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YEAR'S POLICIES MADE FOR COUNCIL OF CHURCHES

INTER-CHURCH DISCUSSIONS ON UNITY GOALS AND PROBLEMS

Discussions on questions of faith and order were given unprecedented prominence at the annual meeting of the Australian Council of Churches, held at "Gilbulla" Conference Centre, Menangle, N.S.W., for four days last week.

Nearly eighty church people attended: members of the clergy and laity representing eight of the ten member Churches of the council, fraternal delegates from other Churches and church organisations, and consultants on different aspects of the council's work.

The annual meeting has sent a statement of the results of its faith and order discussions to the member Churches, seeking their co-operation in a continuing study of the problems raised.

"The nature of the unity we seek as Churches" was the topic considered by the delegates, from a document prepared by Professor J. Peter, Presbyterian, of Emmanuel College, Brisbane.

The discussion focussed on a statement made by the Faith and Order Commission of the World Council of Churches in August last year from its meeting at St Andrews, Scotland.

The meeting reached such a measure of agreement on the nature of "the unity which is both God's will and His gift to His Church" that a majority statement could be made, with the divergent convictions of minority groups in the council noted.

Nineteen Anglican delegates, with the Primate, attended the meeting.

The annual meeting decided to appoint the Reverend Frank Engel, a Presbyterian minister, as the director of its new Ecumenical Institute for the coming year.

Mr Engel, who is at present East Asian secretary of the World Student Christian Federation, was formerly the general secretary of the Australian Student Christian Movement.

NEW INSTITUTE

During the first year, he will supervise a number of pilot projects in different Australian centres when laymen and clergy will discuss matters of Christian concern in national life.

The council hopes that these consultations will give it direction in choosing a permanent site for the institute and indicate possible Australian patterns of study.

Preparations for the Third Assembly of the World Council of Churches, to be held in New Delhi from November 18 to December 6, were made by the annual meeting.

State committees of the Australian Council of Churches will arrange meetings for the delegates.

CEREMONIES FOR PRIMATE

ANGLICAN NEWS SERVICE

London, March 9

The various dates in connection with the appointment of the Bishop of Bradford, the Right Reverend F. D. Cogan, as Archbishop of York, have now been announced.

He will be elected archbishop by the Dean and Chapter of York on June 26. His election will be confirmed in the chapel at Lambeth Palace on July 5. The Queen will receive him on July 7 when he will do homage on his appointment. And the enthronement will be at York Minster on September 13.

gates of the different Churches to New Delhi resident in the state concerned, at which the preparatory documents will be discussed in an ecumenical setting.

Fifty Australians are expected to attend the New Delhi assembly, including fraternal delegates, guests, youth delegates and ushers.

The official Anglican delegates to the assembly are the Most Reverend H. R. Gough, the Most Reverend F. Woods, the Right Reverend R. G. Arthur, the Right Reverend R. C. Kerle, Canon I. F. Church, Canon F. W. Coaldrake, and Professor L. C. Webb.

The annual meeting resolved to ask the World Council of Churches to include on the assembly's agenda discussion of the need for a world-wide evangelistic mission to be undertaken by the Churches in co-operation within the next ten years.

Much of the meeting was spent in considering the nature and working of ecumenical councils, and of the Australian Council of Churches in particular. This

followed the concern expressed by delegates that the council's organisation would be relevant to the rapid growth of ecumenical interest in every state.

THREE CHURCH LEADERS DEDICATE NAVAL CHAPEL

Navy courtesy and efficiency and Church dignity proved a happy combination at the dedication of the chapel at H.M.A.S. Watson, Sydney, last Saturday morning.

The Primate, the Moderator-General of the Presbyterian Church, and the President-General of the Methodist Conference took part in the ceremony.

The beautifully proportioned chapel of St. George the Martyr is spectacularly situated on the cliff tops at Watson's Bay.

Wide stretches of sunlit blue ocean and passing ships formed an impressive background at the dedication.

So did the incidental music provided by the band and the trumpet fanfares as the Primate entered the West door and after His Grace had declared the chapel dedicated.



A ship passed behind the large plate glass window at the East end of the memorial chapel at H.M.A.S. Watson during the furnishing of the altar at the dedication service last Saturday morning. The Primate, the Moderator-General and the President-General are facing the congregation.

Two hundred people were accommodated inside the chapel for the service while 2,000 more heard it from the marquees on the lawns outside.

The Moderator-General dedicated the font and the lectern; and the President-General, the prayer desk and the pulpit.

The lectern, a gift of the New Zealand Navy, represents the Kea bird, whose spread wings form the forefront.

The Primate dedicated the altar and the gifts with which it was furnished.

These included the cross, two candlesticks, the sacred vessels, the memorial book and a prayer book presented by His Royal Highness the Duke of Edinburgh.

HISTORIC STONES

The altar has built into it in random style a variety of stones from historic Christian buildings all over the world.

Behind the altar is a plain glass window through which the wide harbour entrance and North Head are seen.

In the middle of each of the side-walls is a stained glass window, magnificent examples of the noted French artist, Gabriel Loire.

They depict, in twelve sections, the traditional symbols of the Apostles.

The Moderator-General, Dr A. C. Watson, preached the sermon with its theme, "a country is what it remembers."

He referred to the principles established in 1215 at Runnymede, "half way between royal Windsor and lordly London," where there is now an Air Force memorial.

He spoke also of the national memorial on Edinburgh Castle rock and what that meant to the Scottish people.

In Sydney, this memorial chapel, now dedicated, was set on the cliffs, first discovered only 170 years ago.

It will remind many, not only of the freedom purchased by sailors who died for us, but of a greater memorial when the Sacrament is celebrated on the altar.

The Church, he said, like the nation is what it remembers.

Mankind often needs to be reminded and instructed.

The tapering cross, floodlit at night so that it can be seen for many miles out to sea will guide the homing mariner, welcome the New Australian, and remind those who have become slack in their belief and Christian duties.

NEW ZEALAND PRIMATE

BISHOP OF WAIAPU ELECTED

The Right Reverend N. A. Lesser, Bishop of Waiapu, New Zealand, since 1947, was elected Primate and Archbishop of New Zealand on February 28.

He succeeds the Right Reverend R. H. Owen who resigned last year and died last week.

Bishop Lesser, the senior bishop of the province, is fifty-eight. He is a graduate of Fitzwilliam House, Cambridge, and was trained for the ministry at Ridley Hall, Cambridge.

Before his election as Bishop of Nairambi he was Provost of Nairambi, Kenya, for five years.

In New Zealand his diocese is said to contain more Maoris than any other diocese. His cathedral has recently been rebuilt, following an earthquake in 1932.

CONFERENCE FOR CHURCH WARDENS

FROM A CORRESPONDENT

The first of the 1961 conferences for churchwardens of the Diocese at Sydney will be held at "Gilbulla" Conference Centre at Menangle, from March 24 to 26.

KOREAN LEPERS APPEAL

Although the Korean Lepers Appeal, conducted by "The Anglican," closed on February 17, so many donations have since been received that lists will continue to be published.

It is hoped soon to print a progress report from the Reverend Roger Tennant.

As there are certain formalities to be observed before money is sent out of the country, people wishing to send contributions direct to him are advised to see their bank manager first.

Please do not send him used stamps. These are best given to missionary agencies at home.

It is also not worth-while to send him clothing, new or old, as the freight is so great.

The Editor is particularly grateful for this week's contribution of £50 from S. Mark's Opportunity Shop, Melbourne.

The total amount which has now been received is

£759/15/10.	In addition to
£664/14/10	previously acknowledged, the following donations have been received:
Miss B. M. Buchanan	£5/0/0
Mrs E. C. Reis	£1/0/0
D. Carter	£1/0/0
The Reverend J. H. Walton	£5/0/0
S. Mark's Opportunity Shop, Melbourne	£50/0/0
Mrs C. R. Pearson	£20/0/0
M. D. C.	10/0
Mrs C. M. Brinacombe	£5/0/0
M. E. Maclaren	£5/0/0
S. Mark's Sunday School, Millthorpe, N.S.W.	£2/11/0

TOTAL: £759/15/10



The chaplain of H.M.A.S. Watson, the Reverend James Trainer, leads the procession out of the chapel after the dedication.

PRIMATE'S MISSION IN DUBLIN COLLEGE

ANGLICAN NEWS SERVICE

London, March 6

The Archbishop of York, the Most Reverend A. M. Ramsey, last week concluded a successful mission at Trinity College, Dublin.

Three priests and a laywoman assisted him with the counselling. One of the priests was a Nigerian.

Dr Ramsey had talks with the Roman Catholic Archbishop of Dublin, Dr J. McQuaid, and lunched with the Irish President, Mr de Valera, during his visit.

RECOMMENDATIONS ON UNION PLANS

U.S.A. STUDY OF CEYLON AND NORTH INDIA SCHEMES

THE "LIVING CHURCH" SERVICE

New York, March 6

Recommendations favouring intercommunion with a proposed United Church in Ceylon, and expressing unwillingness for intercommunion with the proposed United Church in North India and Pakistan were made last week in the United States of America.

The Joint Commission on Ecumenical Relations of the Protestant Episcopal Church was studying the questions at the request of the presiding bishop of that Church.

The presiding bishop had previously been asked by the Metropolitan of the Church of India, Pakistan, Burma and Ceylon (Anglican) whether the American Church would be willing to enter into relations of full communion with the prospective United Churches from their inauguration.

The first of the commission's resolutions dealt with the scheme of union in Ceylon, which proposes the union of two Anglican dioceses with Methodist, Presbyterian and Baptist Churches, together with the Jaffna diocese of the Church of South India.

The new Church would be known as the Church of Lanka.

The resolution to be presented to the General Convention of the Protestant Episcopal Church says:

(1) "That we are prepared thankfully to recognise the Church of Lanka, if organised on the basis of the proposed constitution, as a province of the Church Universal, holding the apostolic faith and possessed of true bishops, priests and deacons;

CONCORDAT

(2) "That we look forward to the establishment of intercommunion between the Church of Lanka and the Protestant Episcopal Church in the United States of America on the basis of a concordat similar to the Bonn Agreement between Anglicans and Old Catholics, hoping that certain anomalies and contradictions in the proposed practice of the Church of Lanka may be satisfactorily resolved."

A footnote explains that "intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Catholic faith." (The resolution was adopted by a vote of twelve to three.)

The second resolution, passed with one dissenting vote, concerned the plan of union in North India and Pakistan.

It indicates that the Episcopal Church would not be prepared to enter into full communion with the proposed Church from

"SIT-IN" PROTESTS INCREASE IN U.S.A.

ECUMENICAL PRESS SERVICE

Geneva, March 6

Eight Protestant ministers and seventy-seven students in Atlanta, Georgia, last week chose to spend thirty days in gaol rather than pay fines for their part in "sit-in" demonstrations in segregated eating places.

The students were charged with violating Georgia's Anti-Trespass Law.

Six others from a Virginian denominational college were given thirty-day terms on similar charges.

The eight ministers, seven Negro and one white, were arrested after their "sit-in" demonstration in a restaurant in Atlanta in support of the gaol students.

BISHOP REEVES RESIGNS

"IN THE INTERESTS OF THE CHURCH"

ANGLICAN NEWS SERVICE

London, March 6

The Bishop of Johannesburg, the Right Reverend Ambrose Reeves, on March 2 announced his intention to resign from his see at the end of March.

In a letter to the Archbishop of the Province of South Africa he said: "While I am most reluctant and distressed at having to end my episcopate in South Africa as a result of the action taken by the South African Government, I am convinced that it is in the best interests of the work of the Church in the Diocese of Johannesburg that I should do so without further delay."

Bishop Reeves was deported from South Africa last September.

Bishop Reeves said last week that the immediate cause of his decision had been the statement on January 27 by Mr P. W. Botha, the South Africa deputy Minister of the Interior, that the Government did not intend to let him return because his return would be contrary to the public interest.

"I have never had a blue-print or plan of strategy. The only course was to treat each situation as it arose," the bishop said.

His book on the Sharpeville shootings which took place in March last year has been banned in South Africa. It was published in December.

Bishop Reeves and his family are now living in London. He has no plans as yet for the future.

BISHOP OF CUBA TO RETIRE

THE "LIVING CHURCH" SERVICE

New York, March 6

The Bishop of Cuba, the Right Reverend A. H. Blankingship, has announced his intention to retire from active duty as bishop of this missionary diocese of the Protestant Episcopal Church on December 31, 1961.

The sixty-six year old bishop has been the Cuban diocesan since 1939. He is one of the few Episcopalians from the United States remaining in Cuba.

Bishop Blankingship made his announcement at the diocesan convocation last month. The delegates received the news with "a great deal of consternation."

The convention unanimously passed a resolution thanking the Episcopal Church in the U.S.A. for "the leadership given by devout American missionaries who were instrumental in the planting and developing of the Church in the island."

BRITISH GIFTS FOR UGANDA CATHEDRAL

THE "LIVING CHURCH" SERVICE

New York, March 6

S. Andrew's Cathedral, to be constructed in Mbale, Uganda, will have stones from centuries-old British cathedrals built into it.

These stones will be incorporated in the pillars supporting the cathedral's dome.

The foundation stone for the new building is to be set in April by the Archbishop of Canterbury, the Most Reverend G. F. Fisher.

The stones are being sent from England in response to an appeal by Bishop Usher-Wilson, who is to be instituted archbishop of the new province in April.

its inauguration. The resolution said in part:

"We agree that reunion will demand a humble bringing before God of our various ministries for such gifts of authority and commission as they need."

"But our solemn offering of our ministries for their reconciliation demands the clearest and most unambiguous words to describe our intentions and hopes."

"We do not believe that the services of unification in their present form provide such clarity."

The resolution also mentions various theological matters, including the validity of infant baptism, the "permission for ministers not episcopally ordained to celebrate the Holy Communion," the "possible admission of women to the presbyterate," and the "lack of a stated eucharistic liturgy combined with an inadequate theological description of the Lord's Supper."

The heads of other Anglican Churches are also being asked to consider the proposed union schemes.

DR FISHER DESCRIBES VALUES OF BIBLE TRANSLATIONS

FROM A CORRESPONDENT

The Archbishop of Canterbury the Most Reverend G. F. Fisher, attended a commemoration of the 350th anniversary of the publication of the Authorised Version of the Bible in London last month.

Dr Fisher addressed the assembly on the significance of the occasion. The commemoration took place in the Stationers' Hall, where for nine months in 1610 the revisers who produced the Authorised Version completed their work.

"Not long ago, in the Church of the Holy Sepulchre in Jerusalem, I was taken into the Chapel of S. Jerome, who was author of the Vulgate version of the Bible; and there kneeling before the Holy Table and the Holy Bible, I prayed for all translators," Dr Fisher said.

"Here we commemorate the authors of the Authorised Version of the Bible who, following in the steps of Wycliffe, William Tyndale, Coverdale and others, did this marvellous thing, producing a version of such superb merit that it has entered imperishably into the language and the thoughts and lives of the English speaking peoples ever since."

"A time has now come, as we all recognise, when current English has lost touch with the old grandeurs of English speech and thought; and new versions are needed to transfer such grandeurs into modern speech, as far as can be done, in order to restore to the common mind of our people the fresh springs of life which are to be found in the Christian revelation and the Gospel of Jesus Christ."

"I mention with great respect the Revised Standard edition which we owe to the Churches of the United States. I look forward with eager hope to the issue of the New English Bible, on which so much will depend."

"But to-day we think of what has been done for us, a version which is a part of our national inheritance and must remain a possession for ever for all English-speakers who can recognise its supremacy," he said.

"I want to speak for a few moments about the value of the

English Bible for religion, from my own experience.

"As was easy in my youth I grew up with it, and, without conscious thought or care at first, it entered into my being along with my home and the village community and the Midland countryside. In the early days I owed most, perhaps, to the fact that habitually I followed in the Bible the lessons as they were read in Church; and the lessons then were always very well read," he said.

"Now as I look back I see what have been to me the three great proclamations of the Word of God through the Bible."

"First there is the proclamation through the Old Testament prophets, fearless and forthright, of the righteousness of God always related to the history of their people."

RIGHTEOUSNESS

"There is the voice of denunciation and righteous indignation at its most powerful and profound. The idea of righteousness as the supreme law for citizen and society once heard through their lips can never be lost; it teaches us how to approach all moral, social and historical problems, seeking to hear for our guidance the direct 'Thus saith the Lord' of the prophets," he said.

"Then there is the proclamation of the community life of the Church, found in S. Paul's letters specially, along with the Acts of the Apostles. For there is set forth the Christian way of life in the Church community, beset by the twin dangers of idealising the Church and of despairing of it."

"And S. Paul in particular saves us from both. We watch him engrossed in the tasks of edifying a church which is always ready to quarrel or to deteriorate, we see him guiding it by administrative genius, by theological exposition, by self-assertion and self-sacrifice, by

good report and ill report; we see his unflinching courage and confidence in Christ; and as we read we see all to-day's Church problems anticipated in spirit, and the way to renewed life and power in the Church revealed to this generation."

