sent back to the rector and one kept at the Diocesan Registry.

In my own parish the meeting provided a useful opportunity for a consideration of the principles of liturgical worship, and for discussion and explanation of some of the details of the Prayer Book services.

Yours sincerely,
(The Reverend)
JOHN SHERLOCK.
South Bathurst,
N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Strange how wholehearted loyalty to the provisions of the new Constitution rate not only much correspondence in these columns but also a front page article!

It may interest Mr Naylor and other readers to learn that in this relatively unknown and little-publicised diocese, similar moves to those of the Bishop of Adelaide concerning the business of "permissive variations" were initiated by the Bishop of Bathurst about five weeks ago.

A schedule of variations, likewise not exhaustive, has been in the hands of parish priests for that time and many parishes have held the meetings ordered under the new Constitution. If such meetings serve no other purpose, they will at least cause some thumb marks to appear on the most unlikely pages of Prayer Books.

Sincerely,
(The Reverend)
DOUG PETERS,
Diocesan Correspondent.
Portland,
N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—It is not clear from your Leading Article of March 9 what principle you are upholding in regard to the use of the Constitution. The provisions of the Constitution in the matter of deviations from the Prayer Book are clear enough to anyone wishing to take advantage of them; and although it is perfectly proper for a diocesan bishop to inform his diocese (if he so desires) as to the range of deviations he is likely to permit, the Constitution lays no sort of obligation on him to do so.

Other bishops may well feel that the Constitution means the initiative to belong to the parish, and that the less encouragement they give to the invoking of this proviso the better. If they should prefer to decide each particular request on its merits, if and when it is submitted to them by a parish, that would not imply a lack of "leadership" or of "scrupulous observance of the law of the Constitution."

Further, your Leading Article is misleading when it states: "The Constitution clearly lays it down in Section 4 as one of its Ruling Principles that the Book of Common Prayer alone constitutes 'the authorised standard of worship' until such time as the General Synod enacts a Canon authorising a new Prayer Book" (italics yours). For, by Section 4, the Book of Common Prayer will remain, with the 39 Articles, "the authorised standard of doctrine and worship" even if the General Synod should authorise a new Prayer Book.

No future Prayer Book may "contravene any principle of doctrine or worship laid down in such standard," and it is clear from the definition in Section 74 (2) that the standard Prayer Book is that of 1662. This is an important reason why we should not be too eager to encourage temporary deviations.

A new Prayer Book will have to pass the test of the General Synod as a whole. Deviations under the proviso are tested (in effect, only by a diocesan bishop's discretion. It would be unfortunate if bishops were to encourage the use now of what the General Synod may later reject as a contravention of a principle of doctrine or worship of the authorised standard.

Nor is your article strictly true in stating that "every Anglican is both legally and morally bound in public worship to follow precisely what the Book of Common Prayer sets forth—no more, and no less." There has been statutory authority for the use of additional hymns, for example, since the time of Elizabeth I, and the Act of Uniformity itself has been amended since 1662, allowing, *inter alia*, both omissions and additions in certain circumstances.

You report the Bishop of Adelaide's schedule as noting that "a Sermon is not preached at every celebration." This is not, however, a deviation from the present law of the Church, for it is specifically permitted by the Act of Uniformity Amendment Act of 1872 (however undesirable this may be from a liturgical point of view).

The Bishop of London is

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.

Does God care?

To a land which has known serious floods and equally serious bushfires in recent weeks it might seem that God just does not care.

In Bertrand Russell's satire, "The Theologian's Nightmare," in his recently published "Fact and Fiction," Dr Thaddeus, an eminent theologian dies. Finding his way to heaven, he is greeted with amazement. Such a creature as he had never been seen before.

Where did he come from? When he replied that it was from earth, which was part of the solar system, which was part of the Milky Way, which was one of the galaxies, of which there were some hundred million, search was made in the heavenly libraries.

Several years later, the particular star, the Earth, was found. At this point Dr Thaddeus burst out in passionate and indignant lament, "... throughout my long life I have served him diligently . . . and now it seems that he was not even aware that I existed. . . . You tell me that I am an infinitesimal animalcule on a

quoted on p. 6 of your last issue as implying that we have no legal right to preach sermons at Matins and Evensong. But this is a mistaken opinion. It has probably always been allowable to preach at these services, but in any case the same Amendment Act of 1872, in Section 5, declares that, "whereas doubts have arisen" on the subject, "any of the said forms of service may be used with or without the preaching of a sermon or lecture, or the reading of a homily."

Yours faithfully,
(The Reverend)
D. W. B. ROBINSON,
Moore Theological College,
Sydney.

CHOIR HABIT

TO THE EDITOR OF THE ANGLICAN

Sir,—In response to the request of the Reverend A. W. Singleton (March 2) for information about chimeres the following notes may help.

There are three chimeres at present in use by bishops, viz., **The Black Chimere** of silk or satin; this with cassock and rochet, was the normal everyday dress of a bishop which has come, by custom, to be worn only in church. **The Scarlet Chimere** of superfine cloth faced with five inches of silk, the facing being of the colour which signifies the doctorate held by the wearer (e.g. black for D.D. (Oxon); Palatinate purple for D.D.(Durham); light green for LL.D.(Leeds); yellow for D.Sc. (Bomby) etc.). **The Bogus Chimere**, unlined and unfaced, worn by non-doctor bishops, in accordance with a Court order issued in England.

The chimere is an academical robe by origin (vide the Act of 24 Henry VIII.c.13) and it is customary for clergymen who are doctors to wear it over their surplices with the sleeves of the surplice drawn through the arm-holes.

With regard to gowns, referred to by your correspondent, Doctors of the University of Oxford have three costumes they may wear, viz., **Full Dress**, consisting of a scarlet gown with full sleeves. All doctors in whatever faculty if in Holy Orders should wear the scarf or tippet of Canon 74, with bands; Doctors in Divinity their cassocks also. Hoods are not worn with Full Dress at Oxford, but are worn at Cambridge.

The Habit, viz., cassock, bands, M.A. gown with the sleeves poked through the arm-holes of the habit or chimere, hood and scarf. **Undress**, viz., cassock, bands, M.A. gown and scarf. The gown and the chimere (or habit) are not to be confused. They are distinct garments.

The chaos into which clerical and academic dress and nomenclature have fallen is to be regretted but one fears that it is too late in the day to expect

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.

tiny body revolving round an insignificant member of a collection of 300 billion stars."

Does God care?

Instead of taking the telescope and seeing the multitude of the heavenly host, if we take a microscope and compare the finest Belgium lace with an ordinary piece of grass, what do we see?

That one is as rough hemp rope to the delicate finish and pattern of the other. The perfection of the Creator extends to the small and the common-place as to the lofty and to the whole perspective.

So says the Psalmist, "He telleth the stars by number;" and continues, "He bindeth up the broken-hearted."

"He careth for you" sings Peter in the midst of persecu-

any improvement. With Bachelors of Medicine being addressed in conversation as doctors; holders of Lambeth degrees wearing the hoods of either Oxford or Cambridge, according to the university at which the conferring archbishop graduated; clergymen without university degrees wearing silk scarves; deacons after ordination wearing scarves draped across their bodies; retired archbishops being addressed as "Most Reverend"; emeritus deans, archdeacons and canons abounding; bishops wearing chimeres over their cassocks without the M.A. gown which should also be worn on such occasions; the multiplicity of the shades of purple gracing episcopal stocks; and mitres being worn with "magpie" dress, one's mind becomes utterly bewildered. To bring order into such a jungle would be a superhuman task.

Yours etc.,

✠THOMAS ADELAIDE.

TO THE EDITOR OF THE ANGLICAN

Sir,—In reply in part to the Reverend A. W. Singleton's letter of March 2: Doctors of Philosophy of the University of Oxford, being in Holy Orders, wear a scarlet habit lined with blue silk when in full choir dress. This differs by its colours and also slightly in shape from the chimere of episcopal dress. It is worn on certain "high" days of the Church's calendar ("Doctors-in-scarlet") and on other important occasions.

The consecration of the Archdeacon of Melbourne was honoured as one of these. I do not know whether doctors of other universities are permitted this modest extravagance! An academic gown is not worn over a surplice.

A doctor who did so would experience considerable vestial impediment. This may account for the fact that two doctors present at the Melbourne consecration gallantly helped their colleague out.

Yours truly,
(Doctor)
OXONIENSIS (RUBESCENS)
Melbourne.
(More correspondence on Page 11.)

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tion. He knew the care of Christ. He denied the Son of the living God yet found that, risen from the dead, that same One sought him out, for "he careth for you." "It matters to Him about you." It is a free translation. There is nothing too great for His power, and nothing too small for His love.

In 1554 the scholar Muretas was desperately ill. An operation was performed by doctors who were concerned, not with the recovery of the patient, but with the nature of the operation. One doctor leaned across to another and said in Latin, "Let the experiment be tried on this vile body." From the bed came the reply in Latin, "Dost thou call that soul vile for which Christ was content to die?"

As we hasten towards Good Friday, very much in a world which couldn't care less, we are reminded that the death of Christ our Saviour on the first Good Friday was a triumphant shout that "God couldn't care more."

Why aren't there more topical sermons?

In a lengthy and informative letter, a correspondent tells me that he, and he thinks many others, would like to hear (occasionally, at least) sermons dealing with contemporary questions. He instances two — the space-race, and the uses and abuses of television. The clergy eschew this type of sermon, he says.

"Is this in pursuance of an explicit injunction laid upon them by the Church?"

No: the Office for the Ordination to the Priesthood says that the priest is to minister the doctrine and sacraments and the discipline of Christ so that His people might be taught to know and observe the same. Moreover he is "to banish and drive away all erroneous and strange doctrines contrary to God's Word."

His basic task is to preach the good news of Christ — that He has come to deliver us from our sins, that He comes in daily communion, that He will come to take us to Himself. Obviously, in fulfilling this task, the preacher can scarcely avoid the current scene. To present an acceptable Gospel, he must take contemporary questions into consideration.

"Do you yourself not think that since religion must always be related to living, pastors should suggest to their people lines of thought on what is going on around us? Who else will present the Christian point of view?"

To do this adequately, both knowledge and the ability to impart this knowledge are required. Some men can do it. Many others can't. Bishop Mervyn Stockwood in his "Cambridge Sermons" has, out of 23 sermons, six on contemporary issues. Three are Suez (1956), the Wolfenden Report on Homosexuality (1957) and Church and Society (1957).

Such a series you will find dealt with differently.

i. A series of addresses possibly at Evensong during Lent or Trinity, or once a month during the winter months.

ii. A week-night seminar when someone deeply read in the subject introduces the subject. Afterwards, there is either general discussion, or better, group discussion followed by a summing up after the group findings have been received.

iii. "Christian Comment on the News" at regular intervals, usually after the Third Collect, but not in place of the sermon.

