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S.S.M. PROVINCIAL TO BE BISHOP OF KUCHING

FR ALLENBY APPOINTED BY THE ARCHBISHOP OF CANTERBURY

The Archbishop of Canterbury has appointed the Reverend Nicholas Allenby, Australian Provincial of the Society of the Sacred Mission, to be Bishop of Kuching.

The Diocese of Borneo was divided into the Dioceses of Jesselton and Kuching in July this year.

The former Assistant Bishop of Borneo, the Right Reverend J. C. L. Wong, became Bishop of Jesselton.

The former Bishop of Borneo, the Right Reverend N. E. Cornwall, who had announced his resignation, remained in charge of Kuching.

It was Bishop Cornwall who had re-built the war-ravished



The Bishop-designate of Kuching.

churches, opened up new areas and established new schools and churches during his episcopate.

He brought the diocese to the

CANADA ADOPTS NEW BOOK

ANGELICAN NEWS SERVICE

Ottawa, September 3

A revised Book of Common Prayer, the product of 19 years of work and discussion, was adopted here last month.

The 21st general synod of the Anglican Church of Canada gave it a unanimous vote.

The adoption would mean, the synod was told, that an Anglican now is made for personal mention of the dead person where there was none before.

In the section headed "At the burial of the dead," provision now is made for personal mention of the dead person where there was none before.

Asked if the new book meant that the old one could not be used, the Primate, the Most Reverend H. H. Clark, said that the motion covering the adoption did not say that the new book was the only book.

THE NAKURU APPEAL

£4,949/9/- has now been received for the Special Appeal of £5,000 for the Diocese of Nakuru, East Africa.

The following donations, not already acknowledged, have been received:

J. Harvey, £5; M. C. Allen, £3; "Thankful," Bathurst, £20; Anon., £100; L. S. Fulton-Kennedy, £11/1/-; Anon., £1; A. Brown, 10/-.

stage where it was ready for division into Kuching and Jesselton.

The Diocese of Kuching now comprises the States of Sarawak and Brunel.

A number of Australian missionaries supported by A.B.M. are at work there.

Fr Allenby was appointed Provincial of the Australian Province of the Society of the Sacred Mission at St. Michael's House, Crafters, South Australia, in 1957.

Since then he has become well-known throughout the country as an excellent administrator, a theologian, and a writer.

He has contributed a number of Leading Articles, mostly during Advent and Lent, to THE ANGLICAN.

Fr Allenby became a member of the S.S.M. in 1933. He was Prior and Rector of Averham from 1944 to 1957.

During his time at Averham he was personal chaplain to the Bishop of Southwell (1954 to 1957), a member of the Church Assembly and a Proctor of Convocation for Southwell (1953 to 1957).

The date of his appointment to be Bishop of Kuching was August 31, 1962.

He will be consecrated in London on St. Andrew's Day this year.

He is at present in England where he has been attending the meeting of the Great Chapter of the S.S.M. at the Mother House at Kelham.



The Rector of Tucumwal, Diocese of Riverina, the Reverend Ian Tweddell, farewells a parishioner, twenty-three-year-old Allan Soule, before his departure for Rabaul on August 25 to join the A.B.M.'s "crash" training programme for teachers in New Guinea. Allan has been Sunday school superintendent, a server, and a member of the Y.A.F. in the parish of Tucumwal.

"THEY LEFT ALL..." TO SERVE IN THE DIOCESE OF CARPENTARIA

FROM OUR CORRESPONDENT

Thursday Island, August 31

The month of August has seen the arrival of new missionaries for the Diocese of Carpentaria.

First to arrive were Mr Leonard Watson with his wife, son and daughter.

When interviewed by the bishop at the end of last year in England, Mr Watson was a sidesman, church councillor and honorary secretary to the Hawkhurst Parochial Church Council.

He was educated at Bexhill Grammar School and comes from a farming family, where he

gained a good knowledge of practical agriculture.