"And then, thirdly, with every increasing force we find the power of the Gospel in what Our Lord taught by word and deed as directly relevant to the world of to-day as to the world of its day."

"Christian men everywhere are entangled in the confusion and fractions of the world and also in the confused and broken history of the Church."

"As we fight our way or feel our way forward to the Kingdom of God, Our Lord meets every situation with a word, an act, a passion recorded in the Gospels which shines out as a light for the world as the means of reconciliation, hope, and ultimate victory," Dr Fisher said.

"In some such way, I doubt not, the Bible speaks to us all—rousing us first to love righteousness and hate iniquity; leading us then into all the thorny problems of living a Christian life in the Church and in the world; and all the time uplifting us into the saving knowledge revealed to us by Christ Our Lord."

"All this is addressed not to the world in general, but always to the individual reader and hearer. There is no substitute for that. He that hath ears to hear let him hear."

"The life of the Church rests on the linked faith of individual Christians; and their faith is bound to get astray and twisted unless it is fed and nourished on the Bible. Christ can never be truly known unless instinct, imagination and reason are all disciplined by the Word of God made known to us through Scripture," he said.

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COUNCIL OF CHURCHES CALLED TO CRITICISE ITS WORK

FORMER GENERAL SECRETARY ADDRESSES ANNUAL MEETING AT "GILBULLA"

A former general secretary of the Australian Council of Churches, the Reverend John Garrett, addressed the council's annual meeting at Menangle last week on theological aspects of work of such national councils.

Mr Garrett, who is now principal of Camden College, training clergy for the Congregational Church in Sydney, has recently returned from six years in Geneva as director of Information Department of the World Council of Churches.

Having described some of the theological implications of the ecumenical movement, Mr Garrett presented the delegates with a number of critical questions on the council's work.

"Is this council missionary in the deepest sense?" he asked. "Is it a council that is actively and everywhere giving the laity a new theological understanding of their corporate calling?"

"When we face some problem of national or international life, do we ask what the Old Testament prophets, and the witness of Jesus before the Roman Empire, and the teaching of the Epistle to the Romans mean for our fellowship?"

"If not, and to the extent that we do not, we have an instrument of secular co-operation, but not an effective instrument for the realisation of the fellowship of the Holy Spirit," he said.

"It is apparent that this council, like the World Council of Churches, is not a church and must never become a church."

"But this does not mean that questions having to do with the deep God-given unity, holiness, catholicity and apostolicity of the Church must be avoided altogether except in the hobby-rooms of the Faith and Order men."

"The goal set before us by Our Lord is complete union in ministry, sacraments, government and mission," Mr Garrett said.

"We must never pretend that the Australian Council of Churches is that goal in the making."

"It is rather the place where we learn and strive together towards that goal as churches, without for an instant pretending that, as a council, we have nothing to do with the realisation of the ultimate will of God for His Church in this land," he said.

"Of course our acquaintance in this council must deepen into

such brotherhood and grateful understanding as we shall never deny before our own synods and assemblies.

"Of course we shall strive with all our power to speak fearlessly together as a fellowship on all kinds of awkward political and social issues, always telling our own people that the pronouncement carries, in the thought of William Temple, only such intrinsic authority as ever belongs to a small group speaking with in the Gospel," he said.

Of course we shall avoid the disease of over-organisation and look for the few crying needs that must be met on a limited budget and without bureaucratic fuss.

"And of course we shall pray here, within the world-wide invisible monastery envisaged by the Abbe Paul Couturier, for the practical concrete revelation of God's will for His whole Church in Australia," Mr Garrett said.

REMINDER

"Let us speak fearlessly as a national council of churches to the present Joint Commission on Church Union of the Methodist, Presbyterian and Congregational Churches."

"Let us remind them again, if indeed they need it, that since our churches have been deeply involved in the emergence of the Church of South India and the negotiations in North India and Ceylon, they should not defer an invitation to the Anglican Church in Australia, as soon as it may be ready, to enter fully into their negotiations so as to find with them a fuller understanding of God's will for the whole Church in Australia."

"Let us openly say to our friends of the Orthodox Churches that we shall need our national Christian council for a long time to come, because in it we have the means of entering more and more deeply into their heritage and doctrines."

"Let us say the same to our Quaker and Salvationist friends."

"Let us unhesitatingly tell our Roman Catholic fellow-Christians that we give thanks to God for their new effort to under-

stand and love us though we are so deeply divided from them in some dogmas.

"And let us tell the Roman Catholic hierarchy in this country that we stand ready to pray with them and for them as their Second Vatican Council approaches."

"In this way, God may use our council to overcome some of those suspicions and prejudices that have spread bigotry in our country and must be resolutely made a thing of the past," Mr Garrett said.

SEVEN DEACONS, SIX PRIESTS AT ORDINATION IN ADELAIDE

FROM A CORRESPONDENT

Adelaide, March 6
One of the largest ordinations ever held in Adelaide took place on S. Matthias' Day when the bishop, Dr T. T. Reed, admitted seven men to the diaconate and six to the priesthood.

The ordinands spent three days before the ordination at a retreat at the Retreat House, Belair, which was conducted by the Archdeacon of Adelaide, the Venerable M. C. W. Gooden.

The archdeacon preached the sermon at the ordination and presented the candidates to the bishop.

Those ordained were (with the name of the parish in which they are to serve):

To the diaconate: Peter Gilbert Clifford (S. Luke, Adelaide), Ralph William Holden (S. Theodore, Toorak Gardens), Ian James McDowell (S. Paul, Naracoorte), John Sydney Morley (Christ Church, North Adelaide), Michael John Pennington (S. Theodore, Elizabeth), John Henry Stephenson (S. Peter, Glenelg), John Raymond Warner (Christ Church, Mount Gambier).

To the priesthood: Leonard McKay Abbott (S. Matthew, Marryatville), Martin Carew

T.V. PLAY IN CATHEDRAL

FROM OUR OWN CORRESPONDENT

Brisbane, March 6
S. John's Cathedral was the scene last week for the first "live" T.V. play produced in Brisbane by the A.B.C.-T.V. service.

The play was a modern morality play by Christopher Fry, "Sleep of Prisoners". It tells of four World War II soldiers held up in a bombed cathedral. All that was needed to "set" the performance were the four men, four bunks, and a few bales of straw, as the cathedral provided the rest.

It was interesting for Brisbane viewers to see parts of the cathedral with which they are quite familiar being used as the play developed.

The brass lectern in the form of an eagle shone brightly in the lights as the young soldier read from the Bible.

The lovely soapstone pulpit became the mountain-top on which Abraham was called to sacrifice his son, Isaac, and as the cameras changed from one place to another, we caught glimpses of the arches and choir stalls, while in one scene, the cameras seemed to be focused upon the High Altar while the three soldiers, at that stage representing Shadrach, Meshach and Abednego in the fiery furnace, were out of focus, and came back into focus as they emerged unharmed from the fire.

The play was extremely well acted, and, as Dean Baddeley said, the cathedral was the right place for such a play to be presented.



—Photo by "The Advertiser", Adelaide.

The ordination group at St. Peter's Cathedral, Adelaide, on February 24. Back row: the new priests—the Reverend L. M. Abbott, B. J. O'Grady, M. C. Chittleborough, W. J. Goodes, G. C. Tunbridge and E. G. Watkins. Middle Row: Deacons—the Reverend J. S. Morley, I. J. McDowell, M. J. Pennington, P. G. Clifford, J. H. Stephenson, R. W. Holden and J. R. Warner. Front Row: The Archdeacon of Adelaide, the Bishop of Adelaide, and the Reverend S. M. Smith, Chaplain.

LITURGICAL WELCOME

BISHOP HARDIE AT HAMILTON

FROM OUR OWN CORRESPONDENT

Ballarat, March 6
On February 24, the Bishop of Ballarat, the Right Reverend W. A. Hardie, paid his first official visit to Hamilton, where he was welcomed both to the parish church and to the Rural Deanery of Hamilton.

In the afternoon the bishop spoke to the clergy of the Rural Deanery at a Chapter meeting, presided over by the Rural Dean of Hamilton, the Reverend V. H. Julien. At the same time, Mrs Hardie met and talked with the clergy wives.

In the evening the bishop was given a liturgical reception. More than 600 people in church faced the west door and witnessed the bishop being received and welcomed by the vicar and by the churchwardens.

Evening Prayer followed and, after the second lesson, the vicar, in his capacity as Rural Dean, read an address of welcome to the bishop at the chancel step.

He then formally presented each priest of the deanery and one lay representative from each parish to the bishop. The bishop preached later in the service.

Afterwards in the parish hall at a social gathering, the Rural Dean again welcomed the bishop in a less formal manner and called upon Dr B. D. Vaughan, of Portland, to express a welcome on behalf of the lay people of the deanery.

A short form of service for a liturgical reception has been prepared and will be used at each Rural Deanery welcome and on the bishop's first visit to each parish.

EDUCATION SERVICE

FROM OUR OWN CORRESPONDENT

Newcastle, March 6
A special service for all those engaged in Christian education was held last Friday night, March 3, in Christ Church Cathedral, here.

At the service, Bishop Housden commissioned the Newcastle students' chaplain, the Reverend E. H. V. Pitcher, who also preached the sermon.

The bishop also commissioned the Parish Assistant at Gosford, Miss Audrey Fuller, and presented certificates to four Newcastle students who graduated with honours as Associates of Theology this year.

The students are Mrs M. W. McKenzie, Mrs J. Flook, Miss L. Kleinschäfer and Mr R. E. Hodge.

Sunday school teachers from many parts of the diocese attended the service, and re-dedicated themselves to the work of Christian education.

MUCH PROGRESS REPORTED FROM MORPETH

FROM A CORRESPONDENT

Newcastle, March 6
The Warden of S. John's Theological College, Morpeth, the Right Reverend R. E. Davies, said last week that sixty-eight students had enrolled for this year from twelve dioceses.

Bishop Davies, reporting to the college council, said that this was almost double the number of students of four years ago.

Two nearby houses have been acquired to house fourteen students but this is only a temporary measure.

The council faced the question of permanent accommodation by deciding to build this year a new house block for twenty students at a cost exceeding £20,000.

The council felt that this step was justified by the confidence being shown in the college by the bishops of the Australian Church.

The warden was asked to convey to staff and students the council's congratulations upon the excellent examination results obtained last year.

Two new visiting lecturers are being added to the staff in the persons of Dean Falkingham and the Reverend E. H. V. Pitcher.

The warden is hoping to add to the resident staff shortly a priest-lecturer.

LESSONS PLANNED ON BIBLE READING

FROM A CORRESPONDENT

The British and Foreign Bible Society, in co-operation with Bible Commemoration Councils throughout Australia, has just published a set of outline Sunday school lessons and activity sheets for their "Bible Year".

These bodies are hoping to encourage Bible reading by an intensive campaign, which includes as well the use of radio, television and newspapers.

Chittleborough (Christ Church, Mount Gambier), William John Goodes (S. David, Burnside), Brian John O'Grady (S. Michael, Ceduna), Colin Geoffrey Tunbridge (Holy Trinity, Adelaide), Edward George Watkins (S. Augustine, Unley).

The Gospel was read by the Reverend R. W. Holden. The bishop led the singing of the Litany; the organist was Mr Lyall von Einem.

Great dignity and beauty were added to the service by the music sung by the Plain-song Choir, under the direction of the Reverend G. D. Sibby.

This choir was started during the course of the last year; the ordination was the second occasion on which it has sung in public.

Many people expressed their delight in the power, tone and control of the choir, and it is hoped that it will be able to sing at future ordinations in the cathedral.

The archdeacon spoke in his sermon of the encouragement the ordinands could draw at this time from the words of Our Lord, "All power is given unto me . . . Go, therefore . . ."

This power was available to all Christians from the time of their baptism and it is given also to men to whom is committed the public ministry of Christ.

Congratulations were offered to Mr W. Coleborne, lecturer in Greek, upon his being awarded his Master of Arts degree with first class honours.

A house has just been completed for the vice-warden, the Reverend Gordon Griffith.

The first unit of accommodation for married students is nearing completion and will be ready for occupancy this month.

FIRST STEP TAKEN FOR NEW PARISH

FROM OUR OWN CORRESPONDENT

Perth, March 6
The Archbishop of Perth last week dedicated a large hall-cum-church in the southern part of the Parish of S. Luke's, Mosman Park.

The new hall, which stands on a commanding position with ocean views, is the first of three buildings which will go up on this site. When a rectory and church are added it will become a separate parish.

Most of the windows used in the new hall were at one time in the chapel at Bishop's House in S. George's Terrace, Perth. Altar ornaments, font and organ were from two former daughter churches in the parish, but which are now no longer in use.

The altar clothing was originally at S. Peter's Church, West Row, Mildenhall, England, where Canon Walsh, now Rector of Mosman Park, began his ministry.

A large gathering of clergy and parishioners attended the ceremony which, in fact, foreshadowed the formation of the parish in the future.

RIGHT ON THE BALL!



The Bishop of Armidale and Deputy Chancellor of the University of New England, the Right Reverend J. S. Moyes, relaxes during the strenuous meetings of the Australian Council of Churches last week. The eldest son in his family, he was the original cricketer "Johnny" Moyes, whose name was handed down thus to his younger brothers.

THE ANGLICAN

FRIDAY MARCH 10 1961

LENT AS A TIME FOR BOLD EXPERIMENT

The success of failure of almost everything to-day is judged by the process of counting heads. Popular acclaim is the measuring-stick of value. In the eyes of the many a thing is good if it manages to attract large audiences, no matter what the discriminating few may say about it.

The same scale of value is applied to the Church. Numbers to most people are what really count. But it is not as simple as this. A column of church-attendance statistics, however glittering, is not always a true gauge of the spiritual life and vitality of a parish. Many a priest whose influence on a comparative few is likely to be deep and lasting is reckoned a failure, while one whose influence on his people is so shallow that his church empties when he leaves it is counted a magnificent success.

Nevertheless, the point must not be pressed too far. Over a period of years it is reasonable to suppose that the dedicated and vital priest will have a deeper and deeper influence on more and more people, and that his congregations will in fact grow, and will not fall away when he goes.

In the same way only the most daring would try to assess precisely what lasting influence Lent has on the overall life of the Church or on individuals within it. If only six people in every parish have their lives enriched by it, the result must be considerable.

The question is whether even six are affected, or whether the six of ten years ago should not be the sixty of to-day. In point of fact, Lent seems to make less impact than it did ten years ago, with the important exception that Holy Week, especially Good Friday, means more than it did then.

It would be revealing to discover with what degree of expectancy the average priest looks forward to Lent. Does he know from past experience that the life of his parish is about to be significantly recharged? Or does he know from past experience that little or nothing of permanent value is likely to come from it? It is likely that he goes on hopefully, but without any great expectancy. The faithful few, probably the same ones, will come to mid-week evening services; numbers at the Eucharist may build; a few more than usual will attend the daily offices; but there will be little appreciable difference by way of spiritual vitality in the parish after Lent is over.

And yet there ought to be. Six weeks of concentrated effort should make some felt difference. Six weeks of training is expected to make a very big difference to the performance of the athlete. If it fails to do this, we quickly and rightly ask if the methods used are the right methods, or what is wrong with the athlete or the coach, or both. So with the spiritual athlete. If six weeks of training do not make a difference both on him and on others associated with him, we may well ask the same kind of questions. What is wrong with the athlete or the coach or the training methods used?

The clergy may need to have their imagination rekindled. The people may need to have their backbone stiffened. But more likely than either, the whole method of Lenten observance needs to be rethought.

Lent should be a time for recharging both the life of the individual and the corporate life of the Church. How best this can be done should be carefully thought out well before Lent begins, by clergy and people alike. And it should be thought out fresh each year. There is a sameness and a monotony about Lent, as it is commonly observed, that repel all but the most heroic. Let the people make their needs known, and share their ideas as to the best ways their needs can be met. It is not enough for them to be exhorted to read their Bibles more regularly. They need to know how to set about it. They are told to make Lent a period of prayer. They want to know how best to pray. They are certain to have their own questions about the services they attend. They may want to know what fasting really means in a modern age, and to catch a new vision of the total mission of the Church.

As a part answer to these and like questions Lent may best be seen as a time for bold experiment, for trying to find new answers to old problems. The pressing need is that the clergy and people should come together in all this, and that the gap between pulpit and pew should be lessened. This is not to suggest that the role of teacher should be taken out of the hands of the clergy; but it is to suggest that the teaching given should be directly related to the felt and expressed needs of the congregation at a particular time.



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

Helping Those Who've Lost Their Jobs

The way in which big organisations are trimming staffs shows that the unemployment situation in Australia is likely to be much worse this autumn and winter than has been the case for many years.

Dismissals in the motor industry, following the Federal Government's selection of it for punitive sales tax treatment, sent the first real tremor of anxiety about unemployment around the nation. The Government's reversal of that sales tax policy a fortnight ago may gradually help the motor trade to regain the lost ground and re-engage staff.

But, unhappily, that is far from certain because the growing economic restraint on the whole community will, among other things, make the buying of cars on the recent scale impracticable. It now seems that many other sectors of trade and industry will feel the effects of the slowdown in business over the next few months and will feel obliged to retrench staff. There is already a slump in the timber trade which has caused more than 30 mills on the north coast of New South Wales to close and others to cut production severely.