ANGLICANS OF THE WEEK



Our Anglicans of the Week are six members of the Parish of Caboolture, Diocese of Brisbane, who have volunteered for missionary service in New Guinea and Carpentaria.

They are the vicar, the Reverend Robert Barnes, Mr and Mrs John Willmott, Mr Jeffrey Ackworth, and Mr and Mrs Brian Horwood.

The Willmott family have lived in many parts of the world, including India and South America.

Mr Willmott is a farmer with wide experience of tropical agriculture, and his wife was before her marriage a private secretary with a flair for journalism, which was very useful as she edited the parish magazine.

Jeffrey Ackworth is a licensed plumber, and has been a leading light in the Y.A.F. in his parish as well as a Sunday school superintendent.

Mr Brian Horwood has had a long association with Christian education in a number of parishes in the Brisbane area, and was till the time of his resignation a few weeks ago, an executive officer in the Woolworths organisation.

His wife is a triple-certified nurse, and was, till her recent

marriage, a Tutor Sister at the Princess Alexandra Hospital, South Brisbane.

It is interesting to note that her family is connected with that of the famous missionary and explorer, Dr David Livingstone.

BOOK REVIEWS

PERSONAL COMMUNION WITH GOD

CHRISTIAN PRAYER. Reginald Cant. Faith Press, Pp. 160. 26s 6d.

THERE are two sorts of people who should read this book. There are, firstly, those who wish to have a greater encouragement to, and understanding of, the practice of Christian prayer.

They will find these pages full of both sense and sensitivity. A practical approach to the problems of prayer is combined with a moving, profound perception of the heights which man may reach in his personal communion with God.

The second group of people who should read this book consists of those who have been brought up in a different school of Christian thought from the high Anglican tradition which the author (the Canon and Chancellor of York Minster) grasps.

They may believe that amongst High Churchmen there must inevitably be found a rigid exclusion of others of non-sacramental views, and perhaps an indifference to those outside the Church. A few quotations, indicating the spirit of the book, may prove surprising.

"It can hardly be too much emphasised that although some of us believe ourselves to be bound to the Eucharist . . . we believe that Christ himself is not bound by the Sacraments, and that he makes himself present to men as they are able and willing to receive him . . . He is humbler than men, and it is his nature to give."

"We would influence society more if we loved it better, and truth even better still."

"This is where Asceticism is seen to have its place in the

Christian life. It does not mean, or need not mean, under normal conditions, self-imposed bodily austerities. It means trying to keep oneself from swallowing, whole and undiluted, the values of the contemporary world.

"It means being critical of the daily newspapers; not believing everything one sees on television . . . keeping an alert mind, critical, constructive, intelligent, principled, in the face of the barrage of advertisement and publicity campaigns of modern life; and most of all, a mind cool and courageous enough to withstand outbursts of mass hysteria, and strong and patient enough to oppose, without rancour, inherited prejudices which seem contrary to the mind of Christ."

One's only criticism of a very valuable book is that there is perhaps too little emphasis on the power of prayer, and on intercessory prayer. The stress is on prayer as the necessary method of cultivation of the personal Christian life.

This is of course essential, and the author certainly cannot be accused of being concerned with "holiness" to the detriment of ethical values.

He presents, in fact, a remarkably balanced picture of the ideal life of the individual Christian, giving due weight to doctrine, to corporate worship, to social and personal morality.

The book is further enriched by quotations from Christian poets and mystics, preserving much beauty that might otherwise not be well known.

— B.T.

THE FAITH IN THE UNIVERSITY

ACADEMIC ILLUSION. Denis Baly. S.P.C.K. Pp. 179. 29s.

INSECURITY is a characteristic of our world to-day. The result is suspicion, fear of change, disorder, false relationships. Universities, says the writer in effect, which are means by which a society educates itself, fashions its standards of judgement, trains its leaders, suffer from this insecurity.

He finds sickness in the university, indifference, excessive drinking among students, and overmuch anxiety about salaries among the staff.

He finds dissension between staff and students, mutual accusa-

sations about dull teaching or lack of preparatory training. Students come up from high schools with half-baked ideas without basis in fact.

The largeness of university classes, the gulf between professors and students tend to produce an over-authoritarian situation and what Professor Baly calls paternalism within and without the classroom.

The answer is debate which should be a basis of training in the university but this is not characteristic of societies and campuses of to-day.

Professor Baly feels the university is a "collapsing community," but one would think his findings more characteristic of the American universities which he has in mind.

He has hopes that there is that in the Christian Faith which may help in this situation as he feels the Church has attacked her "illusions" from within, a thing the academic world has not done.

He puts forward some of the main points of the Christian argument, states that universities trace their descent from the medieval Christian institutions and holds that the "Christian Faith provides the position of security from which every possible illusion may be examined."

His last two chapters are a discussion as to whether the academic man who is conditioned to question everything, can believe the Christian Faith and a stern criticism of the Christian in the intellectual sphere.

But nevertheless he believes an answer to the university problem can be found; he looks to see a chaplain who devotes his whole life to the work and perhaps a community of clergy and laity in university life wrestling with the problem with patience, humility, study, dedication and sanctity.

The foreword is by the Right Reverend Stephen Bayne, the liaison officer of the Anglican communion.

— J.S.A.

ARTICLE XI

JUSTIFICATION BY FAITH. The Bishop of Rockhampton, Anglican Truth Society, Pp. 18. 2s. 6d.

The Anglican Truth Society is to be congratulated on its far-seeing policy in bringing out pamphlets on important subjects at low cost and this one by the Bishop of Rockhampton is worthy of praise.

It is a bold person who takes on the task of elucidating Article XI but Bishop McCall has done it with distinction and lucidity.

It is not a theological treatise, although it deals competently with the main issues, and no one is going to cavil at his translation of the verb *dikaioo*.

This is a booklet which can be handed with confidence to the enquiring layman who wishes to go deeper into the realms of theology.

— J.T.

AS ALL MY FATHERS WERE . . .

Bosom be warmer, breast be calmer,
Song be winsomer, as thy son weepeth;
Mercy be meeker, grace be milder,
Mood be homelier, as thy man sleepeth . . .

Spirit be surer, sense be purer,
Faith be heartier, as thy heart faileth;
Wisdom be nearer, wit be clearer,
Watch be vigilant, as thy view paleth . . .

Silence be stiller, cell be chiller,
Deep be deathlier, as thy deep sigheth;
Father be fugleman, Son be Saviour,
Spirit be Strengthened, as my soul lieth.

— L. M. HOWELL.

AIDS FOR TEACHERS

BELIEVING AND LIVING. T. G. Platten. University of London Press. Pp. 176. Limp, 10s 6d; Boards, 13s 3d.

DISCOVERING THE BIBLE. David Scott Daniel and G. W. H. Lampe. University of London Press. Pp. 128. 14s 3d.

TEACHERS of Religious Knowledge, particularly at the secondary level, are ever on the look-out for some new and useful text book. Canon Platten's is Book 4 in a new series.

Supported by two Teachers' Handbooks, this series could be a valuable adjunct to Scripture teaching.

The material is set against the background of the times, but brought into a modern context.

There are exercises at the end of each chapter as well as several excellent black and white photographs.

Your reviewer would find the presentation flat. There are too little variety and there are too few suggestions about resource material. There is no awareness of modern techniques.

Some of the comments are pathetically ultra-square. What would any sixth former say of this one? . . . Christians think it wrong to . . . buy sweets or ice-cream or petrol on Sunday? Do Christians really think this?

"Discovering the Bible" originated in a series of B.B.C. programmes. It concerns itself with the Bible from the time of the writing of S. Mark's Gospel until the translation of the Authorised Version in 1611.

The first section, made up pri-

marily of stories, is more suitable for primary school children or first form secondary.

The second section, obviously written by Professor Lampe, is first-class and would be an admirable resource section for the senior school.

First-class photographs add to the usefulness and appeal of this book.

— A.V.M.

CONTEMPORARY PROBLEM

KIRKBRIDE AND COMPANY. Harry Blamires. S.P.C.K. Pp. 241. 10s.

Very few religious novels which wrestle with contemporary problems are either easy to read or reasonably inexpensive. This is a pleasing exception.

The story revolves around Howard Prentice whose immoral life is greatly affected by his falling in love with a convinced Christian.

Canon Kirkbride, to whom he poses his problems, deftly uses them as a spearhead of attack.

This is both an entertaining and an enlightening novel. For those anxious to help sophisticated friends whose lives have not reached any moral stability, it would be particularly helpful.

— A.V.M.



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APPEAL ON THE BOMB

FOUR BISHOPS SIGN

ANGLICAN NEWS SERVICE

London, March 12

Four bishops are among the twelve signatories to an appeal to the British government and people concerning nuclear weapons, in a statement issued on March 2.

The bishops are those of London, Chichester, Manchester and Willesden.

With them in the group who have drawn up the statement are ministers of the Methodist and Congregational Churches.

In their appeal the group state that Britain has made clear its desire to secure disarmament and to promote peace.

If these objectives are to be attained they believe that the following points are the essential minimum:

Britain must never be a party to waging an all-out, indiscriminate war.

The government must do all in their power, including if necessary the strengthening of conventional forces, to help the West to escape from the position of threatening the first use of nuclear weapons.

LIMIT SPREAD

The government should make every endeavour to limit the spread of nuclear weapons among powers which do not yet possess them, and should be prepared to renounce Britain's independent manufacture, possession and control of the nuclear deterrent, in a manner and at a time which promises to lead to this end.

They should make every effort to reach international agreement to limit and control nuclear and other weapons; and must never be discouraged from trying to prevent the further contamination of the atmosphere by nuclear tests.

Other Anglican signatories include: Canon Edward Carpenter, treasurer of Westminster Abbey; Canon L. J. Collins; Sir Kenneth Grubb, president of C.M.S.; Canon T. R. Milford, Master of the Temple; and the Reverend David Edwards, managing director of the S.C.M. Press and the group's secretary.

GREEK PRIMATE ON UNITY

ECUMENICAL PRESS SERVICE

Geneva, March 12

The newly-elected Greek Orthodox Archbishop, Chrysostomos, preaching at his enthronement in Athens Cathedral, as Primate of Athens and All Greece, said that Christian unity is the earnest desire of all Orthodox and an aim for which "we will not cease praying."

"Besides our prayers, our Orthodox Church will not cease its efforts so that all misunderstandings with other Churches will gradually be wiped out and the spirit of Christ prevail in our relations with them, without deviating from the Orthodox faith," he said.

The archbishop added that "this applies to all our relations, especially with the World Council of Churches, with which we are co-operating for the application of practical Christianity in the world."

Preaching to a congregation of 3,000 persons, the new Primate also outlined broad new policies for the Orthodox Church in Greece, which include raising the educational standards and pay of the clergy, the extension of the Church's charitable, educational and social work, the promotion of monastic life, encouragement of greater lay participation, and the introduction of improvements into church services.