Australians have enjoyed a wonderful spell of general prosperity in the past decade. It is to be hoped that the economic pinch that is coming now to some will not be of long duration, and that those displaced from one industry will be able quickly to find work in another.

It has been widely claimed that experiences like the depression of the 'thirties, which caused so much hardship and suffering, will never be allowed to recur. Certainly our social legislation has improved since then. That is particularly important for protecting the very young and the very old.

Self-help is still wanted. But the concept of the welfare state also means that those who cannot help themselves, through age, infirmity or some other reason not reflecting on their character, will be helped over the difficult places.

Church organisations this winter will probably have more calls on their charity, and to meet it adequately they should be fortified by the most generous possible financial support from those who are able to give it. In spite of the recession the number of those who are not affected by it to an uncomfortable degree must be legion. Let them express their gratitude in this practical way.

Vital Talks In Three Forums

The General Assembly of the United Nations, the Commonwealth Prime Ministers' conference and the Federal Parliament are all beginning sessions this week.

Sir Winston Churchill is credited with the saying that "jaw-jaw is better than war-war." It is earnestly to be hoped that the "jaw-jaw" in New York, London and Canberra will contribute toward the solution of the important issues that will be debated in all three forums.

In particular the prayers of all Christians should surely be directed to the Congo, so violently torn by strife since independence came to it nearly nine months ago. The United Nations Organisation faces a severe test there. But it offers the only real hope of providing the means of settling peacefully a conflict with elements of the gravest danger to inter-racial understanding.

The same explosive issue will arise at the Commonwealth conference when South Africa's apartheid policy will come again under review. There can be no doubting where the Church of England stands on this question. The Archbishop of Cape Town and the departed Bishop of Johannesburg (who resigned the see last week because he could not conveniently continue to administer it *in absentia*) have made this plain.

In our own national Parliament the most critical debate will be on economic policy. But the Government has stolen some of the opposition's thunder

by recanting a principle or two of its November formula and promising to modify others. Whatever the heat engendered in this Canberra debate, it will set alight no conflagrations as serious as those that could occur in U.N.O. or London in the next few days.

A Garden Suburb To Replace A Slum

It is good to hear that the emergency community housing centre at Herne Bay, Sydney, is to be demolished progressively over the next five years and to be replaced by a £3 million garden suburb in which, it is estimated, 3,750 people will find permanent homes.

This is an indication that the appalling post-war housing shortage is within sight of being solved as far as Sydney is concerned.

Both young and old will find in the re-developed area space and comfort in sharp contrast to conditions in the crowded, inferior emergency quarters that have been allowed to remain for far too long. There will be 47 acres of recreational space, and the buildings will include special units for aged people.

The creation of this model suburb will test the resources of the Church, already facing a big problem in ministering to the needs of new housing settlements. But it is a challenge that can be met with greater cheerfulness because of the knowledge that another round is being won in the fight to abolish slums.

Calamitous Summer In The West

Western Australia's recent ordeals by bushfires, cyclones and floods contrast cruelly with the temperate summer which the eastern States have generally enjoyed.

In this wide brown land such natural disasters will continue to strike. Not much can be done to avert cyclone damage. But bushfires and floods offer more scope for safeguarding action.

The Federal spirit always shines brightest when financial relief is needed to help those stricken by such calamities.

But it may be doubted whether sufficient effort has yet been made on a national scale to organise preventatively against the twin menaces of fire and flood.

— THE MAN IN THE STREET.

PRAHRAN'S VICAR FAREWELLED

FROM A CORRESPONDENT

Melbourne, March 6

The Vicar of St. Matthew's, Prahran, Diocese of Melbourne, the Reverend J. Townsend, was farewelled from the community on his retirement last week with a civic dinner.

More than one hundred civic officials, businessmen and community leaders attended the function, when a cheque for £150 was presented to Mr Townsend.

He had been Vicar of Prahran for fourteen years. He arrived fifty years ago from England, and was ordained in 1920 for the Diocese of Wangaratta.

CHURCH CALENDAR

March 12: The Fourth Sunday in Lent. Mothering Sunday.
March 18: Edward, King of the West Saxons.

ONE MINUTE SERMON

GOD'S LAW AND DISOBEDIENCE

JEREMIAH 8: 4 to 17

How contrary even to nature is the behaviour of the people of Judah! Normally if a man falls he gets up again, if he loses his way he turns back, retraces his steps. But not these people; they keep on obstinately in the wrong path. Even the birds know the time for their migration and return but Israel does not know Jehovah's will and way.

How clearly Our Lord Jesus Christ said much the same to the priests and Pharisees of His day: "They could not discern the signs of the times". The prophet Isaiah speaks in much the same fashion using the analogy of the animal world and emphasising that Israel will not think. How true this is!

Men do not deny God or ignore God because they have thought very deeply but because they have not thought deeply enough. Man is not enslaved by instinct but because his loyalty to God has failed.

And God's law is not a matter of inward impulses, Israel had the law in writing! The ten commandments given through Moses are their guide. But the law has been cluttered up and robbed of its simplicity by the Scribes—as Jesus pointed out. "Ye have made the law of none effect by your traditions."

Tragic are the results of this behaviour, this blindness, this opacity to the truth. Their optimism will be put to confusion, they shall fall, they shall suffer broken homes and privations.

As Our Saviour in the Gospel day cursed the barren fig tree so that it withered away, being false to its nature, so Jehovah finding no fruit in the lives of His people will divest them of the promises under the covenant, a covenant they have broken.

Not only do we have a foretelling of the future: the prophet carries us forward to the time of terror when the people flee into their fortified cities. Their tone is hopeless, escape for the moment is only a postponement of death. For there is no defence against this foe. No art of the serpent charmer will avail against them, no defence is there against the adders. They are a people with a wounded heel.

To meet the temptations of the world as revealed by Jeremiah, we need "a closer walk with God"; a constant listening to God in His word, every day, and a constant prayer life that lifts every thought, imagination, plan and purpose into God's will and purposes. Thus life can be rightly lived, and only thus.

CLERGY NEWS

CLARKE, The Reverend M. J., Vicar of Dandenong, Diocese of Melbourne, to be Priest-in-charge of Christchurch, Diocese of Newcastle.
CLARKE, The Reverend D., Headmaster of the Peninsula School, granted permission to officiate in the Diocese of Melbourne.
CORRIGAN, The Reverend J. T., formerly Rector of Telarah-Rutherford, Diocese of Newcastle, to be Chaplain of Trinity Grammar School, Kew, Diocese of Melbourne.

DANG, The Reverend D., of the Diocese of Singapore and Malaya, granted permission to officiate in the Diocese of Melbourne.

DEWHURST, The Reverend J. B., licensed to be Assistant Curate at Holy Trinity, Coburg, Diocese of Melbourne.

DROUGHT, The Reverend J. H., licensed to be Assistant Curate at St. David's Moorabbin, Diocese of Melbourne.

DYER, The Reverend E. V., has resigned from the Provisional District of Christchurch, Diocese of Newcastle, to go to England.
ROBERTS, The Reverend C. F. J., who was for a short period on the staff of St. John's, South Townsville, Diocese of North Queensland, has been appointed Assistant Deacon at Holy Trinity, Ingham, in the same diocese.
SIBLY, The Reverend G. D., to be Mission Chaplain in the newly-created Mission District of Wyalla West, Diocese of Adelaide.
THORNE, The Reverend G. S., Assistant Curate at Belmore, Diocese of Sydney, to be in charge of Orororo, Diocese of Willochra, to be in charge of Leigh Creek in the same diocese.

RELIGIOUS BROADCASTS

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

SUNDAY, MARCH 12:
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T. "What Are Students Thinking?" Presented by Mr C. Smith.
RELIGION SPEAKS: 4.15 p.m. A.E.T., W.A.T.
* "The New English Bible—Englishing the Bible." The Bishop of Bradford, the Right Reverend D. Cogan.
PRELUDE: 7.15 p.m. A.E.T., W.A.T. The Julian Singers, Sydney.
PLAN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.
The Reverend E. J. Stormon, S.J.
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.
For the Fourth Sunday in Lent.
Broadcast from the B.R.C.
MONDAY, MARCH 13:
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.
The Reverend E. White.
MONDAY, MARCH 13 — FRIDAY, MARCH 17:
READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.45 a.m. S.A.T., 8.45 a.m. W.A.T.
The Reverend D. Barton, O.P.
MONDAY, MARCH 13—SATURDAY, MARCH 18:
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
March 13: Mrs N. McAuley.
* March 14: The Right Reverend J. J. Booth.
March 15: School Service.
March 16: The Reverend J. Bryant.
March 17: Professor N. Lude.
March 18: The Reverend J. Bennett.
WEDNESDAY, MARCH 15:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.
"The Bible and I—A Psychologist." Professor H. Zeveke.
FRIDAY, MARCH 17:
EVENSONG: 4.30 p.m. A.E.T., W.A.T.
* St. Peter's Cathedral, Adelaide.
MONDAY, MARCH 13—SATURDAY, MARCH 18:
EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturdays), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.
The Reverend J. E. Davies.
TELEVISION:
SUNDAY, MARCH 12:
ABN 2, SYDNEY:
* 11 a.m.: Divine Service from S.

Paul's Canberra. Preacher: The Reverend L. M. Murellson.
5.15 p.m.: "Sunday Special"—"The Last Supper." The Reverend J. Hill.
6.30 p.m.: "It's Happening Now—The New English Bible."
* 10 p.m.: "They Make You Think—Rudolph Buttmann." Dr C. Duncan.
ABV 2, MELBOURNE:
5.15 p.m.: "Sunday Special"—"The Triumphant Entry." The Reverend B. Crittenden.
6.30 p.m.: "It's Happening Now—The New English Bible."
* 10 p.m.: "They Make You Think—Reinhold Niebuhr." Dr C. Duncan.
ABQ 2, BRISBANE:
11 a.m.: Divine Service from St. Mary's Cathedral, Sydney.
5.15 p.m.: "Sunday Special"—"The Triumphant Entry." The Reverend B. Crittenden.
* 6.30 p.m.: "The Life." Mr R. Robinson questions Canon E. Patey on the identity of Christ.
10 p.m.: "The Devil." The Reverend W. O'Reilly.
ABS 2, ADELAIDE:
5.15 p.m.: "Sunday Special"—"The Triumphant Entry." The Reverend B. Crittenden.
* 6.30 p.m.: "Journey of Understanding." The Archbishop of Canterbury's tour of the east.
10 p.m.: "The World." The Reverend F. Whyte.
ABW 2, PERTH:
5.15 p.m.: "Sunday Special"—"The Transfiguration." The Reverend B. Crittenden.
* 6.30 p.m.: "Meeting Point."—"Call Nothing Thine Own." The Society of the Sacred Mission, Kelburn, England.
10 p.m.: "The Flesh." The Most Reverend J. Freeman.
ABT 2, HOBART:
5.15 p.m.: "Sunday Special"—"The Transfiguration." The Reverend B. Crittenden.
6.30 p.m.: "Through Asian Eyes." The Reverend B. L. Chiu and the Reverend J. Stacey.
10 p.m.: "This is Japan—A Christian Village."
10.15 p.m.: "Epilogue." The Roman Catholic Archbishop of Birmingham. The Most Reverend F. Grimshaw.

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 writer's name is appended for publication. Parts of some of the following letters may have been omitted.

MODERN ERROR

THE MODE OF FASTING

TO THE EDITOR OF THE ANGLICAN

Sir,—Your leading article of February 17 on Lent and fasting was very good and it is a pity you repeated a modern error that "our Church lays down no definite rule for us on the mode of fasting."

The rubric in the Prayer Book declares the days of fasting and abstinence. In the Church, as in temperance circles, abstinence has a special meaning. In the Church it means abstinence from flesh. The instruction on a medicine "fast the dog for twenty-four hours before giving the powder" is clear to all. To fast and abstain on the same day means to fast for part and abstain for part, because one cannot do both together. You would not say that a mariner wrecked on an island with only rainwater to drink was abstaining from alcohol. When Henry VIII began his reign the rule was definite. In Lent fast, unless constrained by necessity, till after vespers, and do not eat flesh (Decretum Gratiani, 3rd part, dist. 1, c. 50, Solent). In 1548 the whole Church of England by its representatives in Parliament agreed to abolish the old rules and enact that none, except a few special cases, should eat flesh on fast days. Whether the canon Solent was one of the rules abolished is not clear. If it was then each man may choose when fasting ends and abstinence begins.

Since Australia ceased to be affected by purely English legislation the Act of 1548 has been repealed, but it may never have applied, even to the clergy in Australia when this country was an archdeaconry in the Diocese of Calcutta. That is of no consequence because the Act never affected the jurisdiction of the ecclesiastical courts to punish for eating flesh on fish-days, as you may read in Burn's Ecclesiastical Law, 6th edn. (1797) vol. 2, pp. 311 to 317, and Phillimore's Ecclesiastical Law, 2nd edn. (1895) pp. 806 to 808.

If the ecclesiastical courts can in theory punish for this, it can only be because it is a rule of the Church. It may be a bad rule, a hard rule, a disused rule, but a rule it is. Perhaps our Church should return to the ancient state of things when keeping Lent was a pious custom for individual choice, and abolish all rules including abstinence from flesh, which grew up round the Mediterranean where fish was plentiful and meat a luxury. Perhaps on the other hand, to observe the fast according to Solent and to abstain will save the "dire temptation to our frailty," and strengthen our fellowship with Orthodox and Catholic Christians who have never relaxed the observance of Lent.

Yours faithfully,
F. D. CUMBRAE-STEWART.
Hobart.

"ONLY THE BEST"

TO THE EDITOR OF THE ANGLICAN

Sir,—It may be presumption and impertinence for a layman to make comments upon the conduct of Divine Service. However, should these comments cause at least some thought or discussion I feel that the charge of impertinence is well worthwhile.

Public worship we know is not only duty bound, but a sacred

opportunity for Christ's Body on earth to witness corporately. Yet personal experience and discussion with priests and laymen force me to conclude that we Anglicans are in danger of creating, in some places at least, an impression of a carelessness and mechanical monotony in the attitude to our worship.

It is the practice for time of service to be advertised, the time at which the faithful are expected to be present to pray together, to meet their Lord. To be ten minutes late in commencing service seems to worry fewer and fewer—"We allow for late-comers" is often heard. None of us seems to object if a public concert starts on time and late-comers are excluded. On the reverse, we object if we are kept waiting. Not for a minute do I feel that we should lock the doors as the priest makes his entry; but I do feel that all of our worship should be conducted with a precision which does not only emulate our other activities but sets the example for them.

A few days ago, I attended a celebration of the Holy Communion on a Wednesday morning—held as a Lenten observance. The Proper used was that of a saint's day appointed to be observed two days later. One wonders whether this observance was "squeezed in" to avoid an additional celebration on the following Friday. Perhaps the priest forgot the date! Perhaps priest or people could not face a second early rising in the week! Whatever the reason the impression is one of a carelessness and a studious avoidance of precision.

One can discuss such things as the dignity of demeanour in Church and the misuse of the Prayer Book. This latter laxity ranges from foreign interpolations from other traditions to the vicar's own whim (e.g., inviting a member of the Mothers' Union to read the Epistle; or the corporate recital of society prayers after the Collect for the Day and the Prayer for the Church).

Perhaps my impertinence in writing this letter will be condemned as a further example of undue fussiness. Yet I was trained as a parish clerk by a priest who guided his actions by the precept of "Only the best is good enough" and, therefore, these matters do strike me as examples of unworthiness in His service, well worthy of discussion and thought.

Yours faithfully,
STUART E. BLACKLER.
Ivanhoe,
Victoria.

WHO WILL GO TO DERBY?

TO THE EDITOR OF THE ANGLICAN

Sir,—Thank you for the information given in your issue of March 3.

However, may I be permitted to make a correction? The information supplied advised that the Rev. J. Winter is being appointed to Leigh Creek while the Reverend G. S. Thorne replaces Mr Winter at Ororoo.

I also take this opportunity to issue a challenge to men in Priests' Orders. The society has been asked by the Bishop of North-West Australia to find a man for the Derby area.

There is no resident parochial clergyman for a thousand miles. Our Roman brethren accept such work with missionary zeal.

How much longer is the Anglican ministry to be denied our own people?

Distance, isolation and vast areas are poor excuses for men who believe in a Call to the greatest service bestowed upon mankind.

Yours sincerely,
(The Reverend)
JOHN GREENWOOD,
Organising Missioner,
Bush Aid Society.

B.C.A. House,
135 Bathurst Street,
Sydney.

"ONE CHAPEL, NOT THREE"

TO THE EDITOR OF THE ANGLICAN

Sir,—May I ask what Dr E. Kent-Hughes means, in her letter ("One Chapel, Not Three," February 17), by the Christian Church?

As a member of the Church of England, I aver in the Nicene Creed that "I believe One Catholic and Apostolic Church." Therefore, the Protestant societies, which cut themselves off from that Church, are neither Catholic nor Apostolic; they are not part of that One Catholic and Apostolic Church, but are schismatic sects or religious societies and are not churches in the true sense of the word. In view of this, "a worthy church which could be used by the main branches of the Christian Church" would be one designed for Anglican, Roman and Orthodox use, and as a church could not be used for sectarian services.

I humbly suggest that your correspondent might take a look at the Union Church at Wallangarra, in the neighbouring Diocese of Brisbane, to see the effect of mingling Anglican and Protestant furnishings in the same building. The result is not a happy one.

In regard to the use of the same church by Roman Catholics and Anglicans, the same sanctuary and altar can be used, as is sometimes done: in these cases the Roman priest uses a portable altar stone which he places on the altar. The real objection is a practical one, that of clashing of times of celebrations (that is, the celebration of a midnight Mass by the Roman Catholics would clash with the Anglican and Orthodox mid-night celebrations. Similar clashes would occur in regard to early morning celebrations—one of the present inconveniences at the Goodna Mental Hospital).

Other objections to one nave with several sanctuaries or chapels are:

(a) That while such a structure may be architecturally and economically designed as a unity, it is in fact a monument to our inability to "seriously lay to heart the great dangers we are in by our unhappy divisions."

(b) The closing off of a sanctuary is an undesirable method of obtaining alternative use of the remaining space as a church hall, as it means that the sanctuary is not readily available to worshippers at all times.

Your correspondent writes of "emphasis on the unity not the disunity of Christendom." This leads me to ask what I believe is a very pertinent question, "What Unity?" No doubt many instances of co-operative action by denominations can and will be quoted; but are these really signs of Church Unity; or are they merely acts of co-operation between bodies which are otherwise perhaps poles apart? Whilst co-operation between Christian bodies is both laudable and valuable, there is no valid reason for syncretism whether it be attempted by ecclesiastical or architectural means.

Syncretism in any form is a hindrance not a help to the cause of Christian Unity.

Yours faithfully,
E. LINDSAY.
Sunshine,
Victoria.

HALE SCHOOL ARCHIVES

TO THE EDITOR OF THE ANGLICAN

Sir,—The Headmaster of Hale School is anxious to obtain for the school's archives any material bearing on the history of the school, on its masters and prominent former pupils.

Should any of your readers have any photographs, old magazines, prospectuses, etc., or personal papers which could be lent or given to the school, the Headmaster would be very glad to hear from them.

Yours sincerely,
STUART BRAGA,
Librarian, Hale School.
Wembley Downs,
W.A.

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.

After Archbishop Fisher resigns as Archbishop of Canterbury on May 31, what happens before Dr Ramsey is enthroned in his stead?

The Queen, on the advice of the Prime Minister has, as we know, nominated Dr Michael Ramsey, Archbishop of York, to the Dean and Chapter of Canterbury for election as Archbishop of Canterbury. The Greater Chapter, composed of the dean and residentiary canons, will meet on June 5, possibly in the Norman crypt of Canterbury Cathedral. Each member will be given a voting paper by the see solicitor, and after the election, the dean will sign the certificate of election.

Although the Chapter can refuse to accept the nomination, they would incur severe penalties. The likelihood of them so refusing is extremely remote. Some of the senior bishops

chosen to be a Royal Commission, will convene a meeting, on June 21 in St. Paul's Cathedral, when Archbishop Ramsey will take the oath of allegiance and make certain declarations. He will then become Archbishop of Canterbury.

On June 27, in a scene of impressive pageantry, he will be enthroned in his cathedral. As with the enthronement of any bishop, it will be conducted with the traditional pomp and splendour of great Church occasions. Dr Ramsey will knock three times with his staff on the great western door, and having been admitted, will be escorted through the nave, up the steps into the choir—monastic foundations like Canterbury have

the choir separated from the nave by a great screen—and then to the high altar.

After certain preparations, both spiritual and legal, three separate acts of enthronement will take place. The Archdeacon of Canterbury, who interestingly enough holds the unique record of inducing every bishop of the Province of Canterbury into his see—will place the archbishop on his throne in the choir.

The dean will place him in the dean's stall which backs on the screen, facing east. Then he will be placed on the great stone Chair of St. Augustine.

This chair which once stood where the present high altar stands, is now in the corona, right at the east end of the cathedral. It is brought forward on this occasion, and placed at the top of the steps between nave and choir so that the vast congregation is able to see this last enthronement.

This is the climax as the dean places the archbishop in the massive old chair, inducing him into "the Archbishoprick and dignity of Archbishop of Canterbury, and into the real, actual and corporal possession . . . with all its rights, dignities, honours, privileges and appurtenances."

After his enthronement sermon, the archbishop will give two blessings: one from the high altar, and a second from the Chair of St. Augustine.

So will Michael Ramsey become the one hundredth Archbishop of Canterbury. With the dean we may well pray that the Lord may preserve his going out, and his coming in from this time forth for evermore.

RUSSIAN SAINT

Who was S. Sergius? I think that I read somewhere that S. Sergius was the S. Francis of the East? If this is so, I believe that something on him would prove instructive.

The name of S. Sergius is possibly as dear to Russians as that of William Tell to the Swiss, or Joan of Arc to the French. He was born in 1314 and early sought the waste places for his home. He founded the monastery of the Holy Trinity which grew into the most renowned of all Russian monasteries.

During the Tartar invasion, community life had been almost destroyed, and it was Sergius who largely restored it. He founded almost forty monasteries.

He had great influence over all classes, and not the least over the rulers. The Tartar invasion was so successful that the spirit of resistance had almost ceased. Sergius so encouraged them that from the day of the great victory when one of his monks fought the Tartar champion, his name has been hailed as that of the champion of his country.

It was from his convent that the noblest patriotic inspirations were drawn, and as he led the way in giving the first great repulse to the Tartar power, so the final blow came from a successor in his place.

He was canonised in 1428, only thirty-six years after his death. He is regarded as the greatest of the Russian saints.

OLDER MEN'S TRAINING

TO THE EDITOR OF THE ANGLICAN

Sir,—May I compliment "The Man in the Street" for drawing attention to a very serious problem in regards the recruiting and training of men for the Ministry.

As a tutor for the G.B.R.E. Correspondence School I have found that there are a very large number of older and married men who feel that they are called to the work of the Priesthood but who are prevented by costs and length of time of training under the normal Theological College course from entering upon this vocation. The G.B.R.E. does supply at least the means of passing the Th.L. but there is much that is missing from this training.

For some years I have advocated an entirely new approach to this problem of training. I have obtained from Southwark and other training centres in England and the U.S.A. their ideas upon this subject.

What I envisage is a college where there would be sufficient accommodation for candidates with their families and which was not geared to a university year. The course of training would be spread over two years, each year being of eleven months. During this time there would be tutorials, seminars, discussion groups, guided reading and the writing of essays.

If the building were centrally situated it would be possible to include pastoral work in the curriculum as well as training in the delivery of sermons. This later would go far to eliminating a disease that is prevalent among clergy—"Foot and Mouth disease" (unable to visit and preach).

If the families were kept together the domestic arrangements of the college would be simplified and the wives enabled to take an intelligent interest in the work of their husbands.

The answer to all this that I have received when I have discussed this with those who should be willing to help is: we have no money, we have no buildings and we have no staff. That is if they answer at all.

Surely there is a small parish that is centrally situated with a house that is large enough that would be willing to allow its rector undertake this important work if the pastoral work of the parish was not neglected.

Has the Church not enough faith to venture into new lines of training? We have accepted "Every Member Canvass" and Parish Life conferences and Missions as new methods of bringing the faith to many. Let us "Push out from the Shore" in a new method of training the older man and the man with a family.

Yours faithfully,
(The Reverend)
JOHN GRANT-SULLIVAN.
Carcoar,
N.S.W.

TRANSLATION OF BISHOPS

TO THE EDITOR OF THE ANGLICAN

Sir,—It seems to me doubtful whether the General Synod will have any real power, even under the new Constitution, to do anything about the translation of bishops.

I see that Section 30 of the Constitution (I have the edition published by THE ANGLICAN) provides that any Canon affecting the "government" of the Church cannot have any effect unless and until it is approved by a diocesan synod.

Suppose that the General Synod, by Canon, forbade the translation of bishops. Would it not be the case that this Canon would not bind any dioceses unless it agreed so to be bound?

Furthermore, at the very end of the Section, it says that a diocese may rescind its acceptance of such a Canon.

Perhaps some reader versed in the law could clarify the position.

Yours sincerely,
JOHN HEWITT.
Coorparoo,
Q'ld.

PRAYER BOOK REVISION

TO THE EDITOR OF THE ANGLICAN

Sir,—Like J. B. Styles (February 24) I am disappointed that the articles on the Prayer Book drew only my own letter. But I assure him that, far from writing this fresh from my Christmas dinner, I did so at leisure in Advent, and that I stand by every word of it in this present Lenten season of repentance and self-examination.

I did not "abuse" the writer; I quoted him, and I quoted the Burial Service, to point out in his own sometimes immoderate words, how defective (and in my own view, how unfair) his assessment of this 1662 Order is.

Yours, etc.,
(The Reverend)
RALPH OGDEN.
Concord,
N.S.W.

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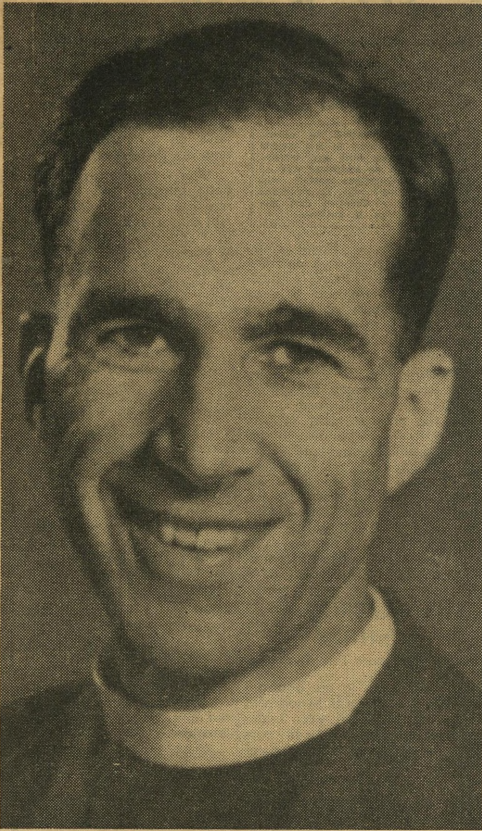
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ANGELICAN OF THE WEEK



Our Anglican of the Week is an Englishman with considerable experience both in England and Queensland who was last month collated Archdeacon of Rockhampton.

He is the Reverend J. B. R. Grindrod, Rector of S. Luke's Church, Emerald.

In making the announcement Bishop McCall pointed out that when Archdeacon S. J. Matthews (now Bishop of Carpentaria) was made Dean of S. Paul's Cathedral, Rockhampton, he had at the time announced that it was part of his plan to divide the two offices.

"When Mr Grindrod came to us," the bishop said, "I knew then he would be the man to be archdeacon, but I have refrained from announcing it earlier in order to give him a chance to

settle into his new parish."

The archdeacon graduated from Queen's College, Oxford, with second class honours in Theology.

He trained for the ministry at Lincoln Theological College and was ordained priest in 1952. After serving a three-year curacy at S. Michael's, Hulme, Diocese of Manchester, he came to Bundaberg in the Diocese of Brisbane for two years.

He then returned to Manchester to be Rector of All Souls', Ancoats, for four years.

His wife was formerly Miss Ailsa Newman of Brisbane.

THE CRUCIFIXION TO-DAY

THE NOVELIST AND THE PASSION STORY. F. W. Dillstone. Collins. Pp. 128. 15s. 6d.

Sunt rerum lacrimae wrote Roman author Lucretius at the beginning of the classical period, and down through the ages men have been preoccupied with the sorrows and sufferings of the human race.

In a very large degree this suffering is the direct result of the wickedness of men.

For Christians wickedness reached its climax in the crucifixion of Christ.

It was conquered in His Resurrection.

But in each generation the battle has to be fought afresh. Not even his closest followers have yet truly learned Christ and amongst those who bear the name there are millions who are ignorant of the Way.

Who will deny, for example, that Christ was crucified time and time again in the concentration camps of Germany during the last war? And, lest we should be too proud of our own record in these matters, in the slave trade—to mention but one thing—of the eighteenth and nineteenth centuries so profitably carried on by the citizens of Britain and America?

Since Christ died on Calvary Hill two thousand years ago not a day has gone by but that the Son of Man has been crucified again in suffering humanity.

No wonder, then, that the Passion Story runs through the literature of every age. In this book Dillstone deals with it as it is found in the works of four contemporary novelists—Mauriac and Kazantzakis to represent the Catholic and Orthodox approach; and Melville and Faulkner the Protestant view.

Those who read this book will have their appetites whetted to read further in a line of study that could be most interesting and profitable.

—J.G.D.

[Our review copy from Church Stores, Sydney.]

CONSECRATION OF BISHOP IN IRAN

ANGLICAN NEWS SERVICE

London, March 6

The consecration of the Reverend H. B. Dehqani-Tafti to become Bishop in Iran will take place at S. George's Collegiate Church, Jerusalem, on April 25.

A meeting of the Episcopal Synod of the Middle East will be held immediately afterwards.

BOOK REVIEWS

THE SCIENTIST AND THE PRIEST

GOD AND SPACE. K. C. Westfold. Anglican Truth Society. Pp. 26. 3s.

IT is a pleasure to welcome a booklet about religions and science from the Professor of Mathematics at Monash University. The whole thing is honestly and gracefully done, from the introduction by Professor Bullen at the beginning to the very last page of the author's argument.

In addition to the grace there is humility. "To-day both scientists and theologians are more humble," says Dr Westfold. "They recognise that on all fronts we still see through a glass darkly, with the picture becoming a little clearer as enquiry proceeds." The author then develops this evolutionary concept of knowledge in science and religion. He discusses in detail how our knowledge of the heavenly bodies has increased, and also how our ideas of God have progressed from the crudities of tribal sacrifice to the full doctrine of the Logos in the Fourth Gospel.

It would be unjust to the author if his argument were to be described solely in terms of Man's groping approach to God. He does discuss God's activity as well, and the problems which such activity raises for the scientific worker. According to him, the scientist has little difficulty with God as a First Principle, a wonder-up of the universe, but has considerable difficulty with the idea of God's direct interference with the affairs of men: I quote: "In the world of science there is no place for God to act as a capricious influence that might interfere with the order of the events that are being studied."

Yet, as the author fully admits, this is not good enough, and does not meet the facts of human experience, particularly that there is a Power which transforms men's lives, a Power that cannot be denied, even though it cannot be precisely defined. And so at this point the Trinity is brought into the argument as a working hypothesis to explain various aspects of God's activity. "The doctrine makes no attempt to resolve what appears to be a paradox. We must live with it until, perhaps, one day when we will be able to restate it in terms devoid of mystery. On that day our minds will be closer to the Mind of God."

Having thus returned to his central theme of the progressive and necessarily imperfect nature of religious concepts, the author very justly points out similar limitations in scientific thinking. He quotes the well-known paradox of the nature of light, which in some of its activities behaves like a particle and in others like a wave. Scientists use both these models until they find a better unifying principle.

AGAIN, it is true to say that scientists exert rigid control on the sort of observations they can incorporate with their systems. The "rogue observation," the oddity, tends to be excluded as also a number of other qualities, such as the sense of beauty, which are incapable of exact measurement.

In view of these uncertainties, the author appeals for an open mind in the approach to our world. There is so much in it that we can never logically understand, but if we reject everything but the rationally comprehensible, how much poorer we are! I quote from the conclusion: "We are each free to block off from our experience the entry into the realm of religion, which would bind us to God, just as we may choose to forgo the experiences of beauty in music, poetry or art, and in a cold, rational mood decry the spirit that would conquer Everest and adventure into space. But we ought also to consider where our choice may lead us."

I hope that this summary does justice to Dr Westfold's argument though it cannot give the flavour of the original. His transparent honesty and thoroughly non-dogmatic approach should commend it to every genuine

seeker after truth, and for this reason it was well worth writing.

It is only fair, however, to point out that the author carries his theme of development in theology to somewhat extreme lengths, for example "Theology has developed through these past centuries, just as science has developed." This is stretching analogy too far, and I fear that Dr Westfold has been listening to the professional theologian, who likes to think he produces something new from time to time. Of course he doesn't. Nothing new has appeared in Christian theology since the definition of the Trinity by Athanasius, and that was a long, long time ago. What has happened since that time is that various aspects of theology have been re-discovered, and applied to the contemporary situation. But this is not progress in the scientific sense of discovering new facts.

The trouble is that Dr Westfold, being a scientist, naturally tends to think of Christianity as a search after truth. This is a profoundly misleading position. The Christian does not seek God; he proclaims that God seeks us. For God has done a mighty act, and produced a definitive and historic revelation. His that revelation that we proclaim. In its own sphere it is complete and final.