Attending the enthronement rites were the King's representative and members of the Greek Government, all the Greek bishops, the Patriarch of Alexandria, and other dignitaries.

EXPATRIATES IN UGANDA

WELCOME AS MISSIONARIES

ECUMENICAL PRESS SERVICE

Geneva, March 12

The clergy of the Northern Uganda Diocese of the Anglican Church have unanimously supported the view that the Church of Uganda will continue to invite and welcome expatriates for specialised jobs in the Church.

Meeting at Gulu last month, the clergy expressed concern about speeches which have been made in the Northern Province, to the effect that after independence expatriates would no longer be wanted in the country.

As a result, the conference noted, many expatriates were "anxious about their future security and have thought that they would not be needed for work in education or other fields."

PARTNERS

The Reverend Asa Byara, of Kampala, declared that while "God has put His Church in this land in our hands, and the African clergy and lay people must shoulder full responsibility for it, missionaries and other expatriates are here, and will continue to come in the future, as partners and fellow-workers to help us with some specialised jobs in our schools, colleges and hospitals."

He said the missionaries would be "serving in the same ranks as their African colleagues, as many already are," adding that "it does not matter whether the political and economic partnerships are severed or not; our partnership with overseas Churches should never be allowed to come to an end, because the Church of Christ is universal."

Discussing nationalism, he noted that it could undermine that unity in Christ which is the "purpose of God's redemptive work." He stressed the danger to the Churches if they think in nationalistic terms only.

"That is why it is such a grand thing that we still have and will continue to have in the future expatriates from Britain, Canada, America and India and other parts, working in our Church. They act as a bridge between us and Churches in other parts of the world," he commented.

NEED FOR MORE READERS

ANGLICAN NEWS SERVICE

London, March 5

In announcing the appointment of the Reverend T. A. Rockley, Tait Missioner, as Warden of the Readers in the Diocese of Canterbury in succession to Canon A. O. Standen, the Archbishop of Canterbury makes some interesting comments on readers' work in the latest issue of the Canterbury Diocesan Notes.

"The readers give untold service, assisting the clergy in some parishes and keeping the church services going in those all too frequent cases where a parish is for a time without a vicar," he writes.

"It is hard to exaggerate what we owe to the readers for enabling continuous ministrations in our churches, and I share in the gratitude which is felt."

"We need more readers . . . I appeal to laymen to consider taking up this work. It does not require great learning."

"It requires a sincere concern for the service of God and the Church, and the readiness to acquire sound, worthwhile knowledge of the Bible, the Prayer Book and the Christian Creed."

"Those who volunteer find the study required a privilege and an opportunity they are glad to use, and they find too the happiness of seeing the worship of the Church maintained in times of difficulty."

TEACHERS FOR AFRICA

BISHOP ASKS FOR SACRIFICE

ECUMENICAL PRESS SERVICE

Geneva, March 12

The Inter-Church Campaign for the Recruitment of Teachers for Africa was launched last month by the Bishop of London, the Right Reverend R. W. Stopford, speaking to British Press and radio reporters.

On one side of him was the Right Reverend G. A. Beck, Roman Catholic Bishop of Salford, who is chairman of the Catholic Education Council; on the other was the Reverend A. R. Vine, general secretary of the Free Church Federal Council.

Dr Stopford, who is chairman of the Board of Education of the Church Assembly, said that the campaign's target "was nothing less than 1,000 British teachers a year over the next five years."

It was realised that this demanded a very real sacrifice from British education. "None of us is in any doubt about that," he said.

"We want some of the best teachers in the country and are asking the British people to spare them because we are convinced that it is a service which this country has to render to Africa."

The main weapon in this campaign of persuasion, directed at teachers, heads, employers and education authorities is an illustrated booklet being mailed to schools and educational bodies.

URGENCY

A foreword speaks of the urgency of helping African countries to meet the acute shortage of teachers, and adds:

"On the importance of this service there is complete unanimity of outlook and intention between the Anglican, Roman Catholic and Free Churches in Britain and they have come together to translate this belief into policy and action."

The chairman of the Inter-Church Committee conducting the campaign is Bishop Leslie Newbigin, an associate general secretary of the World Council of Churches.

The requirements are for men and women graduate teachers for two to four year appointments to secondary schools and teacher training colleges in Africa—Commonwealth and non-Commonwealth countries alike—Church or State schools.

DUTCH REFORMED CHURCHES

ECUMENICAL PRESS SERVICE

Geneva, March 12

Dr Joost de Blank, Archbishop of Cape Town, has told a meeting in Cape Town that the withdrawal of three South African Dutch Reformed Churches from the World Council of Churches was due to "political pressure, rather than theological or religious conviction. It is a temporary lapse," he declared.

The three bodies which withdrew were the Dutch Reformed Church of the Cape Province, the Dutch Reformed Church of the Transvaal, and the Dutch Reformed Church of Africa.

All renounced their membership after repudiating findings of a W.C.C.-sponsored conference on race relations, held in Johannesburg in December, 1960. The conference was critical of the government's apartheid policies.

While members of the Churches may have rejected the conference report, "I am aware that the Dutch Reformed delegates to the conference have themselves never repudiated the findings," he said.

Dr de Blank, who is an outstanding opponent of the government's racial policies, said that in his opinion the conference did not go far enough. "It should have condemned apartheid outright," he declared.

CANADA AND NEW DELHI

DISCUSSION IN DETAIL

ECUMENICAL PRESS SERVICE

Geneva, March 12

Nearly 200 clerical and lay leaders of the Canadian Council of Churches discussed for two days at Niagara Falls this month the outcome of the W.C.C.'s Third Assembly at New Delhi.

The meeting was the forerunner of a series of one-day local meetings—to be held throughout the country at which the implications of the Third Assembly for the life and work of the Canadian Churches will be studied.

Seven of these local conferences have been arranged and six more are being planned.

At the Niagara Falls meeting every aspect of the Third Assembly was examined. After a general survey, detailed attention was given to the work of the assembly's sections on Unity, Witness, and Service.

It was suggested that to communicate the assembly's work to the Churches in Canada, radio forums should be arranged and that joint surveys, in which Roman Catholics should be invited to take part, should be made of social problems in local communities.

There was a call for local groups to be formed to study how to work and pray together. It was urged that there should be an extension of prayers for unity, and that congregations should make joint visits to find the unchurched.

Speakers were at pains to be realistic. There was said to be an unwillingness by some Canadian Churches to face the things that are difficult to do together, and that there is little feeling that inter-communion is a matter of vital concern.

It was argued that the question of the sacraments must be settled on a high level and not in the local churches.

ALL-AFRICA YOUTH CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, March 12

Plans for the first All-Africa ecumenical youth conference to be held here at the end of this year were made at a meeting in Nairobi last week.

Sixteen persons from 11 countries representing the sponsoring bodies are members of the planning committee.

Scheduled December 28-January 7, the conference will bring together 500 young people from all parts of Africa for study of the theme "Freedom Under the Cross." The programme will include Bible study, lectures, and "working parties."

The Reverend A. Adegbola, former principal of the layman's institute at Shegamu, Nigeria, is working full-time as secretary of the conference.

The conference will be held in co-operation with the All-Africa Church Conference, and under the auspices of the Y.M.C.A., the Y.W.C.A., the World Student Christian Federation, the World Council of Christian Education and Sunday School Association, and the Youth Department of the World Council of Churches.

UNIVERSITY FOR MORMONS?

ECUMENICAL PRESS SERVICE

Geneva, March 12

The Church of Jesus Christ of Latter Day Saints—the Mormons—is planning to establish a university in Britain, although no place has been chosen yet.

Mormon leaders announced that they are looking for suitable accommodation for 4,000 students.

There are about 20,000 Mormons in Great Britain.

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THE THIRTY-NINE ARTICLES . . . 28 (PART 4)

PRACTICES LEADING TO IDOLATRY

By FRANCIS JOHN BRERLY

THE first two parts of the Twenty-eighth Article of Religion having refuted the doctrines of Receptionism and Transubstantiation and the third part having affirmed the doctrine of the Real Presence of Our Lord in the Most Blessed Sacrament, the fourth part goes on to state some of the practices arising from the Sacrament which were not ordained by Our Lord.

It says, "THE SACRAMENT OF THE LORD'S SUPPER WAS NOT BY CHRIST'S ORDINANCE RESERVED, CARRIED ABOUT, LIFTED UP, OR WORSHIPPED."

The Article, we must notice particularly, neither forbids nor condemns these practices; it merely states that Our Lord did not ordain the Blessed Sacrament for these purposes. Our Lord ordained His Body and Blood to be the Spiritual Food for our souls. That is, and must be, its primary purpose.

We must read this last part of the Article in the light of the second part which spoke of the doctrine of Transubstantiation for the ancient practices of Reservation and the Elevation of the Elements were given a secondary meaning as the result of that doctrine and instead of the Consecrated Elements being regarded solely as the Food for our souls as Our Lord ordained, they also became objects of worship and adoration, with the result that by the time of the Reformation, the people, as a whole, were making very infrequent Communion, while the Host was carried about in procession, lifted up for the adoration of the faithful and worshipped in a way that tended almost to idolatry in the minds especially of the untaught, the unthinking and the unimaginative.

ANCIENT PRACTICE

That is the reason why the Latin words used here for "The Sacrament of the Lord's Supper" are different from those used in the other parts of the Article. In the first three parts, the Article is dealing most with the Communion, but here the words are "Sacramentum Eucharistiae," which means "The Sacrament of the Eucharist" as a whole.

Reservation of the Blessed Sacrament is of itself a very ancient practice. Justin Martyr who lived in the second century, A.D., tells us that it was part of the office of the deacon to carry the Host to those who could not be present in Church because of illness or, in time of persecution, because of imprisonment.

In Africa and Egypt, too, the

hermits took the Consecrated Host with them to their far-off desert places so that they might have it for their private Communion, while in time of persecution, the people as well took it home for the same purpose.

In 1211, a Praecipimus Canon decreed in England that the Sacrament must be reserved in every Church for the Communion of the sick and dying. At the time of the Reformation, the Church of England took its stand four-square by the doctrines, teaching, custom and practices of the first five centuries so this Praecipimus Canon was neither annulled nor abrogated and it is still a Canon of the Church to-day. (Praecipimus means it must be obeyed.)

An Act of Parliament passed in the time of King Henry VIII states that the old "Canons which be not contrary or repugnant to the laws, statutes, and customs of the realm . . . shall still now be used and executed as they were before."

Reservation of the Blessed Sacrament is very necessary for cases of accident, sudden operation, and in the hour of death where there is frequently no time for a consecration by the patient's bedside; while in cases of long or severe illness, the patient is often too weak to have even the briefest of services said beside him.