THIS does not mean that we cannot still seek God in the domains of science and art, where progress in Dr Westfold's sense is still possible and necessary. But in the sphere of sin and redemption it is our business to accept or reject what God has done for us. In this context "progress" means the assimilation of that revelation, not its alteration.

This tremendous sense of the historic intervention of God is exactly what the scientist cannot understand when he views the man of religion. To him this concentration on one definitive historic revelation seems cast-iron, dogmatic, and repulsive, and he returns to his own tidy and progressive system with a deep sense of relief.

In making these remarks I am not criticising Dr Westfold's thought, or his thoroughly competent way of presenting it. I am simply suggesting that the priest and the scientist will never understand each other until they think themselves in the mind of the other person, and look at the world as the other person sees it. The scientist in particular will never understand the priest until he is prepared to look back to the historic act of God two thousand years ago, and forward to the second coming of the Son of Man, who will return from the clouds of heaven when the elements dissolve in fervent heat. Between these two climactic points the Christian world is tensely suspended. We date our history from the first; we find our hope for the future in the second.

Dr Westfold's booklet is a thoughtful discussion of an evolutionary approach to religion and science. But is it evolution or revolution that we require? Is it progress of the thunders of the Apocalypse?

—D.W.M.

INTER-CHURCH VISIT FOR ORTHODOX

ECUMENICAL PRESS SERVICE

Geneva, March 6

The Orthodox Patriarch of Alexandria, Christopher, announced last week that he would visit the U.S.S.R. this year to return the visit of Patriarch Alex of Moscow, head of the Russian Orthodox Church, last December.

The announcement said that Patriarch Christopher had a number of important questions to discuss with the Russian patriarch, and that he expected that Orthodoxy would greatly benefit from their meeting.

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LONDON STORES

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YOUNG PEOPLE GET THEIR BIG CHANCE

AS young people, we do not often have the chance to take part in the top-level business that is the concern of the reverend leaders of our Church. The proceedings of our Synods are generally rather remote from the interests of youth; and the meetings between members of different churches make news generally only when they involve recognised leaders like the Archbishop of Canterbury and our own bishops.

But at the end of this year, seventeen young Australian Christians, among them a number of Anglicans, will be right in the thick of these inter-church concerns, when they attend the assembly of the World Council of Churches in New Delhi, India.

Four of these seventeen will be part of an official youth delegation involving one hundred Christians from many countries, the rest will be youth stewards, who will have the chance to see and hear what goes on there while they help on the organisational side of the assembly.

This assembly is attracting a great deal of attention from all parts of the world. It is only the third such meeting that has ever been held, and the first to take place in an Asian country. Young people were present at the first assembly at Amsterdam in 1948, and at the second, at Evanston in the U.S.A., in 1954.

Some of these are now adult leaders in the Churches. One can imagine that the present team of young people will have similar responsibilities of handling on their experience when they come home.

The one hundred young people in the world youth delegation will really be a miniature of the larger assembly. At least one thousand people will be present at the assembly, from 178 churches in dozens of countries.

The young people will face the same problems of language that the older delegates will have, as quite a number will not understand English, or have English as only a second or third language.

The proceedings of the assembly will therefore be translated for the delegates into three languages, and heard through earphones.

BARRIERS

Two other important barriers to understanding will also have to be overcome. One is doctrinal, the other political.

History has divided the 178 churches to be represented into three main groups. The Anglican group of Churches will be represented by some leaders who emphasise chiefly the Evangelical traditions in Anglicanism. Others will emphasise chiefly the Catholic heritage of our Church.

Both formally in the assembly's sessions, and informally in conversations, they will discuss matters affecting all the Churches with Protestant and Orthodox leaders.

The Protestants will not consider to be essential to the nature of the Church some things that Anglicans hold precious—such as the Apostolic order of the ministry.

The Orthodox churchmen will differ from both groups because their Churches and doctrines have not passed through the Reformation years that affected all the Western Churches.

So there will be the problem of speaking different theological "languages" to be faced. And there will be political differences to be understood.

When the assembly discusses questions of international significance, some speakers will be accepting that a democratic state is the best for the welfare of the people and their Churches. Others will be present from totalitarian countries where the Churches and the ecumenical movement are flourishing.

Yet in spite of these differences, all the delegates will be trying to understand together what it means for them to say that "Jesus Christ is the light of the world." They will be committed to search for a Christian solution to the disharmony among the Churches and the nations.

The youth from Australia should have an exciting time! And as Anglicans, those of us who do not go must back them up by prayer—for the peace of the Church and the peace of the world.

THE YOUTH PAGE FIRST YEAR STUDENTS AT ANGLICAN SOCIETY CAMP

FROM OUR OWN CORRESPONDENT

Adelaide, March 6
"Vocation" was the theme of the annual "freshers' camp" of the Adelaide University Anglican Society, held at Victor Harbour from February 23 to 26.

The Toc H camp site was full to capacity, with fifty new students and thirty seniors. Three lecturers attended and the camp chaplain.

Most of the students arrived on the train from Adelaide, which travels by a singularly devious route.

They were met by the advance party, and the whole group trudged up the hill to the camp site. This effectively dealt with any "ice" left unbroken, and the camp was a lively one from the start.

Each day began with Matins and the Eucharist.

In keeping with the surroundings and the nature of the conference, the service was a simple one, with the maximum of participation by the congregation.

The bishops celebrated facing the people across a trestle table, flanked by the server and the Reverend A. R. Cameron, Rec-

tor of Victor Harbour. After the service, the room was rearranged for breakfast.

The programme then gave time for study, swimming, and other important activities. These were interspersed with meals and further worship, including Evensong and Compline. Conference tradition then demanded a "midnight hike."

Bishop Vockler's addresses and the subsequent discussions in small groups, were designed to make the students think out their vocation as students.

He first considered their general vocation "to continue Christ's faithful soldiers and servants unto their life's end," as "members of Christ" and hence as "members one of another." Only faithfulness in this common vocation could lead to a knowledge of their individual vocations, he said.

Bishop Vockler continued by discussing the Church, which as

Christ's Body must display to the world His prophetic, priestly and royal functions. Both clergy and laity should share in all three.

"The Church in the University," should display these functions also, he said.

Its members, through their commitment to Christ and a genuine concern for their fellow students, must communicate the Gospel to them. Their efforts must be accompanied by a lively devotional life.

On the Saturday further staff members came for the day and joined in the discussions and the recreation.

The seniors challenged the freshmen to a game of softball on this occasion, and an exciting struggle ensued.

In the evening a panel of students answered questions on life in the university, and more general matters.

ENGLISHMEN GO CRUSADING

Towards the end of the eleventh century, the Church in Europe was roused to a crusading movement that was not concluded until two centuries later.

The reason for the Crusades was this: The Saracens, who subdued Palestine and conquered Jerusalem in the seventh century, although they were Mohammedans had nevertheless allowed Christians to make pilgrimages to the holy sepulchre.

But the Turks, who in turn conquered the Saracens, treated pilgrims with great cruelty.

A monk known as Peter the Hermit saw the sad condition of Christians in Palestine, and in 1095 appealed to the Pope to relieve it.

The Pope suggested that Peter should test the feeling of Europe by preaching about the Turkish cruelties, and his accounts roused a warlike enthusiasm among his Christian hearers to free the Holy Land from the Turkish power.

Pope Urban supported the idea of a holy war against these infidels, and promised pardon of sins to all who took part.

This movement was called a crusade because those who took part wore the cross on some part of their attire. To distinguish the people of the different nations who took part, different coloured crosses were adopted.

Hundreds of thousands, rich and poor, young and old, male and female, joined in the enterprise, and after a journey involving great privations, disease and death the motley crowds arrived at Jerusalem in 1099.

"Dieu le veult"—God wills it—was their rallying cry as they slaughtered Turks wherever they found them. Fearful acts of cruelty and plunder were interspersed with many acts of religious devotion.

In calling Christians to take up arms in a "holy war," the Crusades drew upon many who were already living under a monastic rule.

These and others formed themselves into new bodies, modifying their rule to suit altered conditions. Two military orders of monks were established in the Holy Land itself.

The Knights Templar were to defend Christ's tomb and guard Palestine. They wore white tunics over their armour embroidered with black crosses, and built numerous monasteries in the Holy Land.

The Knights of S. John, or knights hospitaller, were to care for the sick and wounded and look after Christian travellers. They wore a red cloak, and a white cross on their chests. The military orders built

special monasteries at home to train young men for service in the east. The churches attached to the Templar monasteries were usually built in circular form, in imitation of the Church of the Holy Sepulchre, the origin of several ancient Norman round-chancelled churches in England.

There were several Crusades during the twelfth and thirteenth centuries to meet fresh invasions of the Turks.

The Church in England was of course affected by this crusading movement. William Rufus, who followed William of Normandy as king, helped his brother Robert equip his crusading expedition by demanding money from the barons, and from the abbots and bishops who held their positions as the King's Men.

In some cases the churches were stripped of their treasures

to provide for the holy war.

On the other hand, nobles often pledged or sold their estates to the monasteries to provide for their expeditions, and some left their wives and families in the care of monastic institutions.

Sometimes, when they had returned safely to England, they made thank-offerings to the Church, or built, or restored local sanctuaries.

The crusades also increased the power of the popes, because Rome became a great collecting and distributing centre for the enterprise.

Some of the European princes left their dominions in the care of the pope while they went crusading, giving him considerable temporal authority. And when each crusade was over, many of the enthusiasts remained as a kind of standing army of the pope, giving him political powers greater than ever before.

QUESTIONS WE MUST FACE

The Church has been at work now for nearly 2,000 years, and people say that it is actually losing ground in converting the world. Does this mean that it has failed?

It is unrealistic and unscriptural to believe that the Church will ever convert the whole world.

Our Lord spoke of the growth of goodness, but He also spoke of the growth of evil, and said that they must both grow together until the last day.

He told His disciples that if they did their duty and followed in His steps they might expect to meet the same opposition as He had—"If they have persecuted me, they will persecute you."

One must be careful in measuring the success or failure of the Church that one does not use merely the world's standards of success. What is to be our standard? Numbers? Wealth? Influence? Popularity? By all these standards Jesus Christ was a terrible failure.

But judged by what He said were God's standards, Christ was completely successful. "I am come to do the will of Him that sent me," He said. And He did do that. He did it so well, so faithfully, that it was inevitable that a world like ours should put Him to death.

When the Church is being obedient to God's will, it will always be persecuted or abused. And one can remember Our Lord's warning: "Woe unto you when men shall speak well of

you." When the Church is popular with a large part of any community, it is often a sign that its preaching and witness is not faithful. The Gospel committed to the Church is something which is bound to antagonise many, the world which loves darkness rather than the light.

Now—this does not mean that the Church can withdraw to an ivory tower and let the world go to hell its own way. That would be disobedience to Christ's direction that we must preach the Gospel to every nation, and baptise those who accept it.

The Church is also called to reform and remould the institutions and ways of life in our communities so that it may be more possible for men and women to be the responsible, upright and joyous people God means them to be.

The aim of the Church in the world is to establish the Kingdom of God on earth. That is a valid and necessary aim, even though we know it cannot be achieved.

It is necessary, because it is the only way in which we can have the right attitude to the world, that we are willing to give ourselves as Our Lord did. He failed to reform the world, as we must fail—but the trying, that's what counts!

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ALBANIAN MOSLEM REFUGEES AIDED BY FRENCH CHURCHES

By GEOFFREY MURRAY, W.C.C. REPORTER

IT was a young man and his fiancée who tried, once too often, to escape from a refugee camp in Italy and to cross into France.

They were caught as they came across the border. There was gold in his belt, and that, in the eyes of the police, was circumstantial evidence that they must be currency smugglers.

So they were locked up in prison while enquiries were started. And that brought Marie Meylan into the story.

Marie is one of the most remarkable of the many Christian women who are wrestling with the problems of the world's refugees. These have occupied her since World War II and they have taken her to serve in Germany, Greece and Yugoslavia.

Now she works for C.I.M.A.D.E., ecumenical service agency of the French Protestant churches, which also serves as the World Council of Churches' refugee aid agency in France.

Marie knew the imprisoned youth. He is a member of a colony of Moslem refugees from Albania which she has helped to establish at Sucey-en-Brie on the outskirts of Paris.

He was one of a family of 19 Albanians, spread over three generations and headed by a patriarch who at home was both barber and Imam (Moslem priest), whom Marie had helped to bring to France, at the request of the Ministry of Foreign Affairs, in 1958.

This multitudinous family were Albanian peasants, simple farm workers who know little about the ways of the West. But they care even less about Communism.

SUFFERING

Albania is especially severe towards non-Communists because the country provides Russia with its only direct access to the Mediterranean.

The peasants are naturally conservative, and farmers for the most part. This hinders their indoctrination, and their Moslem faith further alienates them from the political system which prevails in Albania.

This particular family suffered harshly under the regime. Its members had their property confiscated. They were arrested and imprisoned.

In 1951 they escaped in Yugoslavia where they were placed in camps and kept under surveillance. They were not allowed to work, and were forbidden to travel more than seven miles away from their camp.

The eldest son was beaten up for trying to reach the French Embassy in Belgrade.

Their plight became known when the Yugoslavian government informed France that unless they were granted asylum they would be returned to Russian territory.

This ultimatum was passed on to C.I.M.A.D.E. The official of the French Ministry of Foreign Affairs who conveyed it added that if C.I.M.A.D.E. could not get the family out, then nobody could.

C.I.M.A.D.E. took up the challenge. It used U.S.E.P. funds to rent a plot of land at Sucey-en-Brie, where it put up a prefabricated hut 115 feet in length.

This became the family's home and the nucleus of an Albanian colony on French soil.

Here visitors leave their shoes at the door before they enter.

The Imam's wife, wearing Turkish-style trousers, squats on the floor and brews coffee over an oil-lamp. The Imam himself does not discard his distinctive fez indoors, and he chain-smokes hand-rolled cigarettes in a holder much thicker than a Churchillian cigar.

One of the youngest daughters, who has been to a French school, acts as interpreter.

The little home is scrupulously clean. Cushions, which serve the family for chairs, are piled about the room, and there are many oriental rugs, handwoven by the family. These are their most cherished possessions.

That is how Marie Meylan comes to have yet another difficulty to solve. She has to convince the French authorities that the young couple are innocent of the crime of smuggling gold. The chances are that she will succeed.

The colony of Albanian refugees at Sucey-en-Brie is growing, and is no longer confined to Moslems. It now included many Christians—Orthodox and Roman Catholics. Marie watches over them all.

They are devotees of self-help and do-it-yourself. Some of them have worked together to build their own wooden

the children are old enough they go to the local school and are rapidly learning French.

For single young men a chateau-like building serves as a transit camp. Here they are lodged and fed, taught French, have Western ways explained to them and are provided with games and weekend recreation.

They stay in this chateau until they are able to fend for themselves.

Some of the married women produce beautiful handicrafts which C.I.M.A.D.E. markets for them.

One of the most remarkable fruits of this venture, which



Some of the Albanian Moslem refugees who have been aided by French churches.

They are a hard-working people, and exceptionally thrifty. The sons soon found jobs in local factories. They saved their money, and, true to their tradition, used their savings to buy gold coins—the safest negotiable investment they know.

Marie Meylan is an honoured and frequent visitor. She is invited to the ceremony when the little boys are circumcised, and she feasts with them on their days of national rejoicing.

They bring their difficulties to her, and they consult her about the names they have chosen for their babies—Pascal, for a daughter born on Easter Day, Liberty for another who was now assured of freedom, and Napoleon for a little boy.

So she soon heard when one of the sons, who had made good, was preparing to court an eligible Albanian girl in a refugee camp in Italy.

Marie even obtained a visa for him and warned him about the pitfalls.

But old ideas die hard. The family could not believe that the girl's parents would allow her to marry unless a suitable "bride-price" were paid to them.

They brought out all the gold coins they had saved and gave them, for their blessings, to the young suitor.

But in Italy he discovered that what stood in the way of marriage was not a bride-price, but an exit permit, which the girl did not have.

So this Albanian Romeo and his Juliet made a dash for it. They tried to cross illegally into France, were caught, and imprisoned as suspected smugglers.

houses, equipped with electricity. Water has to be carried from a well some distance away, and the sanitation is primitive, but it meets French regulations. Plans are now being made to have water piped to these self-built homes.

Each hut has its cultivated garden, and every garden in summer has its patch of corn-cobs to remind the Albanians of their homeland. As soon as

has brought hope to a despairing people, is the unity it has fostered between Moslems and Christians.

The Imam speaks of the spiritual brotherhood between him and the French pastors and expresses his deep gratitude for their compassion.

The Church, on its part, has found from its service to these people a new awareness of the grace of salvation.

FIRST VICAR FOR HIGHETT

FROM A CORRESPONDENT

Melbourne, March 6

The Reverend H. A. Hall has been appointed as first resident Vicar of St. Stephen's, Highett, in the Diocese of Melbourne. He will be inducted there on March 12 at 3 p.m.

Only a few years ago the Parish of Highett was mostly market gardens; now it is an important residential suburb.

Following the induction, the Archbishop of Melbourne will dedicate the new brick vicarage.

This is the first unit in a plan to replace the present church buildings with modern accommodation for the growing congregations and parish organisations.

Mr Hall has been Vicar of St. John's, Flinders, for the past four and a half years.

Before that he was in the Diocese of St. Arnaud where he was a canon of Christ Church Cathedral, a member of the Diocesan Council and the Finance Committee and a member of the Missionary Committee.

FINAL PLANS FOR PASSION PLAY

FROM A CORRESPONDENT

Brisbane, March 6

The Iona Passion Play, which is to tour Australia in the final weeks of Lent, has a new actor for the part of Christ this year, but in keeping with the tradition of the play his name has been kept secret.

The play will be presented in every capital city and in Alice Springs by players from Brisbane.

An air-lift of the eighty principal players and extensive stage properties will begin from Brisbane early this month. The supporting cast, consisting of up to twenty families of men, women, children and even babes in arms, has been organised and trained in each city.

In past years the scenery consisted of a large number of "flats," many of them sixteen feet high.

Problems of transport have necessitated the transfer of the scenes to canvas. A team of twelve men will erect and move scenery, lights and props during the tour.

ORDINATION IN HOBART

FROM OUR OWN CORRESPONDENT

Hobart, March 6

In St. David's Cathedral, Hobart, on St. Matthias' Day, Roy D. Dixon, Charles D. Fehre, Malcolm R. Little and James H. Smith were made deacons, and Sidney G. Allison, John L. Goldsworthy and Cedric B. Thomas were ordained priests.

There was a very large congregation including representatives from many parts of Tasmania.

The Reverend C. St. M. B. MacFarlane, Rector of Kempton, preached.

While the three priests remain in their several parishes, the four deacons have been located as follows: R. D. Dixon (St. Stephen's, Hobart), C. D. Fehre (St. Alban's, Claremont), M. R. Little (New Norfolk) and J. H. Smith (St. John's, New Town).

EASTER PAGEANT

FROM A CORRESPONDENT

Melbourne, March 6

An Easter pageant will be presented at St. James', Glen Iris, Diocese of Melbourne, at 7 p.m. on Easter Day and Low Sunday (April 2 and 9).

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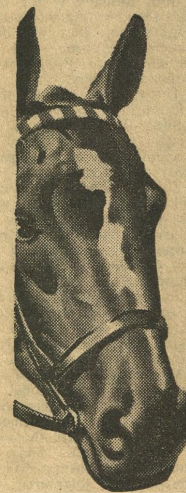
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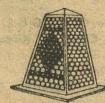
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ANGLICAN MEN OF LETTERS . . . 28

LIGHTFOOT, WESTCOTT AND HORT -- THE GREAT TRIUMVIRATE

BY THE REVEREND EDWARD HUNT

THERE flourished during the last decades of the nineteenth century a group of Anglican scholars known as the great Cambridge Triumvirate, who did a mighty work for our Church in all matters of theology and original texts of Holy Scripture.

To students, indeed, the names of Lightfoot, Westcott and Hort are household words, but it is seldom that one comes across many details of their lives, for like true scholars their best work was done in seclusion, and even to-day their influence is perhaps more easily underestimated than justly appraised.

Though they often worked in association, the individual career of each of these remarkable men is of interest and worthy of study.

Joseph Barber Lightfoot was born at Liverpool in 1828. Educated at the Royal Institution, Liverpool, King Edward's School Birmingham (under Prince Lee), and Trinity College Cambridge, where he was distinguished for his scholarship, being wrangler in 1851, he was ordained deacon in 1854 and priest in 1858.

From 1861 to 1875 he was Hulsean Professor at Cambridge; Lady Margaret Reader from 1875 to 1879; Canon of S. Paul's from 1871 to 1879; member of the New Testament Revision Company from 1870 to 1880; of the Universities' Commission, 1877 to 1881; and Bishop of Durham from 1879 until his death in 1889.

Bishop Lightfoot belongs to the small company of Fathers and scholars whose learning, illuminated by spiritual and critical insight, belongs to no one century or country but to all.

His work was done in two distinct but closely related fields, biblical and patristic. Within the former fall his famous Commentaries on Galatians (1865), Philippians (1868) and Colossians (1875), "The Apostolic Age" (published 1892), and "Biblical Essays" (published 1893).

To him belongs the credit of establishing the fact that S. Paul was a master of a living language.

Lightfoot's learning was profound and his exposition "matchless in lucidity." His essay on "The Christian Ministry" aroused keen debate, and though his conclusions are not shared by all, their foundations are sound.

NEW SEE

His patristic works on S. Clement of Rome (1869), S. Ignatius and S. Polycarp (1885) are still a mine of information for the student and works of careful scholarship. They gave crushing criticism to such works as Cassel's "Supernatural Religion."

Though shy and undemonstrative, Lightfoot was venerated by his colleagues and influenced his ordinands at Auckland to a remarkable degree.

His episcopate was marked by the creation of the See of Newcastle in 1881, and an enormous scheme of church extension.

He published four volumes of sermons, of which "Leaders of the Northern Church" is the best known.

Brooke Foss Westcott was born at Birmingham in 1825, and educated at King Edward's School and Trinity College, Cambridge, where he was wrangler in 1848.

Ordained in 1851 he was a master at Harrow under Vaughan and Butler, 1852 to 1869, subsequently becoming Canon of Peterborough from 1869 to 1883 and of Westminster 1883 to 1890. He was Regius Professor of Divinity at Cambridge 1870 to 1890; member of the New Testament Revision Company and of the Ecclesiastical Courts Commission.

In 1890 he succeeded his old schoolfellow Lightfoot as Bishop of Durham, dying in 1901.

The senior of the world-famous leaders of the Cambridge School of Theology, he achieved a greater reputation than any of his pupils save Archbishop Benson, but it came unsought and left him unchanged.

A man of small and fragile frame with a leonine head and silver voice, he left upon his hearers the impress of a personality aflame with spiritual earnestness and deeply stirred by social questions.

His influence made itself felt in his addresses to the Christian Social Union which he helped to found in 1887, in the settlement of the great Durham Coal Strike in 1892, and in the Clergy Training School, now Westcott House, 1881 to 1887.

His influence on Charles Gore resulted in the foundation of the Community of the Resurrection.

His literary works fall into two classes, the first including "History of the Canon," 1855; "The Study of the Gospels," 1860, and various commentaries.

We learn more of "the mind of S. John" from Westcott than from any other.

The second includes popular studies of the Bible, such as "History of the English Bible," 1868, and works relating the-

ology to Christian life, the most valuable being "Religious Thought in the West," 1891, and "Lessons from Work," 1901.

These and many similar works, often originally sermons, have enjoyed an enormous popularity among readers more desirous of finding difficulties discussed than anxious for definitive solutions. In short, the fame of this intensely earnest man rests on his stimulating leadership of thought.

Fenton John Anthony Hort, the least known of the Cambridge Triumvirate, was born in Dublin in 1828 and educated at Rugby and Trinity College, Cambridge.

TEXTUAL CRITIC

Ordained priest in 1856 he was Vicar of S. Ippolytus, Herts, 1857 to 1872, was Fellow and lecturer of Emmanuel College, 1872 to 1878, member of the New Testament Revision Company, and Apocrypha, Hulsean Professor 1878 to 1887, and Lady Margaret Reader from 1887 until his death in 1892.

Although a constitutional difficulty in expressing his thought and an extreme sensitiveness confined his reputation to the circle of scholars, Hort touched life on more sides than his famous colleagues, and his influence is often underestimated. The friend of Maurice, Kingsley, Bradshaw and Clerk-Maxwell; a writer on botany; a

textual critic of supreme ability; an original member of the Alpine Club; a devoted parish priest and a distinguished University professor, his influence was that of a master and his share in the New Testament revision was greater than that of any other.

His joint edition of the Greek Testament with Westcott, projected in 1853 and published in 1881, opened a new era in textual criticism, and still remains of inestimable value for all biblical scholars.

In addition, he published articles on Gnostic heretics and "Two Dissertations" in 1876, works of permanent value.

His Hulsean Lectures, 1871, published posthumously in 1893 as "The Way, the Truth and the Life" are a real contribution to theology, while commentaries on I Peter, the Apocalypse, Romans and Ephesians, though mainly fragments, well repay study.

His last work was "The Life of Bishop Lightfoot."

In the year of the Authorised Version Bible Commemoration it is especially fitting that we should pay tribute to such men as Lightfoot, Westcott and Hort, the great triumvirate of Anglican biblical scholars, who did so much for the study of the Bible, and to whom all biblical students unhesitatingly acknowledge their obligations.



Plans for the re-building of S. Andrew's Church, Brighton, Diocese of Melbourne, which was destroyed by fire on February 19, being discussed by this team of men, following an inspection of the ruins ("The Anglican," March 3). The vicar, the Venerable G. H. Codrington, is the second from the right; at the extreme right is the architect, Mr. Louis Williams.

ORDINATION AT BALLARAT

FROM OUR OWN CORRESPONDENT

Ballarat, March 6

On February 26, the Reverend N. J. Thulborn, at present assistant curate of Ararat, in the Diocese of Ballarat, was ordained to the priesthood in Christ Church Cathedral.

This was the first ordination carried out by the new Bishop of Ballarat, the Right Reverend W. A. Hardie. The Reverend J. H. Cranwick, preached.

The candidate was presented to the bishop by the Vicar-General of the Diocese, the Venerable R. G. Porter.

The litany was sung by the sub-dean of the cathedral, Canon F. C. Moyle.

The bishop was assisted at the Eucharist by the Reverend Andrew Jack as deacon and the Reverend J. H. Cranwick as sub-deacon.

The cathedral was crowded for the service with parishioners from the cathedral parish, girls from Queen's Girls' School, parishioners from Ararat and people from the new priest's home parish of Mortlake.

Following the service, refreshments were served in the parish hall by the ladies of the cathedral parish. The new priest will continue to be assistant curate in the Parish of Ararat.

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GLEN IRIS CHURCH NAMED IN "TEN BEST" BUILDINGS

FROM A CORRESPONDENT

Melbourne, March 6

S. James' Church, Glen Iris, Diocese of Melbourne, has been named one of the ten best buildings in Australia for 1960.

The Australian Journal of Architecture and Arts made the award. S. James' was the only church selected.

The use of modern materials in the church gives an outward appearance of severity and austerity which does not give any indication of the beauty within.

Inside, the effect is one of spaciousness and light. The pews and all woodwork are of light, fumed hardwood.

The altar of white marble is surmounted by a large redwood cross of polished Tasmanian blackwood.

The Communion rail of the same wood is inlaid with red Morocco leather with a motif of gold crosses.

The large glass walls are protected from the outside by screens or free standing walls of concrete blocks with a cross motif perforation.

In front of the church is a free standing cross, 50 feet high, formed from a steel plated box section. This is floodlit at night.

Special inside features are the cylindrical brass font in the baptistry, backed by a curved

screen of wrought iron, and the timber fins, twelve on each side, flanking the sanctuary and screening the side chapel. The carpet throughout is gold.

The floor to ceiling feature glass walls include some panes with an area in excess of 100 square feet of 3/8 in. thick rough rolled plate glass imported from Germany.

The church was designed by Bogle and Banfield and built by Swanson Bros. Pty. Ltd., at a cost of £40,000, plus organ and furnishings.

The church was fully furnished at the time of dedication—all furnishings having been donated by parish organisations and individual donors.

S. James' is situated on a very busy intersection, and its doors are opened in the early morning and closed after dusk each day.

The other ten buildings chosen are the William Bland Medical Centre; the E.S. and A. Bank, Elizabeth Street, Melbourne; the Royal Women's Hospital Teaching and Amenities Wing, Melbourne; the Centenary Pool, Brisbane; the "Man from Snowy River" Hotel, N.S.W.; the Administration Block, Tullamarine; a block of flats at Elizabeth Bay, N.S.W.; Speciality Press Building, Melbourne; and the Vacuum Oil Headquarters Building, Melbourne.

A MISSIONARY EXHIBITS WATER-COLOURS

FROM A CORRESPONDENT

Adelaide, March 6

Water-colours depicting landscapes of Iran, Egypt and the Adelaide Hills, painted by C.M.S. missionary, the Reverend David Gurney, drew a large crowd to the Royal South Australian Society of Arts gallery here on February 21.

The Bishop of Adelaide, Dr T. T. Reed, opened the exhibition which was praised by art critics here for the way Mr Gurney has portrayed the countries where he has worked as a missionary for twenty-five years.

The small group of sketches of Egypt and Lebanon are some of the most interesting in the exhibition.

The Bishop of Adelaide was accompanied by his wife and daughter. The Lord Mayor and Lady Mayoress of Adelaide were amongst the guests in the crowded gallery.

Mr and Mrs Gurney are only in Adelaide for a short time and expect to fly back to their work in Teheran at the beginning of May.

Mr Gurney ministers to an inter-racial congregation at S. Paul's Church, where Persian,

American, English, Australian, Dutch and Japanese Christians worship together.

The Gurneys plan to arrive in Iran in time to go to Isfahan in time for the enthronement of the Reverend Hassan Dehqani as Bishop in Iran. Their daughter, Katayun, who is at present attending Girton College in Adelaide, will be accompanying them.

More than one-half of the forty-six exhibits in the exhibition have already been sold. The Reverend David Gurney is giving half of the proceeds of the exhibition to the work of the Church Missionary Society in Iran.

Mr Gurney is expected in Melbourne from April 8 to 19. Some of the pictures will be exhibited at a Chapter House rally on April 18.

SYDNEY RALLY FOR BIBLE YEAR

FROM A CORRESPONDENT

A thanksgiving rally to commemorate the 350th anniversary of the publication of the Authorised Version of the Bible will be held in the Sydney Town Hall on March 15 at 7.45 p.m.

Representatives of the Churches, and people engaged in education, legal affairs, trade unions, the medical profession and charitable organisations will be on the platform.

The Governor of N.S.W., Sir Eric Woodward, will read the lesson from the new English version of the New Testament, to be released throughout the world the previous day.

Eight display stands for the new version will be erected in the Town Hall.

The Methodist Crusader choir, with four hundred members, is to sing.

BOOK REVIEW

COMPULSORY READING FOR MISSION LEADERS

THE MINISTRY OF THE SPIRIT. Selected writings of Rol and Allen. Edited by David M. Paton. World Dominion Press. English price 12s. 6d.

ROLAND Allen told his son that his writings would come into their own about 1960 and now in 1961 it is not thought strange in out of the way places to hear Presbyterian or Anglican missionaries quoting Roland Allen freely at missionary gatherings.

We are all indebted to the World Dominion Press for giving us more of Roland Allen. He never gets tiring. This latest selection is designed as a companion volume to "Missionary Methods: S. Paul's or Ours?" and "The Spontaneous Expansion of the Church and the Causes which Hinder It."

It is not necessary for one to have read the two previous books (now in their fifth and fourth editions respectively) fully to appreciate what Allen is writing about here, but certainly they give a very good introduction.

Despite the years that have passed Allen is still more interesting to read than many articles and books which now take up the themes which he introduced.

Perhaps because he was himself so thoroughly convinced ("This is the way the Spirit has led me") that this is the way, whereas modern writers on the same themes are still not quite sure.

To many the first chapter on "Pentecost and the World" may not be what they expected and if so they ought to read directly chapter 6 "The Case of Voluntary Clergy", but at all costs return later to chapter 1. This chapter along with Allen's earlier books makes a very stimulating commentary on the Acts of the Apostles.

It is a mistake to think that Allen is only concerned with the case for voluntary clergy. He has a very significant chapter on a question put to the Shanghai Missionary Conference as long ago as 1926, but which still has the ring of truth in it. "Why is it that the Christian Movement in China has impressed people chiefly as a movement of activities rather than as a spiritual force?" Take out the word China and we are anywhere.

If any readers doubt this let them change places with the next important dignitaries that go overseas to look over the various missions. Why is it that when distinguished guests visit a mission field they are taken on a tour of the buildings, plant, equipment: the schools, colleges, hospitals, feeding stations, orphanages, leper stations, social centres?

NEW PRELACY

Too frequently the church is judged by the number and success of such ventures and the flourishing Church is the one that has many of these. When the Army chaplains come along to look around they usually ask, "Where are your installations?" They are thinking of the Church as a movement of activities rather than as a spiritual force. Furthermore, as Allen points out, sometimes missionaries take on the direction of these activities ("a useful line") because they have found the other too difficult or have failed. He reminds us of the great dangers, in that the Church is identified through them with committees and has to face the new prelacy of committees.

Through them undue importance is placed on the need of money and while we speak of these activities as being essential, the true manifestation of the Spirit in the native Church is obscured. This is a new theme which is not brought to one's attention in Allen's other books so your reviewer thinks it worth mentioning here.

Allen claims that the Church is stifled at its roots everywhere, particularly amongst small groups that cannot sup-

port stipendiary clergy. The "once a month" or much less for Holy Communion is not enough. (Stressed by Dr Barry in his "Vocation and Ministry" page 155.)

Allen calls this sort of thing—desertion. Why is a man fit to be a lay-reader and preach sermons for any number of years and yet not fit to be ordained to the priesthood or why is a man who has already been the natural leader of a village congregation for ten or fifteen years not fit to be ordained?