The Article neither forbids nor condemns Reservation of the Blessed Sacrament for the Communion of the sick and dying; what it warns against is Reservation for the purpose of adoration and worship alone.

Carried about means in procession and refers chiefly to the Feast of Corpus Christi which began in the thirteenth century as the natural and logical sequel to the doctrine of Transubstantiation. In the procession, the Host is carried in a Monstrance under a gold canopy for the worship and adoration of the people who kneel as it is carried past.

In the early days of the Church, the Elements were lifted up or elevated as symbolical of the pleading of Our Lord's Sacrifice before God the Father, but after the Council of Trent had formulated the doctrine of Transubstantiation, this ancient meaning became submerged in the Elevation of the Host and the Chalice for the adoration of the people.

As with Reservation, this practice is of so ancient an origin that the Church of England does not forbid or condemn it in its

original symbolism of pleading of Our Lord's Sacrifice before God, but the Article does warn against the forgetting of that meaning or submerging it or substituting it for the adoration of the Elements.

The misuses of these practices is summed up in this word, "worshipped." The result of reserving the Sacrament upon the altar, carrying it about in procession and lifting it up for the adoration of the people, is that it tends to localise Our Lord in the minds of many, particularly the untaught and the unimaginative.

THE DANGER

Some argue that if Our Lord is present on this altar, He cannot be present at the same time upon that; others contend that in that case, the Consecration makes "many little Christs," while others question how Our Lord can be confined within the limits of a church building.

It is not against worship and adoration of Our Lord Himself

that the Article warns, but against the practice which can localise Him and make Him appear to be confined in the minds of some people to any one place or position; nor is it against the worshipping of Our Lord in His Most Blessed Sacrament, that the Article warns, but against the letting that worship take precedence over Our Lord's command to partake of the Sacrament: to eat His Flesh and drink His Blood.

It has been well said that there is always danger in disobedience. No matter how high our motive, there is always danger, if not to ourselves, to others, in setting any desire of our own before Our Lord's command.

This Article then, in stating that the Sacrament "was not by Christ's ordinance reserved, carried about, lifted up or worshipped," is neither forbidding nor condemning what may be, and is, very helpful to many people, if kept in its right perspective, but is warning us that from it danger can arise in the Church.

NEW CHURCH FOR THRIVING SOLDIER SETTLEMENT AREA

NESTLED in a horseshoe bend on the Murray River in the north of Victoria lies the modern township of Robinvale, centre of a thriving Soldier Settlement dried fruits irrigation area, started in 1947 on land which previously consisted of virgin mallee scrub dotted with wheat farms.

From a hill on the southern edge of the town the new Church of S. Peter, built of grey cement brick with a 30-foot bell tower and regular seating for 110 people, will soon become a landmark in the district.

It was designed by Earle and Associates of Melbourne, and is at present under construction.

The foundation stone will be set by the Bishop of St Arnaud on Saturday, March 24. It is hoped that the building may be ready for dedication on the church's patronal festival in June.

Yet, it is not so very long since the then sparse population was ministered to by a priest who travelled the district on horseback.

The present congregation has completely outgrown the existing small wooden church, seating approximately 60 people, which was dedicated 25 years ago.

Its interior construction and

furnishings have been gradually improved as the congregation increased in size and more money became available, and now it is a well-furnished and cared-for church which many of those who have worshipped within its walls for a number of years will be sorry to leave.

The parish measured approximately 80 miles square, and for a number of years was administered from Manangatang with three main centres at Robinvale, Chillingollah, and Boundary Bend.

PROGRESS

However, as Robinvale progressed it claimed an increasing amount of the incumbent's time, making it necessary for him to reside in the district, and a vicarage was built adjoining S. Peter's Church in 1955.

Continued growth presented the priest-in-charge with an impossible task in his efforts to

UNIQUE ORGAN SECTION

ANGLICAN NEWS SERVICE

London, March 6

The new positive section of the Guildford Cathedral organ was dedicated by the Bishop of Guildford, the Right Reverend G. E. Reindorp, on March 1. The opening recital was given by M. Andre Marchal, organist of the Church of S. Eustache, Paris.

This new section of the organ is understood to be unique in English cathedrals in respect of its tone and detached position.

M. Marchal, who has been blind since birth, is one of the greatest living exponents of Bach.

CO-OPERATION IN SWITZERLAND

ECUMENICAL PRESS SERVICE

Geneva, March 12

The State Council of the Canton of Tessin, Switzerland, which is predominantly Roman Catholic, has decided to introduce Protestant religious instruction for secondary school pupils of the Protestant faith.

Until now only Roman Catholic religious instruction has been given. The action was taken at the request of the Evangelical Church in Tessin.

TEACHERS' SERVICE IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, March 12

A service of dedication for members of the teaching profession at the beginning of each school year is now an established feature.

A good congregation attended S. Paul's Cathedral, Melbourne, at 8 o'clock on Wednesday, February 28, to share in this act of worship.

The service was arranged by the Council for Christian Education in Schools, of which the chairman is the Dean of Melbourne, the Very Reverend T. W. Thomas.

It was conducted by a former Moderator-General of the Presbyterian Church, the Very Reverend Sir Francis Rolland, assisted by the Reverend Dudley Hyde, the Director of the Council.

The singing was led by a choir from the Melbourne Boys' High School, who also sang an anthem.

Lessons were read by Mr A. McDonnell, Director of Education, and Mr B. W. McIlroy, president of the Victorian Teachers' Union.

The procession included most of the full-time secondary school

chaplains appointed by the council, and heads of the constituent Churches forming its membership.

The Archbishop of Melbourne was represented by the Right Reverend G. T. Sambell.

In his address Dean Thomas referred to the reason for the service as the acknowledgement that this is God's world, in which all have an essential task. The significance of the teacher's task is that his attitude is conditioned by what others are seen to be.

If we are intellectually honest, there is no difficulty in believing in God, but a real difficulty in really holding the New Testament estimate of man, in light of present world conditions.

We must face up to the fact that man is a sinner, and the old doctrine of original sin is true. Therefore, not science, or education, or evolution, but only what the New Testament calls the grace of God can save.

Christ tells us we are sons of God, and He himself, the revelation of God, is also the revelation of man.

To be Christ-like is to fulfil the Biblical claim that man is in the image of God.

After the service, members of the council and representatives of various interests had supper in the Chapter House, where the Minister for Education, Mr W. Bloomfield, expressed appreciation for the spirit of co-operation evidenced by the service.

Similar services were also arranged for a number of country centres throughout the State, and also by the N.S.W. Council for Christian Education.

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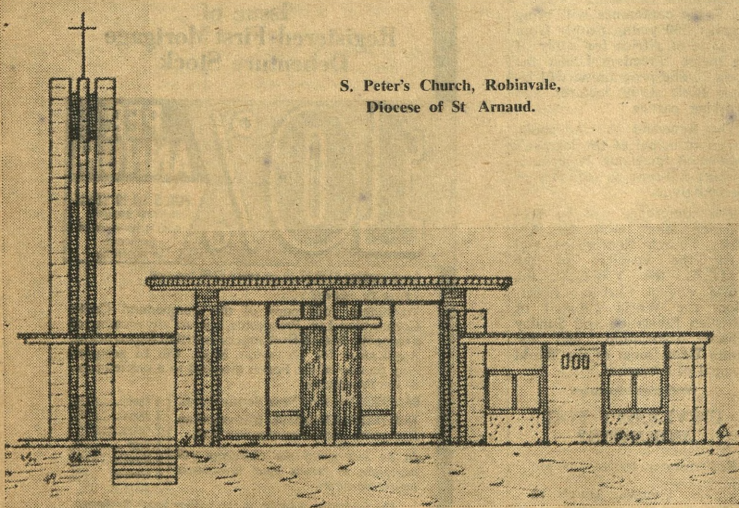
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THE MUSIC OF THE CHURCH . . . 3

EDUCATION AND MUSIC

BY THE REVEREND EDWARD HUNT

THE history of music in education is of absorbing interest, and as may be surmised, the Church has played a leading part in both music and education, skilfully combining the two.

Before the establishment of the Christian Church, however, music was by no means overlooked; in the great days of ancient Greece, for instance, all education was divided into two categories, "music" and "gymnastic."

Music, meaning every form of literary and artistic culture, training the mind as the gymnastic trained the body.

Plato gave music (in our sense) a most important place in the scheme of education he outlined in his famous "Republic."

Under Roman civilisation less attention was given to education in general and music itself apparently enjoyed no special prominence.

In early Christian Europe education fortunately came into the hands of the Church and music was highly regarded, though naturally from the point of view of the church service.

It was important that the traditional plainsong should be passed on intact, and its singing formed a part of the curriculum in many schools.

The university curriculum was modelled on a division of the Seven Liberal Arts into Grammar, Dialectic, Rhetoric, Geometry, Arithmetic, Music and Astronomy.

Music included the knowledge of plainsong and the acoustical theories of Boethius (470-524) whose five books recorded the theory of the Greeks.

EARLY CHURCH

Candidates for degrees were expected to be grounded thoroughly in these arts, the three first for the bachelor's degree, the other four for the master's, so that every man of higher learning possessed a theoretical knowledge of music.

This fact alone enriched the music of the early Church beyond measure.

Under Feudalism music was mainly secular, the knightly classes being taught the making and singing of verses and the playing of the lute.

Even here, however, we may discern the foundations for the later making and singing of hymns.

The renaissance brought a renewed study of all forms of art in which music received special attention.

The religious reformation which followed encouraged the use of music more than ever, establishing a tradition in Germany, especially, so that two centuries later we find Frederick the Great (reigned 1740-86) insisting that the schools of his dominion should have three singing lessons weekly, mainly of a religious nature.

The song schools of Europe played a leading part in musical education for 1,000 years.

These *schola cantorum*, or schools for Church song, are of ancient origin, that of Rome being founded in the fourth century, and greatly developed by S. Gregory at the end of the sixth century.

Cathedrals and abbeys maintained such schools, the existing choir school of York Minster dating from 627, and in Church Latin the term is still in use.

The English song schools and Scottish "sang-sculls" carried on the tradition up to the Reformation and in some cases beyond.

At one time hundreds of these schools were scattered throughout the British Isles, functioning actively until the dissolution of the monasteries (1523-39) under Henry VIII and of the chantries (1547) under Edward VI.

Several surviving Scottish Schools were allotted the task of leading the metrical psalms in Presbyterian worship.

In many ways these schools played an important part in the music of the Church, and the loss suffered in their closure is not always appreciated, and was not made good until the Evangelical Revival two centuries later.

REFORMER

It is of interest to record that Rousseau was a musical reformer, demanding in Emile, 1762, that love of music should come before reading of music.

John Curwen (1816-80) had similar ideas, founding the tonic sol-fa method of sight-singing, teaching "the thing first and then the sign."

He was a Congregational minister and his son, John Spencer Curwen (1847-1916), continued

his work, writing the excellent book "Studies in Worship Music," applying sound educational principles to the use of Church music.