But, he points out, we are so familiar with a tradition that was once useful in England that now is only a yoke around our necks and shackles on our feet. Is the Church forever and exclusively committed to a Ministry which is a salaried profession?

Allen writes, "I went one day into a Synod office in Canada. I found there a young theological student and a man of fifty who for fifteen years when he was farming on the prairie held services in his own house for the neighbours. Anglicans came and later others. They had a celebration of the Holy Communion two or three times a year when a priest passed that way... I looked at those two men and I could not help asking myself why the bishop was going to ordain the one and why he had not ordained the other..."

The conception of Church establishment and growth to which we have been shackled is that a young, weak Church shall depend for its priests on a foreign source of supply: a foreigner by race or merely of the district, but a "foreigner" nevertheless. The presence of a professional resident minister must wait until sufficient finance has been raised to support him.

Sometimes the finance is raised both at home and abroad and because this does happen in places, so we forget the places in which it does not happen and the loss and misery

STUDENT WORK CONSULTATION

STUDY PLANNED ON RELIGIOUS GROUPS

The Australian Council of Churches has arranged a consultation on Christian work in the Australian universities to take place in Melbourne from May 23 to 26.

The council's decision to hold the consultation was made in July last year, and final plans were presented to the annual meeting of the council at "Gillbulla," Menangle, last week.

The delegates to the meeting will represent the Australian Council of Churches, the member Churches themselves, the Student Christian Movement, the Inter-Varsity Fellowship, university administration and denominational groups working with the universities.

Members of the committee convening the consultation have expressed their concern that "secularists have found their case strengthened by the recent development of denominational societies" in the Australian universities.

The purpose of the consultation is "to work out a comprehensive and responsible approach to Christian work in the universities" in such matters as the teaching of theology, denominational chaplaincies, and the place of existing Christian societies, both denominational and undenominational.

The delegates will also "investigate the best way in which the churchly contributions of the denominations and the ecumenical contributions of some societies can make a symphony."

which takes place while it is coming to pass.

Finally, it would do us all good to read over frequently the last chapter of this book which is the letter which Roland Allen wrote to his parishioners of Chalfont St. Peter giving the reasons for his resignation from the parish. Thereafter he himself exercised his priesthood only in a voluntary capacity.

This is a book which should be read not only by priests who serve on missionary committees or who are themselves missionaries but by all those who are concerned with the expansion of the Church everywhere and the reasons which hinder it.

MORE MONEY?

This is a book which should be compulsory reading for every missionary no matter how much other training he has had and read by the missionary before he sets foot on train, ship or plane. This is a book which should also be read by Church people who want to find out what has been happening to their money.

Those who want to find out why they have been supporting a particular mission for ten, twenty, thirty or forty years and still the cry goes out for more money... "appeal failed, cannot move into new area," and "without more money and missionaries there can be no advance."

Allen asks, "Does expansion depend on more money?" This is also a book that ought to be read by the bishops for it is to them that we must eventually turn for encouragement and action.

—D.G.C.

"WATSON" CHAPEL APPEAL GIFTS

FROM A CORRESPONDENT

Contributions amounting to £27,735/19/5 have now been received for the chapel fund at H.M.A.S. "Watson", Sydney.

Previously acknowledged gifts amounted to £26,768/19/3, and the following sums have now been received:

The International Fellowship of Yachting Rotarians and the Woollahra Municipal Council (Barbecue), £508/14/11; Mr. T. Watson, £50; Shepparton and District Ex-navalmen's Club, £39/17/-; Mr. J. F. McGrath, Mrs. M. Goddall, £25 each; Diocese of North Queensland, £20; Privater Rotary Club, £12; Mr. W. C. Pritchett, Mr. R. Wills, Maritime Services Board of N.S.W., £10/10/- each; Mrs. M. K. Reid, Heath Howell, £10 each; Sir Roy Dowling, £5/6/-; Mrs. G. Pope, Mr. H. Taylor, Nile Distributors Pty Ltd., Mrs. M. H. Summerbell, Sydney Travel Service, £5/5/-; Scots Church, Rodney Investments Pty Ltd., Mr. D. S. Pearce, Mr. D. Hall, Mrs. W. P. Wippell, Mrs. P. V. Carter, £5 each; 2/1—2/2 Pioneer Battalions Association, £4/12/3; Mr. T. B. Royle, £4/4/-; Mr. B. Daymond, £3/10/-; Mr. B. H. Lennan, Miss P. M. Boissier, Mrs. W. Long, £3/3/- each; Lieutenant D. Martin, £2/10/-; Mr. D. R. Wythes, Mr. J. K. L. Hooton, Mr. D. M. Alecock, Mrs. E. Allworth, Captain R. H. H. Millar, Mr. G. A. Ward, Mrs. McArthur, Brigadier R. L. R. Rabett, Mrs. E. H. Donnelly, Miss N. Hedron, £2/2/-; Mr. B. Reardon, Mr. L. P. Keating, Mr. M. Orr, Mr. H. Daymond, Mrs. C. P. Gilder, Mr. H. Lawrenson, £2 each; Mr. A. Stopani, £1/5/-; Mr. S. H. Rae, Mr. E. R. Dibbs, Lieutenant-Colonel J. M. Richards, £1/1/- each; Lieutenant J. Morris, Miss J. Hood, Miss J. Paterson, Miss M. E. Hardie, Mrs. G. Cant, Mrs. A. Norton, Miss A. Archer, Mr. McGregor, Mr. M. Thwaiter, Miss C. Thwaiter, Mr. Younie, £1 each; Anonymous, 14/-.

BIBLE FUND GROWS FOR TOKYO CRUSADE

FROM A CORRESPONDENT

The British and Foreign Bible Society's appeal for £3,000 to provide 120,000 copies of S. John's Gospel and 20,000 New Testaments for an evangelistic crusade in Tokyo has now received £500.

The crusade, arranged by World Vision Incorporated, will take place in the Tokyo stadium from May 7 to June 6.

STEWARDSHIP -- WHAT NOW?

BY THE REVEREND W. E. WESTON

IT seems that the Church in Australia should review the influence of Stewardship campaigns over the past five years.

Many blessings undreamed of before the advent of the parish canvass system have come to parishes all over the country. We have seen the erection of magnificent church buildings, a transfusion of new blood and a completely new outlook.

Men in all walks of life who had little interest in the Church before, are now taking a prominent part and through their help big things have been attempted and achieved.

There is no room for complacency, for there are obstacles—some of them even due to the canvass system, which must be faced and overcome.

People classify themselves into three groups in relation to the Church: the concerned, the indifferent, and the hostile. A parish canvass draws a proportion from the indifferent group into the concerned group, but too often it drives another portion from the indifferent group into the hostile group.

This is inevitable because for the first time in their lives many people have had to make a decision about their Church—a decision which has either drawn them to it, or driven them from it. Of course some have continued to remain indifferent, or fallen back into indifference.

The Church should seek new methods of approach for these people.

Representatives of missionary organisations feel that they have lost a personal touch, although most parishes are giving more to their work than before.

A missionary bishop touring America once said, "I can tell the people about my general needs and they will remain indifferent, but if I tell them about one blind baby in one of my mission hospitals, they will open their hearts and their pockets."

The theory is that people are to be encouraged to take a wider view of the Church and be taught that by their gifts they

are supporting not only the parish but the world-wide Church. Due to bad teaching or the failure of any teaching to reach them they often grumble that too much of the parish money is being given to the diocese.

It is significant that in one diocese which conducted a second diocesan canvass almost every parish reduced its pledge for the wider work of the Church.

When the Australian Church began to adopt the pledge system the project of a new church was put before parishioners with the appeal "to give sacrificially for a period of three years." At the end of the three years, while there were those who, having established the habit of giving, had taken a fresh interest in their church, there were some who felt as they do when they pay the last instalment on the refrigerator!

People should be taught that when they make a pledge it is

hoped that it is the beginning of a lifelong habit and that they are free to vary the amount they give in the light of their financial situation and their spiritual experience.

The vision of the world-wide Church cannot be given hurriedly, it must come gradually through pastoral visits by the clergy, through literature, through lay visits, through house meetings, conferences, through parish organisations, through the daily life of the Church.

The Church through every means available must teach and continue to teach us all to consider our possessions in God's terms and see all that we have, our ability, our time, our possessions have been entrusted to us by Him.

HABIT BEGINS

The important question for every giver is not—what percentage can I afford to give the Church, but how am I using the money I do not give to the Church? Is the way I use the money I do not give to the Church consistent with the way in which I expect the Church to use the money I give?

The purpose behind our Stewardship campaign is not to have larger congregations in beautiful churches with modern halls, but to develop a worshipping community, with every member using his or her time, ability and money, in the factory, the office, the shop, the schoolroom or the farm to enrich the world with the life of Him whom they own as Saviour.

NEWCASTLE CHURCH TO BE RESTORED

ANGLICAN NEWS SERVICE

London, March 6

An appeal for £25,000 to restore All Saints' Church, Newcastle-Upon-Tyne, was launched last week. Few people now live in the riverside area where the church is situated, and present plans are to restore and reopen the building for use as a cultural centre. It could seat 1,500 for concerts.

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D.J.'S GUARANTEE—SATISFACTION OR YOUR MONEY BACK IN CASH

DIOCESAN NEWS

ADELAIDE

C.E.M.S. MEETING

The Reverend L. R. Shilton will address a meeting for members of the Church of England Men's Society and other men interested on "Lay Evangelism" in S. Bede's Church, Semaphore, after Evensong at 7.30 p.m., on March 13.

MEN'S LUNCHEON

The Reverend W. R. Ray will address the next Anglican men's luncheon at Balfours, Adelaide, at 1 p.m. on March 13.

PASSION PLAY

Volunteers are urgently wanted to act as programme sellers and stewards at the passion play to be held in the Adelaide Oval on Friday, March 17. Please contact Mr Pat Hall, 4-5384. The stage for the 100 cast play has to be dismantled before the Sheffield Shield match at 2 p.m. on Saturday, March 18. Workers are asked to contact Mr G. Hodgson 53-2980, or meet at the stage after the play has finished.

MELBOURNE

LENTEN RALLIES

The Church Missionary Society is conducting a series of Lenten Missionary Rallies in various parishes throughout the Province of Victoria. At each of these rallies members of the Overseas Unit Team of the C.M.S. will combine with missionary speakers to present a programme of films, slides and radio talks. The Home Secretary was present at Ormeau Parish last week, and rallies are being held during the present week at Drysdale (Wednesday, March 8), S. Columba's, Hawthorn (Wednesday, March 8), and S. Luke's South Melbourne (Monday March 6).

ORDINATION

Eighteen deacons were ordained to the priesthood and fourteen men were made deacon in S. Paul's Cathedral last Sunday by the Archbishop of Melbourne. The Archdeacon of St Arnaud, the Venerable P. R. Monie, gave the address. The new priests are the Reverend D. C. E. Bowak (Task Force, Heidelberg area), the Reverend R. S. Cherry (S. Luke's, Vermont), the Reverend R. W. S. Collier (S. John's, Toorak), the Reverend J. B. C. Cotter (S. John's, Footscray), the Reverend O. D. Dowling (S. Mark's, Sunshine), the Reverend J. A. Goodridge (Holy Trinity, Kew), the Reverend R. W. Gregory (All Saints, Sandringham), the Reverend P. J. Hollingworth (Melbourne Diocesan Centre), the Reverend J. C. Howells (Christ Church, Mitcham), the Reverend B. N. Martin (All Saints, West Essendon), the Reverend E. J. M. Miller (S. Paul's, Ringwood), the Reverend W. W. Moriarty (S. Matthew's, Glenroy), the Reverend K. E. Neve (S. George's, Bentleigh), the Reverend P. K. Newell (All Saints, East St. Kilda), the Reverend W. G. Nicholson (S. Matthew's, Cheltenham), the Reverend I. D. K. Siggins (S. Augustine's, Moreland), the Reverend J. C. Vanderstadt (S. George's, Reservoir), and the Reverend M. X. Vine (S. Peter's, Murrumbidgee).

The new deacons are the Reverend L. F. Bartlett (Holy Trinity, Williamstown), the Reverend L. G. Bond (S. Augustine's, Mentone), the Reverend A. L. Brown (Assistant Chaplain, S. John's Boys' Home, Canterbury), the Reverend N. G. Curry (S. Paul's Cathedral), the Reverend N. L. Curtis (S. James', Ivanhoe), the Reverend J. B. Lawley (Holy Trinity Cathedral, Wangaratta), the Reverend C. D. H. Longfield (S. John's, East Malvern), the Reverend H. W. McCartney (Christ Church, Brunswick), the Reverend J. N. Macmillan (S. James', Dandenong), the Reverend J. S. Murray (Task Force, Broadmeadows area), the Reverend J. R. Oxley (S. Paul's, Kingsville), the Reverend S. M. Seymour (S. Oswald's, Glen Iris), the Reverend B. L. Stock (Christ Church, South Yarra), and the Reverend R. E. Wallace (S. Barnabas's, Balwyn).

NEWCASTLE

VESTRY COMMISSIONED

The Rector of Mayfield, Canon H. Marshall, commissioned more than thirty newly-elected vestrymen at S. Andrew's Church on February 26. The bishop presented licences to three new lay readers, Mr J. Giles, Mr G. Tanner and Mr B. Oliver.

C.E.M.S. COUNCIL

Laymen from many parts of the diocese, as far afield as Forster and Woy Woy, met in the Diocesan Youth Centre on February 28 to form a Diocesan Council of the Church of England Men's Society. This follows a recent visit to Newcastle by the National President of the C.E.M.S., the Bishop of Bendigo, the Right Reverend R. E. Richards.

ANNUAL MEETINGS

The Church of England Boys' Society in the diocese held its

annual meeting last Saturday night, March 4.

The Girls' Friendly Society will hold its annual meeting on Friday night, March 10.

INAUGURAL LECTURE

Last Monday night, March 6, the bishop delivered the inaugural lecture to the students of S. John's College, Morphet, the college resumed last Sunday, March 5 after the Christmas-New Year vacation.

INDUCTIONS

Last Tuesday night, March 7, the bishop inducted the new priest-in-charge of Weymouth, the Reverend Harry van Hesthusen Grayston. Mr Grayston, who recently returned from a tour of England and the Continent, was formerly assistant curate at Singleton.

On the previous Tuesday, February 28, the bishop inducted the Reverend Dallas Joseph Hinds as priest-in-charge of Boolooloo. Mr Hinds was formerly assistant curate in the parish of Waratah. The Rector of Waratah, the Reverend K. J. Heuston, who is a former priest-in-charge of Boolooloo, assisted at the induction service.

PERTH

SECOND PARISH MISSION

The Parish of Mount Lawley, Inglewood which last year experienced a Parish Life Mission under the direction of the G.B.R.E. will this year be engaged in a Parish Evangelistic Mission directed by members of the Society of the Sacred Mission. This effort to bring more people into the life of Christ's Church will take place in Passion Week, March 19 to 26, and a large number of people who form the concerned core are actively engaged in visitation. Daily prayer for the mission began in 1960 and will continue until after the event, forming part of the daily prayer of God's people in this parish.

LENTEN SERVICES

Most parishes have arranged special Lenten courses or Bible classes in Lent. In S. George's Cathedral, Father Laurence Ayres, S.S.M., is delivering a course of lunch-hour addresses entitled "From Slavery to Freedom", on Wednesdays. In S. Mary's Church, South Perth, the Archbishop of Perth preaches on Sunday evenings in Lent.

SYDNEY

CHURCH PARADE

The archbishop preached the sermon at the annual commemoration church parade of the foundation of the Royal N.S.W. Lancers at S. John's, Parramatta, last Sunday morning. The N.S.W. Lancers was founded on March 3, 1885.

NORTHBRIDGE

The archbishop will set the foundation stone of the parish hall at S. Mark's, Northbridge, on Saturday, March 11, at 3 p.m.

S.D.C.A. MEETING

The Sydney Diocesan Churchwomen's Association will hold a monthly luncheon commencing at 12.30 p.m. on Friday, March 10, in the Auditorium, 201 Castle-reagh Street. Miss Joyce Trickett will present in speech and song the Passion Play based on "Oberammergau".

GYMEA BOOK WEEK

The Parish of Gyemea concluded its Christian Book Week on February 26 having done some worthwhile trading. A wide selection of Bibles and prayer books; devotional, doctrinal, missionary and biographical works; teaching aids and materials, and an extensive range of children's books were displayed on brightly covered tables. Flowers and cooling fans added to the attractiveness of the bookshop.

Public interest proved to be widespread throughout the Sutherland Shire and the fact that over £140 worth of stock was sold during the week is an encouraging indication of the need that there is for Christian literature to be made more readily available in the suburbs. The only expenses encountered were for local advertising, the shop space being made available free of charge, by the manager of Kiara Pty. Ltd., owners of the arcade in which the bookshop was located.

MOTHERING SUNDAY

S. John's Church, Darlinghurst, will hold Mothering Sunday services at 8 a.m., 10.30 a.m. and 7.15 p.m. next Sunday. Simnel cake and posies will be distributed to the children at the 10.30 a.m. service. During the day, several hundreds of posies and pieces of cake will be taken to patients in the eight hospitals in S. John's Parish.

SPIRITUAL HEALING

The Rector of Christ Church S. Laurence, the Reverend John Hope, will speak at the next meeting of the Junior Clerical Society on March 13 on the subject "Spiritual Healing." The meeting, commencing with Holy Communion at 12 noon, is at S. Martin's, Killara.

WITHIN THE VICARAGE WALLS

THE atmosphere in our house at present is unusual. . . . Normally a person could find his way blindfolded to our residence, simply by using his sense of hearing as a guide. This last week proves this previously infallible method void. Not that I'm complaining mind you! I'm all for this peaceful co-existence as a permanent state of affairs.

The chief cause is the children's partiality for reading. Having read all their latest books as well as re-reading many old favourites, they have organised a lending library service amongst their friends.

Michael is rapidly becoming qualified for a place on our National Censorship Board having this morning graciously approved his favourite of the moment—"Bush Christmas", as being "quite suitable for grown-ups."

Another favourite, "Caravan Joe", he is loath to finish. Having read only half of it, he has lent it to Bronwyn for, as he says, "It's so beautiful, I'm saving the end up 'til later." Alas, that evening the urge to finish the tale became too great and he yielded to temptation and read on to the end.

When Father and I were preparing for bed later, we heard a sobbing issuing from the boys' room. It was Michael breaking his heart because he had finished the story. It was not because of a sad ending, but simply because he was reluctant for it ever to come to an end!!! Brings back memories from my distant past!

I would personally prefer to break my bones falling over several prone bodies on the floor with books propped in front, than to suffer frazzled nerves by shrieking and yelling beings flying everywhere at once. (It might afford me a legitimate excuse to bury my nose in my favourite pastime also!!)

PASTIMES

Even baby Jenny is becoming quite literary minded. At eight months, her scholastic foundations were quite firmly laid by an attempt to absorb the contents of "THE ANGLICAN" so thoroughly that the newsprint was transferred to her face. Now, two months later she feels she has graduated to books with capital "B," showing an eager determination not to be thwarted in her purpose to imbibe the wisdom contained in my bookshelves.

Her zeal knows no bounds, for when she gets weary of being continually dragged away from those unlimited glories, she heads (on all fours) for the girls' bedroom at the other end of the house where Sally Anne and Bronwyn have their book friends. She is so swift to make the most of any opportunity that I have more than once found her sitting cozily under a bed cooing happily in her triumph before I've even missed her.

PENAL COLONIES
ADVOCATED

ANGELIC NEWS SERVICE

London, March 6

The establishment of penal colonies for selected criminals was advocated last week by the Bishop of Ripon, the Right Reverend J. Moorman.

In a Lenten sermon in Leeds, the bishop said that the penal colonies could be planned as villages where the convicted people could live with their families.

This would remove or lessen the strain on the wives or husbands, and on the children, he said.

In such a community, no child would be able to jeer at another for his parent's misdeeds.

Dr Moorman said he believed the value of such colonies in avoiding many of the problems of traditional gaols would justify the extra expense.

He urged Christians to press the Government to release sufficient money to make this development possible.

I wonder why the old time rag books went out of favour? They were wonderful for the littles and I'm sure would still find a ready market. I do hate saying "No, you must not touch the books," when I am so anxious for children from the earliest age, to regard books as personal friends. A baby's natural reaction is to tear paper, because when it accidentally comes apart, the sound is so fascinating that of course she must repeat the performance. Hence she readily learns that books are for tearing.

The children are looking forward to school again, even Michael is quite enthusiastic, though he assures me, "It will be beat for a few days, then I'll hate it again." He will be in 5th grade, Bronwyn 4th, and Neville 2nd form at High School. Sally Anne has been enrolled for kindergarten, though it will be quite a long time yet before she goes.

BACK TO SCHOOL

In spite of (or because of?) the wonderful aura of comparative peace which reigns in the Vicarage this week, it is beginning to take its toll of me somewhat. You know what happens—Little things like putting tea instead of salt in to cook with the vegetables; putting the baby's bottles and teats in the pressure cooker to sterilise whilst finishing the washing.

A check now and again reveals that it is extremely slow to gain pressure as no steam whatever is escaping. More wood is piled on to remedy this whilst more washing is done in the meantime. Another check, and still the pressure cooker refuses to co-operate as it has always done so promptly in the past.

Much wondering WHY and still MORE wood added and so on, until a horrible suspicion begins to uncurl in my mind, that there was NO water put in to begin with! Fortunately the bottles remained whole.

Another calamity which did have a happy ending occurred the day I was entertaining new friends to morning coffee. I planned to make a lemon filling to put in a sponge, but for some perverse reason it refused to do what was expected of it and doggedly remained liquid. More and more lemons were added to encourage it to thicken, but no—it stubbornly declined. Just as my guests arrived, the children were sent post-haste to the dairy for cream and all was well.

Next day we were planning to entertain friends to dinner. Whilst I pondered about the menu my Scottish forbears of many generations past, made their presence felt. I could just see their whiskers curl and their hands raise in horror at the very idea of a descendant of THEIRS discarding a would-be lemon filling, for want of a little ingenuity.

Bowing to the inevitability of maintaining the family honour at any cost (the visitors' digestive system included), I set about creating an entirely new sweet course for which the family ancestors, and Mrs Beeton, would be mighty proud to claim my acquaintance.

First I made a sponge and when cooked, placed it in a dish. Next I took a good long look at the errant filling which consisted of condensed milk, lemon juice (I'd forgotten how many!), egg yolk and sugar.

Seriously surveying the pantry shelves, I selected a packet of coconut instant pudding, added fresh milk and two crushed breakfast biscuits, and just beat it all up together.

It could not help but co-operate, so I spread the mixture over the sponge, then whipped up a meringue which was spread on top of the rest and very lightly baked in a cool oven just to tint the meringue. As we ate it for dinner, I sensed the Scottish ancestors wiping their whiskers and beaming their wholehearted approval.

UNITY SPIRIT
IS PRAISED"CHURCH'S FACE
IS CHANGING"

ANGELIC NEWS SERVICE

London, March 6

The Church of England is changing in many subtle ways, in the opinion of the Reverend David Paton, secretary of the Council for Ecumenical Co-operation. He was addressing the Fellowship of S. Alban and S. Sergius in London last week.

He said that the Church of England was becoming more sacramental throughout. Its laity were beginning to assume responsibilities which would have been astonishing a few years ago.

"Our Protestant friends often find us in this latest phase more religious and a more pleasant body to deal with," he said.

Mr Paton said this was very different to the situation which had obtained a few years ago. Then the only choice lay between "a right-wing High Church ecumenism looking to Rome or the Orthodox Church or both," and a left-wing Low Church ecumenism looking to the Free Churches and shading off into undenominationalism.

"If you belonged to one side, any progress by the other seemed a bad thing," he said.

"The most dramatic change that has taken place is that now it is possible to think of a left-wing ecumenism which will result in a Christian body not less but more open to the Catholic world."

Mr Paton said that the Church of South India had shown in practice a union of Anglicans and Free Churches in which former Anglicans were not "lower Church" than they had been before.

He said that the influence of the Abbe Paul Couturier and the French Protestant community at Taizé had helped to bring this change about.

THE NEW ENGLISH
NEW TESTAMENT

Marking the 350th Anniversary of the Authorised Version of the Bible, the Oxford and Cambridge University Presses have published the New English New Testament for release after March 14, 1961.

This translation in modern idiom is the work of an inter-denominational committee of eminent British Biblical scholars.

THE POPULAR EDITION—14/3, plus postage 1/5. 7½ in. x 5 in., minimum notes.

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SYDNEY.

A PROTEST ON THE CONSTITUTION

SYDNEY RECTOR'S LEAFLET

The Rector of Beecroft, Diocese of Sydney, the Reverend J. R. L. Johnstone, has published a leaflet in criticism of the Constitution, a Bill to implement which is expected shortly to come before the N.S.W. Parliament.

The leaflet is headed "A Bill in Parliament for Enforcing the Proposed Constitution on the Church of England in Australia."

Mr Johnstone told THE ANGLICAN this week that he had sent copies to his own parishioners, and to interested clergy and lay people in the Diocese of Sydney.

He has also issued a challenge to the proponents of the Constitution to debate its merits with him over the radio.

"I believe the whole thing needs publicity and thorough discussion," he said.

The leaflet reads as follows:—
The Parliament of N.S.W. will shortly be considering a Bill which, if it is passed, will change the character of the C. of E. in this State in fundamental respects.

Churchmen who love the reformed, protestant and scriptural qualities of the existing Church should write their objections to this Bill and the Constitution and send them to the Government and their local members forthwith.

The Constitution is objectionable because:—

- (1) It turns the Church into a new Church, and it will cease to be the Church of England. (Yet it retains the words "Church of England" in the title, which is very misleading and confusing.)
- (2) The new Church will be comparable in status with the Episcopal Church of the U.S.A.—derived from the C. of E. but no longer part of it. (It will be in Communion with it however.) The members of the Church are not being consulted about this. It is to be forced upon all by Act of Parliament.
- (3) Any member who will not join in with the new Church will have no Church available to him comparable to the C. of E.
- (4) The Synods have presumed to "assent" to the Constitution in the name of their respective dioceses. They were never empowered to do this. Parliament is asked to include statements in the Act that the "dioceses have assented." This is not correct.

(5) The Constitution contains no statement of the relation of this new Australian Church to the reigning Monarch.

The C. of E. has the "Royal Supremacy" as one of its fundamental characteristics. This will be lost. In its place will be a sort of "Episcopal Supremacy" exercised by the Bishops as a body. This is not a true Anglican principle, nor is it Scriptural.

(6) The present protection of Civil Courts will cease to exist for Church members as regards their rights and privileges within the Church. The Tribunals of the Church will have the final say in all important matters. The Bishops will have an effective veto on the Tribunals (as well as on legislation of General Synod).

(7) The Tribunals will not be bound to follow the old established decisions of the Privy Council, nor of any Court or Tribunal—not even their own decisions. This can lead to chaos and uncertainty. At present there are well defined established precedents on many important matters. Any of these could be upset at any time by the Tribunals.

(8) Uniformity of Worship has been a great principle of the C. of E. It is cast aside under the new Constitution. The result will be a multitude of uses in Worship.

(9) The new Church will have the power to alter the 39 Articles of Religion. Its Tribunals will have the sole power to decide whether any alterations are legitimate. They will be able to substitute "Catholic Tradition" or pre-Reformation principles and practices for the Reformation Settlement if they wish to do so. There will be no appeal to the Privy Council nor to the State Courts against any such decisions.

(10) Inter-communion between this Church and non-episcopal churches will be virtually impossible under this Constitution.



After the ordination at Christ Church, Maryborough, Diocese of St Arnaud, on February 26, the Bishop of St Arnaud, the Right Reverend A. E. Winter, is seen with (left to right) the Venerable P. R. Monie, the Reverend W. C. Graco, Canon R. S. Halls, the Reverend F. M. Stein, the Reverend D. J. Pope, the Reverend R. Dedman, the Reverend R. B. Clayden, and the Reverend W. J. Clayden.

BALLARAT RECTOR HONOURED AS AN ARCHDEACON ON RETIREMENT

FROM OUR OWN CORRESPONDENT

Ballarat, March 6

A large congregation attended Evensong at All Saints', Willaura, on February 26 when the retiring vicar, Canon E. S. Yeo, was farewelled by the parishioners.

Canon Yeo preached at the service. A social farewell was held afterwards in the parish hall where the Bishop of Ballarat was represented by the Vicar-General, the Venerable R. G. Porter.

Archdeacon Porter read to those present a personal message from the bishop in which

YOUTH MOVE FOR INTEGRATION

THE "LIVING CHURCH" SERVICE New York, March 6

A winter young people's conference, the first to be racially integrated in the Diocese of South-West Virginia, met from February 17 to 19. Two Negro teenagers were among the officers elected at the meet.

Five of the six Negroes present were from an integrated parish in Lynchburg, Virginia, but no white young people from that parish attended.

The conference decided that the summer camp and conference centre in the diocese should be run on an integrated basis. The centre was bought in 1957 but until now lay delegates to the diocesan conventions have prevented its opening on an integrated basis.

he stated that a ministry such as Canon Yeo's had been, called for some signal act by which a life of such distinction may be honoured. The bishop's message continued:

"It gives me great satisfaction, therefore, to inform you that I have conferred on Canon Yeo the title and status of Archdeacon."

"Although I take great personal pleasure in doing this, it is not merely a personal act. I feel that the whole Church in this diocese is acting through me."

"I am confident that the honour which comes to our friend will be universally acclaimed, and that everyone will be united in the wish that he may be long spared in good health and spirits to bear it."

Earlier in the week Canon Yeo was farewelled by the clergy of the Wimmera Rural Deanery at Horsham. Several priests spoke with obvious feeling about the fatherly leadership Canon Yeo has given to the clergy of the Wimmera over the last two years.

FORREST RIVER MISSION

SUPERINTENDENT COMMISSIONED

FROM OUR OWN CORRESPONDENT

Perth, March 6

Mr Douglas Will, a Queensland agriculturalist, was commissioned by the Right Reverend R. E. Freeth during Evensong in S. George's Cathedral, Perth, on Sunday, March 5, to be the Superintendent of the Forrest River Mission.

This mission, although situated in the Diocese of North-West Australia, is a mission of the Diocese of Perth, managed by a governing body in Perth, the chairman of which is the Reverend Ralph Thomas.

The day following his commissioning, Mr Will left with the Reverend Ralph Thomas by air for the Forrest River, where he was introduced to the mission staff and installed as superintendent.

The new superintendent, who is experienced in animal husbandry will be able to help the mission develop its cattle-raising industry. The mission had recently bought a £6,000 barge, with which it hopes soon to start shipments of prime beef to the Wyndham meat works.

Also recently installed at the mission station is a refrigeration plant in which meat, fruit and vegetables could be stored for both staff and local inhabitants.

In reply and at the request of those present, Canon Yeo went back over 50 years and gave some of the highlights of his ministry.

He spoke of his training for the ministry at Langley Hall, Bendigo—a training which was combined with much hard work. Often in his Sunday parish work he cycled more than 40 miles in a day.

He spoke of his ministry in the parishes of Newstead, Battery Point, Hobart, Maldon and Daylesford.

He served first as a "digger" and then as a chaplain in World War I, and saw chaplaincy duty again in World War II.

It was in 1926, at the invitation of Bishop Maxwell Gumbleton, when he first came to the Diocese of Ballarat as Vicar of Camperdown, after which he was Vicar of Warrnambool, S. Peter's Ballarat, Ararat and Willaura.

Presentations expressing the appreciation of all concerned, were made by parishioners of Willaura and by the clergy of the Wimmera Deanery.

PRINCESS TO OPEN CHURCH SCHOOL

ANGLICAN NEWS SERVICE

London, March 6

Princess Alexandra is to open S. Paul's Church of England School, Winchmore Hill, London, N.21, in the borough of Southgate, on Tuesday, March 7.

The new school, which is semi-quadangular in shape, has among its features an open-air theatre and a fine assembly hall. Outside there are a number of playing-fields, which is unusual for a primary school.

It has cost £80,000 to build and has seven classrooms which will accommodate 300 children.

As Prince George, before becoming Duke of Kent, Princess Alexandra's father handed the Royal charter to the borough of Southgate on behalf of the King in 1933.

YOUTH GROUP IN LENTEN DRAMA

FROM A CORRESPONDENT

Adelaide, March 6

The Young Anglican Players, a dramatic group affiliated with the Young Anglican Fellowship in South Australia, will present the play, "The Road to Calvary" in several Adelaide churches during Lent.

The play, which depicts the events leading up to Our Lord's passion, will have its final presentation in S. Peter's Cathedral at Evensong on Palm Sunday.

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FROM OUR OWN CORRESPONDENT

Perth, March 6

The Reverend A. T. Pidd, Rector of Christ Church, Claremont, Diocese of Perth, has formed a group comprising of six business and professional men in the parish to help people with their problems.

The committee, members of Christ Church Men's Fellowship, is believed to be the first of its kind in Western Australia. Its members are a lawyer, an accountant, a civil servant and three executives from prominent business organisations.

One member will be available for interview at 7.30 p.m. in the parish hall once a week. The men are prepared to listen to any problem including those of child-parent relationship, matrimonial troubles, financial, educational and health problems.

The scheme is not intended as free legal or health advice. It is intended to help people with problems they do not know how to begin to tackle.

LEEDS PLANS FOR CHURCH GROWTH

ANGLICAN NEWS SERVICE

London, March 6

A large appeal for new churches in Leeds is being launched at a service in Leeds Parish Church on S. George's Day, April 23, at 11 a.m. The Bishop of Ripon, the Right Reverend J. R. H. Moorman, will preach and the service will be televised by the A.B.C. Television.

The many new housing estates around Leeds make it immediately necessary to build six new churches, one dual-purpose building, eight church halls and eight vicarages. The total cost for this will be around £400,000.

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