Curwen senior founded a musical publishing business in London, 1863, and the Tonic Sol-fa College, founded at the same time, is now known as the Curwen Memorial College.

The Oxford Dictionary of music praises both Rousseau for his insistence on melody and the "movable doh," and the Curwens for the soundness of their musical theories.

We may summarise these ideas by saying that any theory which encourages melody and sight-singing enriches music in general and Church music in particular.

Other interesting theories concerning music of the Church will be dealt with next week.

S. JAMES' CHURCH, SYDNEY

BY LINDA WEBB BURGE

RIGHT in the city of Sydney, in King Street, stands a church one could visit again and again to gaze on the feast of colour displayed within its walls: the white marble floors, red cedar of the pews and woodwork and the overlying richness of the windows.

There are ten altogether in the body of the church. Six are of stained glass of exquisite design and colour, particularly those like half-moons above the doorways.

An utterly beautiful one shows S. John, the beloved disciple.

Square windows are let into the roof to give light.

White marble, green mosaic and choir stalls of red cedar embellished with carvings are in the chancel in such profusion of detail, that surely S. James' must rank with some of the leading churches of the old world.

At the west end of the building there is a gallery.

Underneath, the marble font upon a raised platform has a picture of Christ with the children about Him and the inscription: "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven."

MOSAICS

Like a silvery-green carpet a mosaic pattern lies before the font. Another mosaic on the north wall was presented by Chaplain Maitland Wood.

Commemorative tablets in marble almost cover the white walls of the church.

There is a solid silver set of Communion vessels sent as a gift in 1835 by King William IV of England.

The foundation stone of S. James' Church was set on October 7, 1819. The strong and attractive building is of sandstone and hand-made bricks.

Some of the work was done at Rushcutters Bay. Convicts made many of the bricks.

The church was built only forty-three years after Captain Cook came here. It seats eight hundred people.

Let into the exterior wall near the main doorway there is a tablet with the following inscription: "In Memory of Francis Greenway, Architect of this Church and of the Artisans and Labourers who erected it."

THE ARCHITECT

Francis Greenway, an emancipist, was Macquarie's architect.

Many steps lead up to the doorways which are covered with porches with supporting columns. Black and white tiled floors and long hanging lamps ornament these entrances.

Under the copper covered 165 foot high steeple, which towers towards the sky, is a crypt that runs underneath the whole length of the church. There are many rooms in it.

A fence of wrought-iron upon a stone foundation encircles the grounds, and cypress trees stand

at the four gates.

Records show that divine service was performed for the first time in the new church of S. James, Epiphany, and First Sunday in the year. Text Isaiah IX:1.

The congregation was composed of several hundred Crown prisoners who had previously been without any means of public worship, by the want of a suitable place; "a more orderly, respectful and attentive audience was never seen in New South Wales."

The church was not formally opened for public worship until February, 1824.

The Sydney "Gazette" reported: "The new and elegant church of S. James was opened and consecrated: the Reverend S. Marsden, principal chaplain, officiated as consecrator, aided by the Reverends Cowper and Hill, the sermon by Mr Marsden: text I Kings VII: 27-29."

The first Bishop of Australia, William Grant Broughton, was installed at S. James' in 1836 by the Reverend S. Marsden, then senior chaplain.

A tablet on the eastern end of the outward wall is surmounted by a crown and is worded:

S. James' Church, Erected A.D. 1820. L. Macquarie, Governor.

PRIME MINISTER OPENS SCHOOL EXTENSIONS

FROM OUR OWN CORRESPONDENT

Melbourne, March 12

A former resident of Kew, where Trinity Grammar School is situated, the Prime Minister, Mr R. G. Menzies, visited that part of his electorate on March 3 to open extensions to the Preparatory School and a new Music School.

The buildings, which were declared open by Mr Menzies, were dedicated by the Archbishop of Melbourne.

There is a close link between Trinity Grammar School and the cathedral, as the cathedral choir-boys have been educated at that school ever since the Cathedral Choir School was closed more than thirty years ago.

The visitors were welcomed by the president of the school council, Mr. C. Hudson. The headmaster, Mr. J. J. Leppitt, explained the purpose of the new buildings.

A second storey was added to part of the prep. school some years ago; the remaining single-storey section has been modernised, and linked up with a new music school and assembly area to form a very imposing block which forms a background to a new junior oval that replaces old buildings that have been demolished, and land formerly devoted to asphalt tennis courts.

A feature of the extensions is a very much improved staff facilities, and soundproof rooms for practice in the music school.

A generous donation from the Myer Foundation helped with this latter.

After the ceremony, the official party was shown around the new buildings, whilst afternoon tea was provided for other visitors, who were then able to inspect when the official guests went to afternoon tea.

BERLIN WALL AND CHURCH SYNOD

ECUMENICAL PRESS SERVICE

Geneva, March 5

As East Berlin is now shut off from West Berlin the Provincial Synod of the Evangelical Church of Berlin-Brandenburg will meet, from March 12 to 15, for the first time in its history in two separate regional synods.

The separate meetings are provided for under an emergency measure adopted some months ago when it seemed likely that it would be impossible for members from both the East and West to meet together. The measure authorises each synod to assume the rights of the whole synod.

RECORD ENROLMENT AT MORPETH

FROM OUR OWN CORRESPONDENT

Newcastle, March 5

There's a record enrolment this year at S. John's Theological College, Morpeth.

The college has 76 students, from many dioceses in New South Wales, Victoria and South Australia.

The opening dinner of the college was held on Monday night. The Bishop of Newcastle, the Right Reverend J. A. G. Housden, who attended the dinner, spoke to the students about their life and responsibilities as members of the college and future priests of the Church.

UNITY TALKS IN THE CAMEROUN

ECUMENICAL PRESS SERVICE

Geneva, March 12

Three thousand pupils from 15 Protestant, Orthodox, and Roman Catholic secondary schools met last month at Yaoundé, Federal Republic of the Cameroun, to hear talks on Christian unity.

Clergy of the three faiths discussed the Third Assembly of the World Council of Churches and plans for the forthcoming Second Vatican Ecumenical Council. The meeting ended with joint intercession.

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CHRISTIANITY IN THE PACIFIC

INCREASINGLY in Australia we are being made aware of the responsibilities and opportunities which are ours in the Pacific.

Not the least of the concerns which occupy the attention of some of us is the propagation of the Christian religion in an area in which there are estimated to be 3,000,000 people who have not as yet heard of Jesus Christ and His redeeming love.

Most of the major Christian denominations have been at work in the Pacific for over a century and in the history of this missionary work from its beginnings until recently the cause of Christ has had its honoured martyrs who have laid down their lives for the faith.

As a result of the labours of priests, pastors, and medical and educational missionaries, the whole indigenous populations of Tonga, Fiji, and Samoa, as well as those of many smaller groups, have long been Christian.

Notable work in these areas has been done by Methodist and Roman Catholic workers and by the London Missionary Society.

Distances are so great, however, that for the most part these Pacific Christians have lived and worked in isolation from one another. In the pre-Christian era migrations brought to the Pacific Islands the Polynesians and the Melanesians.

Before the advent of the white man, which here as elsewhere was not universally a happy occurrence, the races which had settled in the area and had developed their own self-government had contact with each other in war and peace, and there were even attempts by the Hawaiians to promote one large Polynesian nation.

The first missionary contacts took place in the old days of sailing ships. The missionary vessel, "Duff," sponsored by the interdenominational London Missionary Society brought missionaries to Tonga and Tahiti.

These were the pioneers and although this early venture seemed destined to failure it was discovered years later when a second attempt was made that there had grown up a small indigenous Christian community in each place and it was on this foundation that the strong Churches of to-day were raised up.

The Methodists were the pioneers in Fiji and Samoa and later also became responsible for Tonga after its abandonment by the London Missionary Society. To-day these two groups are the strongest Christian bodies in Tonga, Fiji, and the Samoas.

The Marist Fathers were the pioneers of Roman Catholic missions in the area and were soon in the field after the Methodist and London Missionary Society workers.

They waged valiant warfare against paganism, whilst at the same time they often had to combat the distressing enemy of

sectarian prejudice and bigotry.

This early Christian work was generally characterised by the conversion of whole tribes and groups of population as a result of the conversion of the high chiefs.

Whilst this had, and still has, all the dangers attendant upon mass conversion and has produced a state of affairs not dissimilar to that which followed the conversion of the Emperor Constantine, it has also produced in the Pacific nations which are Christian in their government and outlook.

Notable among these is the independent Kingdom of Tonga with its gracious Sovereign, Queen Salote, and the newly-independent Western Samoa.

In the past and still to-day these young Churches of the Pacific have had a vital missionary outreach.

Tahitian Christians were responsible for spreading the Gospel to the Cook Islands and the Tongans led the way in the conversion of the Samoans.

To-day there are Melanesian and Samoan pastors and teachers at work in New Guinea, and one of the notable products of the Christian religion in the Pacific is the Melanesian Brotherhood in the Anglican Diocese of Melanesia.

This is a quasi-religious order of lay brothers and its origin lies entirely within the indigenous Church.

APOSTOLIC

Its members go out two by two into heathen villages and prepare the way for the work of a priest and the more established pattern of missionary enterprise.

When this stage has been reached the Brothers move on to start again in another unevangelised area.

This pattern is truly apostolic and today several of these Brothers are at work in the Highlands of New Guinea under the direction of the Anglican Bishop of New Guinea.

The Anglican Church entered the Pacific from Australia and New Zealand towards the middle and the end of the last century and in New Guinea and the Solomon Islands its early work was hallowed by the blood of martyrs, notable amongst whom was Bishop Patteson.

In the South Pacific there are three Anglican dioceses — New Guinea, Melanesia, and Polynesia, and in the same area there are fifteen episcopal jurisdictions of the Roman Catholic communion.

The Diocese of Polynesia, of which I am shortly to become the third bishop, is the largest in the world.

In area it covers 11,500,000 square miles and whilst it is true that this is mostly "wind and water" there is a surprising amount of land in it and a larger number of people than is often realised.

The work of the Bishop in Polynesia is complicated by the varieties of culture, language and tradition which belong to its peoples.

This is the text of the address given by the Bishop-elect in Polynesia, the Right Reverend J. C. Vockler, in the A.B.C. broadcast, "Plain Christianity" on March 11.

The flags of six separate governments fly within its borders; the international date line complicates the episcopal diary, and the monetary systems provide a ready training in exchange rates and values.

The Venerable C. W. Whoinson-Aston, the Archdeacon of Fiji, in his recent pamphlet, "The Moon and Polynesia," sums up the complexities of this work in terms of the bishop's responsibilities in this way: "To be perfect the Bishop in Polynesia should, among other things, be a competent linguist in Fijian, Hindi, Tamil, and Telugu, with local Fijian-Indian bhat, some Cantonese, Tongan, Samoan, Gilbertese and Cook Islands languages and with some French for Tahiti.

"He should be conversant with the political trends, which are completely different in various island groups. He should know just when to be tactful in matters of self-government or wages ceilings.

"The 'winds of change' in these parts are to some extent a modest breeze to-day, but they can always be influenced by gales from without, from 'do-gooders' who have no idea whatever about conditions, or from elements whose whole purpose in life seems to aim at unrest and mutual distrust.

"The bishop, too, must be adept at finance, for he must run this huge diocese and open up new work on an annual budget that a Canon from New York remarked would just keep New York Cathedral running for six weeks."

Needless to say no bishop or prospective bishop is perfect in all these or other matters, but this will suffice to indicate the problems and the opportunities which face us.

In all of these areas the missionary bodies reach out to meet people at their point of need. It is often through the educational and medical work that the Christian community has its first evangelistic opportunity.

THE INDIANS

This is especially true in the work amongst the 200,000 Indians in the Crown Colony of Fiji, most of whom are not only non-Christian but have also lost any effective adherence to their old religions.

In this modern era of nationalism the task of the Christian Church in the Pacific is given a new and sharpened perspective.

The need to exercise the prophetic role of the Church is increased and the challenge to prepare in each place a strong indigenous Church able to speak out of the culture of the people with power and conviction is a pressing one.

There will always be a place for white workers here but our task is to bring to birth, under God, local leadership and to encourage local responsibility.

Increasingly, in every denomination, the ministry is passing into the hands of local men and the time will come and must come when the oversight of the work will reside in the same group.

The people in Australia and New Zealand have reaped considerable profit from the hard labour of the Islanders.

Would to God they were more generous in making the return which would enable every Christian body to accept the challenges which face it and the opportunities which are crying out to be seized.

Some of these challenges and opportunities come from the life of the indigenous peoples themselves.

Western Samoa has recently become an independent nation. In it the opportunities of Christian leadership are great indeed.

In American Samoa there are projected attempts to give to the people there more local responsibility in government.

In Fiji there are the complex problems of land tenure and of better working conditions which are all mixed up with the current debates on political and legislative reforms.

Over 50 per cent. of the population in this whole area is under 21 years of age and the responsibility of guiding and shaping these young minds is still largely in Christian hands.

Many of these varied problems were brought to the fore in May of last year when there met at Malua, in Western Samoa, the first Pacific Conference of Churches and Missions.

This conference which met under the leadership of the International Missionary Council will have revolutionary effects on Christian work in the Pacific.

For the first time Christians of diverse traditions met in this area. For the first time all were on an equal footing free to speak and to contribute.

FROM WITHIN

The place of the family, the problems of youth, the training of the ministry, the unfinished task of evangelisation, and the content of the message of the Gospel — these were the topics discussed.

Increasingly it was seen that the answers to some of these problems must come from the hearts and lives of the Pacific peoples themselves.

All the questions raised by issues like customary marriages and the bride price cannot properly be solved by imposing a standard from without.

These are things which must be submitted to the judgement of the Gospel by those who best understand them from within.

Out of this conference of all the main non-Roman Catholic bodies and local churches there came a determination to stay together and to grow together.

It may well be that the conference and its successors will produce a Pacific Christian Conference like the South-East Asian Christian Conference, and that from this beginning there will develop a movement towards Christian Unity in the Pacific which will compel the Churches in Australia and New Zealand to face the scandal of their own disunity more realistically.

Some of the permanent by-products of the conference which will affect the future are the proposed "Pacific Journal of Theology" and a regular news sheet for the sharing of news and views.

A continuation committee composed almost entirely of indigenous peoples has been set up for five years and given the task of planning and consolidating our relationships with one another and the L.M.C. has appointed a pastor of the Samoan Church (L.M.S.) as a travelling secretary to establish closer links.

NO PASSPORT

ECUMENICAL PRESS SERVICE

Geneva, March 12

Alan Paton, the South African novelist and an active Anglican layman, whose passport was withdrawn by the government two years ago for his anti-apartheid activities, has been invited to a conference of leading world writers to be held in August in Edinburgh.

He is the only South African among 50 novelists from 11 countries invited to attend.

But Mr Paton has said he will not ask the government for the return of his passport to attend the meeting.

"I don't feel able to ask the government unless there is some great change in the government or me, although I would very much like to attend," he commented.

MARRIAGE GUIDANCE FOR CEYLON

ECUMENICAL PRESS SERVICE

Geneva, March 12

A marriage guidance centre, the first in Ceylon, will be started this year in Colombo by the Home Committee of the National Christian Council.

It will be staffed by six men and women, on a five-day week schedule.

Three of them are probation officers working in prisons in Colombo.

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CHURCHWOMEN MEET IN ARMIDALE

FROM A CORRESPONDENT

Armidale, March 12

The Churchwomen's conference of the Diocese of Armidale was held on February 20 at the New England Girls' School, Armidale.

The conference commenced with a service in the school chapel. After a welcome by the headmistress, Miss H. L. Howard, reports were heard in the assembly hall.

The president was Mrs. J. S. Moyes.

The Women's Auxiliary of the Australian Board of Missions reported that £142/7/- had been sent to the Bishop of Carpentaria to re-build the kitchen at the Mitchell River Mission Station.

£11/9/6 was spent on serviceable bedcovers for the hospital there. Many members sent sewing and knitting contributions.

£56/9/- was sent towards the

upkeep of the House of the Epiphany.

The reports from the guilds showed a membership of 639.

Funds raised amount to £6,613/13/7 which has been used for parish needs and church work—mostly missionary—elsewhere.

The Mothers' Union reported a steady growth in membership. Its works and influence have continued to spread in the diocese.

In the afternoon an address was given by Sister Muriel Stanley, of the Church Army, who is serving her own Aborigine people in Cairns, North Queensland, as a social welfare worker.

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LETTERS TO THE EDITOR

(Continued from Page 5)

CHOIR HABIT

TO THE EDITOR OF THE ANGLICAN

Sir, — My attention has been drawn to a letter in your issue of March 2 regarding the custom of wearing a scarlet chimere and other relevant matters. It would be impossible to deal with all the points raised by your correspondent; and I can only refer your readers to the late Dr Percy Dearmer's book for detailed information. This is entitled "The Ornaments of the Minister," and it passed through several editions.

Briefly, we may say that the wearing of the chimere either by bishop or other persons in church has no authority. The chimere is part of the walking-out dress of a bishop, and it was even worn on horse-back in the later Middle Ages.

The wearing of the chimere over the rochet at Confirmations and in celebrating Holy Communion by bishops has been done in opposition to Canon Law.

The chimere certainly should not be worn over a surplice. The chimere is part of court dress and may be worn by bishops in the House of Lords. It is in no sense a liturgical vestment.

The lawful use of the chimere would suggest that the bishop should go to church wearing the chimere over his rochet but that he would remove it in the vestry before a service.

As I have been asked by a number of people why I did not deal with the chimere, hood and scarf in my recently published work, "Liturgical Vesture, its origins and development," perhaps I may take this opportunity of pointing out that neither hood, scarf nor chimere is part of liturgical vesture; and hence it did not come within the scope of my book, which was concerned with the historical origins of the authorised vesture used at the Holy Communion.

Yours faithfully,

(The Reverend)
C. E. POCKNEE.Twickenham,
Middlesex,
England.

HOLY WATER

TO THE EDITOR OF THE ANGLICAN

Sir,—If your correspondent, E. Middleton (March 9) is really serious in questioning the use of Holy Water in the Church of England, I suggest he become a little more familiar with the services of the Church.

The baptismal service in the 1662 Book of Common Prayer clearly states: "... sanctify this water to the mystical washing away of sin..." According to the Oxford dictionary, sanctify means to consecrate, set apart or observe as holy, so I can only presume that Anglican priests who use the Book of Common Prayer would disagree with your correspondent.

Yours sincerely,
J. C. BIRDSEY.

Melbourne.

INVITATION TO BISHOP SHEVILL

The Diocese of Southern Florida has invited the Bishop of North Queensland, the Right Reverend Ian Shevill, to lead their diocese-wide mission during the month of January, 1963.

It is understood that missions will take place in nine centres to be followed by a comprehensive visitation and instruction period in each parish of the diocese.

The bishop is hoping to accept this invitation and has invited the Reverend W. Harmer to accompany him as Director of the Mission's music.

Florida during January is the winter playground of America and the diocese is hoping to attract many of the thousands of tourists who come there at that time to understand the claims and teaching of the Episcopal Church through the activities of the mission.

DIOCESAN NEWS

ADELAIDE

LENTEN LECTURES

A series of special Lenten addresses is being given by the Bishop of Adelaide, Dr T. T. Reed. The addresses, which are arranged by the Adult Education Department of the Church of England in the Diocese of Adelaide, have the general title: "Can a Man Rob God?"

They are held each Tuesday night in Holy Trinity Hall, North Terrace. The titles of the lectures, and the dates when they are being held, are: "Undischarged Bankrupts" (March 13), "Men at Work" (March 20), "The Flag of the Free" (March 27), "Bursting at the Seams" (April 3), and "Tailored to Measure" (April 10).

C.M.S. FELLOWSHIP

All members of the Church Missionary Society in the Diocese of Adelaide have been invited to attend the monthly meeting of the society's Fellowship, held in C.M.S. House, 350 King William Street, on the fourth Monday of each month. The meeting starts with tea at 6 p.m. The next meeting will be held on Monday, March 26.

LENTEN ATTENDANCE

Although most priests are reluctant to say anything "official" at this stage, there are some indications that more people are attending services in Lent in the Diocese of Adelaide. The increase has been apparent in week-day services, but it is too early to tell whether or not it will be a "record" Lent for Church attendance.

At Pulteney Grammar School, where regular weekly Communion services are held on Wednesdays and Fridays during term, nearly a hundred boys gathered at 7.30 a.m. on Ash Wednesday as an act of dedication at the start of Lent. The boys came to the service voluntarily, and no pressure was brought to bear upon them.

There are similar stories of good attendances at Ash Wednesday services throughout the diocese. S. Peter's Cathedral was crowded for Evening Prayer on Ash Wednesday, when the special preacher was the Most Reverend A. C. MacInnes, Archbishop in Jerusalem.

BRISBANE

PARISH Y.A.F. CAMP

Thirty-one members of the Sunnybank Y.A.F. attended their parish camp at St. Christopher's Lodge, Brookfield, last month. The chaplain was the Home Mission Secretary, the Reverend David Shand, who led them to think on the question "Why are we Anglicans?" The rector and the curate of the parish attended for part of the week-end.

As well as study sessions, missionary handicrafts sessions were on the programme and many teaching aids were made. A Home Mission session illustrated with coloured slides of the various homes was conducted by the Reverend David Shand, and the programme also included a brains trust, concert, and the usual recreational activities.

INSTITUTION OF NEW VICAR
The archbishop presided at the institution of the Rev. Canon V. N. Gilbert, on Sunday, March 4, at 7.30 p.m. The Governor of Queensland was present.

MELBOURNE

ALL SAINTS, LORNE

The archbishop dedicated alterations to All Saints' Church, Lorne, on March 13.

MISSIONARY SERVICE

The archbishop attended a special missionary service in S. Paul's Cathedral, Melbourne, at 8 p.m. on March 14 when the Archbishop in Jerusalem, the Most Reverend A. C. MacInnes, preached.

INDUCTION

At 8 p.m. on March 16, the archbishop is to induct the Reverend T. R. H. Clark to the charge of S. John's, Camberwell.

C.E.M.S. ANNUAL SERVICE

The Church of England Men's Society will hold their annual Communion service and breakfast on Monday, June 11, Queen's Birthday holiday, in S. Paul's Cathedral, commencing at 7.45 a.m.

NEWCASTLE

INSTITUTION

The new Rector of S. John's Church, Newcastle, Canon F. W. Rush, was instituted into the parish on Wednesday night by the bishop. Canon Rush has spent the whole of his ministry in the Newcastle diocese.

NEW CHURCH

A new church is being built at Saratoga, near Gosford, to seat a congregation of 195. The church, which will cost about £7,000, is expected to be completed within three months.

G.F.S. AT PRAYER

The Girls' Friendly Society held its annual quiet evening, entitled, "The G.F.S. at Prayer" in Christ Church Cathedral last Friday night. The conductor was the Dean of Newcastle, the Very Reverend John

Falkingham. About 70 girls attended.

MEMBER CONGRATULATED

The member for Cessnock in the Legislative Assembly, Mr George Neilly, was congratulated at the annual meeting of S. John's Church, Cessnock, last Sunday week, on his re-election in the N.S.W. State elections.

Mr Neilly and his family are regular worshippers at S. John's.

ANNUAL MEETINGS

The annual meeting of S. John's Church, Cessnock, last Sunday week elected Mr R. Farnham and Mr G. Williams as People's Wardens. Mr R. Clark was appointed Rector's Warden. Mr W. Nickolas retired from Saint John's Vestry after 30 years of service.

S. Mary's Church, Aberdare, held its annual meeting after Evening Prayer last Sunday night. Improvements to the church are planned, including a new stained glass window.

VESTRY ADMISSION

Newly-elected vestrymen at S. Stephen's Church, Adamstown, were publicly admitted at the Sung Eucharist last Sunday morning. The three churchwardens elected at the annual meeting were also admitted. They are the Rector's Warden, Mr D. Soverby, and the People's Wardens, Mr G. King and Mr J. Gunn.

C.E.M.S. VISITS

The Hamilton branch of the Church of England Men's Society was visited on Tuesday night by two carloads of C.E.M.S. members from the Parish of Cessnock. The academic chaplain, the Reverend Victor Pitcher, spoke on the role of the Church in the university.

Anglican men at Charlestown were visited on Monday night by a party of C.E.M.S. members from Cessnock, led by the rector, the Reverend William Childs, who is Diocesan Clerical Vice-President of the society. The visitors spoke about methods of recruiting a Parish Canvass team.

PAMPHLET DISTRIBUTED

Anglican lay people at Cessnock will distribute 800 copies of a pamphlet about the Church and family life to Cessnock homes during the next few weeks. The pamphlet is about the influence of active church life upon children, adolescents and adults in relation to the problems of family life. The lay people will distribute it as they visit the homes of children not attending Sunday schools in the parish.

CESSNOCK ORGANISATIONS

Parish organisations in the Cessnock parish are taking turns at helping to conduct Evensong in the parish church. The organisations, which range from the Girls' Choir to the Church of England Men's Society, first have tea together, and then help in the service.

Last Sunday the C.E.M.S. had its turn. The speaker at the C.E.M.S. tea was the newly-elected president, Mr E. Sternbeck.

NTH. QUEENSLAND

UNIVERSITY COMMENCEMENT

The commencement of the academic year of the University College of Townsville was marked by services in the two cathedrals and the Presbyterian church.

At S. James' Cathedral a representative gathering of undergraduates and teaching staff was present, lessons being read by Dr F. Olsen and Dr E. Scott. The sermon was preached by the bishop who took as his text "What think ye of Christ?" and pointed out that universities were places where primary answers were sought for primary questions. They were more than centres for technical instruction; they were places where men and women faced universal questions in the quest for primary answers.

NEWS BROADCAST

A new broadcast called "Christian Comment" has now replaced the series of dramas on everyday problems, from radio station 4TO Townsville at 9 o'clock on Tuesday evenings. "Christian Comment" takes items of the week's news and seeks to provide comment from the Christian point of view upon each.

CHRISTIAN FAMILY YEAR VISITATION

To mark the "Christian Family Year" which is this year being sponsored by the Mothers' Union, the bishop is making an endeavour to visit as many sections of the Christian family as possible during the process of his tours. For the next month he will be visiting almost every guild, auxiliary and parish council in the parishes of Townsville and subsequently will be carrying this wider visitation into the outside parishes of the diocese. He is hoping thereby to develop a sense of family cohesion and unity amongst all the members of the various movements and auxiliaries within the Church.

PROVISIONAL DISTRICT OF KING ALFRED

For some years the Diocese of North Queensland has been endeavouring to establish one new provisional district per year in order to keep up with increased population trends. This year's district is to be King Alfred, Currajong and Aitkenvale, in the new and growing suburbs of Townsville.

The priest-in-charge is the Reverend John Bell. The reading of the

Instrument of Separation and the inauguration of the new district will take place on Sunday, March 25, at 7.30 p.m.

THE ARCHBISHOP IN JERUSALEM

The Archbishop in Jerusalem will be visiting the diocese during April. His present itinerary includes Townsville and Mount Isa but it is hoped that this will be extended to include visits to two of the major cities on the coast.

FIXTURES FOR THE YEAR

Diocesan fixtures for the year include:

The bi-annual Youth Festival which will be held from May 5-7. The Reverend K. Jago of the G.B.R.E. will be the special preacher at the cathedral service and special visit.

The diocesan synod will take place on June 1, 2, and 3. A feature this year will be the promulgation of the commemoration of John Oliver Feetham, sometime Bishop of North Queensland.

The Diocesan Retreat which will be held during August and which will conclude with a conference of younger clergy on pastoral problems.

The Reverend T. Kerfoot of the Missions to Seamen, London, together with the Australian Secretary of the Missions to Seamen, will be visiting Townsville this month for consultations with the bishop and the committee in connection with future development of the Missions to Seamen in that part.

PERTH

CATHEDRAL LENTEN ARRAY

Much admired and most effective is the Lenten array in S. George's Cathedral. The plain calico "dust sheets" which one has missed in Australian churches, are a teachable adjunct to much-needed Lenten austerity in this our garish day and age.

ORIGIN OF LENT

The Reverend E. W. Robotham, Rector of S. Matthew's, Guildford, writes in his parish magazine: "Originally Lent was a fast before Easter and was a time for preparation of candidates for Easter baptisms, a preparation which extended over several weeks, during which the candidates and their sponsors and the congregation of the faithful were instructed in the Christian faith and this instruction was given in the setting of the Holy Communion on Sundays."

"Baptistries were shut and sealed at the beginning of Lent. The extension of Lent from two or three days of fasting to forty days, in imitation of Jesus fasting in the desert is a later development and became a period of self-discipline. During the forty days and forty nights in the desert Jesus gave ex-

clusive attention to God, resisting the temptations of the devil to accept things which compete with God."

CARLISLE INDUCTION

The Reverend S. T. Purcell was instituted as Rector of S. Barnabas', Carlisle, last Friday by the Right Reverend R. E. Freeth, Bishop Assistant in Perth. Mr Purcell has served as a missionary in New Guinea. The Reverend F. W. Guest, Archdeacon of Canning, inducted Mr Purcell into the living.

SYDNEY

CHRISTIAN FAMILY YEAR

Christian Family Year, the Mothers' Union venture throughout the Anglican communion in 1962, will commence on March 23 in this diocese with a service in S. Andrew's Cathedral at 11 a.m. when the archbishop will preach. The service will include a section when members will have an opportunity of re-dedication of marriage vows and the M.U. objectives.

The Feast of the Annunciation, March 25, has been set aside by the archbishop as Christian Family Sunday. Rectors have been asked to conduct Family Services with their messages emphasising the importance of the Christian family.

M.U. branches throughout the diocese are organising special functions and meetings to reach families in their parishes. The M.U. headquarters in Sydney has prepared a brochure, "Now is the Time," which is intended to provoke discussion amongst branch members.

TASMANIA

NEW MISSION DISTRICT

Risdon Vale has been declared a Mission District by the Bishop of Tasmania. The Reverend R. D. Dixon has been appointed Priest-in-charge under the direction of the Reverend Q. S. Heyward as from March 1.

ACHIEVEMENT

The achievements of four youthful members of S. James' Church at New Town, won high praise at the monthly meeting of the parish council at the rectory last week when the rector, the Reverend O. L. Davis, presided. Members wholeheartedly agreed that some public recognition should be made of what the young folk from S. James' had done, scholastically and otherwise. Congratulations were expressed to the boys who are members of S. James' Sunday school and church. They won high awards as the result of their work in their respective schools.

Nicholas Hope, of Salier Crescent, outstanding in his examinations results and at the top of the University Scholarship lists, was head prefect of the Hobart High School. Peter Mason, of Pirie Street, at the

Friends School, won prizes and a scholarship which has taken him to Melbourne to continue his studies.

Two who are still at school are Kenneth Farrell, of Swanston Street, who achieved nine credits in his Schools Board examination from the Hobart High School, and Michael Hudson, of Pirie Street, who with a Senior Bursary and a Commonwealth Scholarship, is head prefect this year at the Hutchins School, Hobart, the Church of England school.

The rector said it would be noteworthy to have four boys with such outstanding accomplishments all living in the one suburb of New Town. But to have them all as worshipping members of the congregation of S. James' is a matter of even greater satisfaction. The parish council recorded in its minutes what the four lads had achieved and wished them continued success.

WANGARATTA

ORDINATION

There will be an ordination at S. Paul's, Milawa, on Sunday, March 18, at 9.30 a.m. Three students from S. Columba's Hall will be made deacons. They are Lawrence Allott, John Hebblewhite and Ronald Woodrow.

The ordination retreat was conducted by the Rector of Beechworth, the Reverend R. E. D. Hall, who will also preach the sermon at the ordination.

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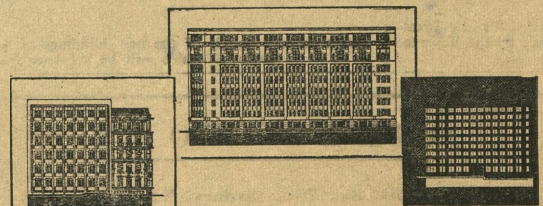
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PRESENTATION
IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, March 12

Many of the clergy of the Diocese of Melbourne attended the early morning celebration of Holy Communion at S. Paul's Cathedral on February 27.

The celebrant was the Right Reverend G. T. Sambell, who had been consecrated only three days previously, to be the second bishop coadjutor for the diocese.

The archbishop was also present in the sanctuary. Other assistants were the senior bishop coadjutor and the dean, together with the precentor.

At the conclusion of the service, breakfast was served in the Chapter House.

The archbishop invited the Reverend J. Harvey Brown to act as spokesman for the clergy, who were delighted to hear the speaker say that, having first met Bishop Sambell some years ago, in another diocese, first impressions remain and are the best!

However, he made a good recovery by referring to the splendid work achieved by the new bishop when appointed Archdeacon of Essendon, and his genius for getting things done.

PASTORAL STAFF

He then asked Bishop Sambell to accept a pastoral staff as a gift from the clergy, with the assurance that its constant use would be a reminder of the very great affection in which he is held.

In his reply, the bishop expressed his thanks to the archbishop for the wonderful consecration service, and with them he included the preacher (Bishop Redding), the dean and the precentor.

He spoke of his call to be a bishop, not with the emphasis on administration, of which he had had so much experience, but in its pastoral aspect, with the sacramental and prophetic sides in right proportion.

It was new responsibility in an exciting time, for the position of Australia in relationship to the rest of the world opened up new, and possibly frightening, possibilities for the next generation.

At the dean's request, the bishop said grace, and then many of those present had the opportunity of a personal word with him.

Arrangements for the breakfast were made by the Reverend S. S. Viney.

THE JERUSALEM ARCHBISHOPRIC

BY OUR OWN CORRESPONDENT

THE Anglican bishopric in Jerusalem was formed in 1841 resulting from an idea formed by King Frederick of Prussia and communicated to Queen Victoria, that the Anglican and Lutheran Faiths be represented in the Holy City. For various reasons this did not work out satisfactorily and the bishopric lapsed.

When, however, in 1887 Bishop Blythe reconstituted the bishopric it was at the request of and in friendly agreement with the Orthodox Church. Ever since then Anglican bishops have been styled as "Bishop in Jerusalem," in recognition of the fact that the Orthodox Patriarch is Head of the Church in Jerusalem. In 1958 the Archbishopric in Jerusalem was formed.

The Most Reverend Angus Campbell MacInnes, Anglican Archbishop in Jerusalem, has just completed a brief visit to Perth, which has been his first port of call in a tour of Australia. His Grace will be back in Jerusalem in time for the Palm Sunday procession.

The area covered by the Province which comprises Archbishop MacInnes' jurisdiction is six million square miles.

The archbishop preached in S. George's Cathedral, Perth, and addressed a gathering of more than 130 men at a luncheon and spoke at a public meeting. He gave two interviews to the Press and three interviews on radio.

As his visit coincided with a "long week-end," His Grace could not compete with trots, horse races and other forms of sport for the attention of television and newsreel cameramen!

In his talks the archbishop did not spend much time in describing the towns and villages of the Holy Land, although he did describe very vividly the rock in Gethsemane against which Our Lord must have knelt; rather did the archbishop tell his audiences of the situation as it obtained today in Palestine and in other dioceses of the Province.

LEADERS NEEDED

His Grace possessed a Pass which permitted him to cross from Jordan to Israel and back again. In Israel non-Christians may not be taught the Christian Faith. In Jordan only 10 per cent. of the population was Christian, but three important posts in the country were held by Arab Christians.

Sudanese leadership was badly needed. When the Australian Archdeacon Riley resigned to come home, no foreigner was permitted by the authorities to succeed him. No Sudanese was available to take his place.

Bishop Cub'ain, the first Arab bishop, is Bishop of Jordan and Lebanon. He was one of the archbishop's first pupils, when His Grace went out some twenty-six years ago to teach in a

mission school in Palestine. Part of the bishop's duties was to maintain friendly relations with the other Churches. Refugees made up many of his congregations.

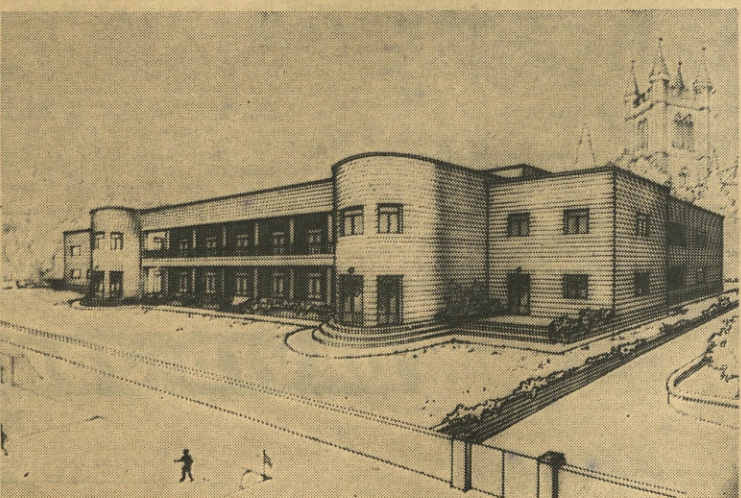
The Church in Iran was a convert Church, its clergy being former Jews and Iranians. The most recent priest ordained is a convert from Zoroastrianism.

The first Iranian bishop, the Right Reverend Hassan Dehghani Tafti, was born of Moslem parents. His mother became a Christian when he was a small boy, but his father was still a Moslem.

When all the English clergy had to leave Egypt at the time of the Suez crisis, the Arab clergy most capably and valiantly carried on all the services of the Church amongst European and Arab alike.

The building programme in Jerusalem consists of the foundation of a fellowship centre at Carmel, which will provide the venue for the essential task of studying the background of other religions.

The foundation stone of new buildings in S. George's College, Jerusalem, will be laid this year by Bishop Stephen Bayne, Executive Officer of the Anglican communion. This building will provide accommodation for staff and students.



The architect's sketch of the new buildings at S. George's College, Jerusalem, the foundation stone of which will be set later this year by Bishop Stephen Bayne.

The archbishop told interested audiences of his work amongst troops and airmen in Iraq and among scattered congregations of white people on oil fields and in various consulates.

His ability to maintain friendly relationships with small but wealthy sheikdoms and principalities, even at times when a representative of the British race was not a persona grata, enabled one to see that the supervision of such a Province as his called for much more than diplomacy, tact or versatility—he had to be an ambassador for Christ the King!

SUPPORT FROM
CLERGY WIVES

FROM OUR OWN CORRESPONDENT

Melbourne, March 12

Many of the clergy wives of the Diocese of Melbourne attended a meeting at the Chapter House, S. Paul's Cathedral, on the morning of March 8, to discuss how they could co-operate in the big restoration appeal that has been launched.

The meeting was called by the Ladies' Committee for the appeal. This committee includes many of the prominent ladies of Melbourne, as well as wives of dignitaries and other clergy of the diocese.

In the unavoidable absence of the President of the Ladies' Committee, Mrs G. Bearham, the meeting was presided over by Mrs K. Bright-Parker.

SCOPE OF APPEAL

The scope of the appeal was indicated by the Chief Executive Officer of the Appeal Committee, Mr K. V. Newman; and its reason and history were outlined by Cr John E. Daley, deputy chairman.

Aspects of the appeal were discussed by those present, and suggestions for furthering it were put forward.

One effort that is to be made will be a fair at the Lower Town Hall, Melbourne, on Thursday, June 28, which is the eve of the Patronal Festival of the Cathedral.

Duplicated forms were available, so that the assistance that might be expected from the various parishes was indicated.

Other future efforts include a Button Day on May 11, when buttons of four different values will be available; and the sale of a special long-playing record of the cathedral choir.

Y.A.F. MAGAZINE
EXPANDS

FROM OUR OWN CORRESPONDENT

Newcastle, March 12

The "Young Anglican," the monthly magazine of the Young Anglican Fellowship in the Diocese of Newcastle, has expanded this month to go to 2,000 more Fellowship members in New South Wales and Queensland.

Separate editions of the magazine were printed last week for the Dioceses of Newcastle, Brisbane, Sydney and Canberra and Goulburn.

Six hundred copies will go to the Diocese of Brisbane and 700 each to the Dioceses of Sydney and Canberra and Goulburn. 1,100 copies of the Newcastle edition were printed.

Some of the articles are included in all editions, and the same cover is retained throughout. Each edition also has some material contributed by the diocese in which it will be read.

The Young Anglican Fellowship in the Diocese of Grafton hopes to have its own editions printed later this year, and Fellowship Councils in several other dioceses are also considering having editions printed.

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

LENT LECTURES
ON UNITY

ANGLICAN NEWS SERVICE

London, March 12

An impressive array of speakers has been enlisted by the Reverend Michael Bruce, Vicar of S. Mark's, North Audley Street, London, for the series of Lent Lectures on Christian Unity in the Church Hall each Sunday evening from March 11 to April 15.

The series was opened by the Reverend J. R. Satterthwaite, general secretary of the Church of England Council on Inter-Church Relations, and he will be followed on successive Sundays by a Roman Catholic (the Abbot of Downside), a Presbyterian (the Reverend A. L. MacArthur, general secretary of the Presbyterian Church of England) and a Methodist (the Reverend Marcus Ward, one of the founders of the Church of South India).

The final speakers will be the Reverend Basil Minchin, who will discuss the effects of the schism between the Eastern and Western Churches, and Bishop James of Apamea, who will speak for the Greek Orthodox Church.

The non-Anglican speakers have been asked to deal with two questions: What are the barriers to Christian Unity in their own Church, and what do they think are the barriers to Christian Unity in the Church of England?

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GIPPSLAND GRAMMAR
SCHOOLFROM A CORRESPONDENT
Sale, March 12

The Gippsland Grammar School has started the school year with an enrolment of eighty-three boys, an increase of thirty on last year.

The school has moved from the Old Deanery, Sale, into the splendid new class-rooms on the school site in McGhie Street.

Eighteen of the boys are boarders. They are living in the new boarding house, Garnsey House, which was built in about five months, at a cost of £17,500.

NEW AFRICAN
SCHOOLANGLICAN NEWS SERVICE
London, March 12

The third African secondary school to be established by the Anglican Church in the Diocese of Mashonaland since the beginning of 1961 was opened last month under the guidance of Mr W. F. Hall, lately headmaster of Mullion High School, Cornwall. The Bishop of Mashonaland, the Right Reverend C. W. Alderson, says that each of the three schools will add to the growing stream of Africans who will become responsible leaders in the new Rhodesia.

He hopes that some of the Africans educated at these schools will themselves take Orders.