During the last war he served in the Administrative Branch of the Royal Air Force, where he gained a wide knowledge of organisation, administration and management.

After the war he was employed by the Milk Marketing Board of England and Wales.

The first five years were spent in the Production Division of the Board, assisting and advising milk producers in the improvement in breeding in their dairy herds and in increasing milk yields.

He spent a further four years in the Sales and Marketing Division of the Board.

In this connection he was responsible for the organisation and staging of milk publicity exhibitions throughout Kent, Surrey and Sussex. This involved the budgetary control of large sums of money, the preparation of final accounts and considerable secretarial work.

Mr and Mrs Watson sold their house and their car and have come to make Australia their home.

After a period of preparation on Thursday Island they received their licences as lay missionaries for work among the Aborigines. They are now at Mitchell River Mission, where Mr Watson is training for the position of a mission superintendent.

Their son has been admitted to the Southport School, and their daughter to St. Hilda's School, Southport. The Diocese

(Continued on Page 12)

EASTER OFFERING ABOLISHED

FROM OUR OWN CORRESPONDENT

Brisbane, September 4

Brisbane Synod last week passed two amendment canons dealing with the custom of the Easter offering.

With the recent adjustment of stipends, the clergy themselves queried the practice of the Easter offering.

The amendment to the Parishes Regulation Canon and Benefices Canon abolished the right of the rector or vicar to claim the Easter Day collection and provided a compensation of £50 per year.

AUSTRALIA CALLED TO WITNESS TO THE COUNTRIES OF ASIA

Australia carries the very heavy responsibility of manifesting the marks of a truly Christian country in all times and in all her dealings, the Reverend Ban It Chiu said in St. Andrew's Cathedral, Sydney, last Sunday.

Mr Chiu, who resigned recently as Home Secretary of the Australian Board of Missions, was preaching his farewell sermon in Australia.

He will leave on September 14 for Geneva, where he has been appointed Secretary for the Service of Laymen Abroad with the World Council of Churches.

Mr Chiu said that in this half of the world, where more than half of the world's population lives, Australia has the largest number of Christians after the Philippines.

Asia is to-day looking more and more to Australia as its example of a Christian country, as Australia's life becomes more and more interwoven into the life of Asia," he said.

"This is a great privilege for Australia. A Christian country, as Australia's life becomes more and more interwoven into the life of Asia," he said.

"But it also carries with it a very heavy responsibility — to manifest the marks of a truly Christian country at all times, in all her dealings."

Mr Chiu reminded the large congregation that outside the United Kingdom, Australia has the largest number of Anglicans in the world — greater even than in the U.S.A.

In the past in Asia, said Mr Chiu, it was easy — perhaps too easy — to see god or gods in everything.

A national disaster, like drought or famine, was immediately seen as a punishment from the god or gods on the nation.

But to-day, scientific and technical knowledge had shown that god or the gods had nothing to do with causing famine, drought or disease.

"IN ALL THINGS"

As a result, the close connection between the things in life and spiritual realities had been broken, and gods no longer existed — God did not exist.

Mr Chiu said the Holy Communion service made plain the presence of God in all things. It was a reminder that God rules over all things.

"Our task is to translate this knowledge into words and actions which the ordinary person in Asia — and for that matter in Australia, too — can understand and accept," he said.

"Can and will the Church in Australia do that for the mil-

lions in Asia and Australia who have had age-old beliefs in the existence and rule of God almost entirely destroyed by science and technology?" he asked.

Mr Chiu said the Church must speak in a language understandable, and act in ways meaningful, to those she seeks to save. "When God came into the world, He did not hesitate to speak to the publicans at their seats of customs, nor to wine and dine with the publicans and sinners," he said.

"To save the lost, He came among the lost."

"He spoke to them in the language of the housewife, the farmer, the fisherman, yea, even the businessman and the wine-bibbers."

"He used theological jargon only when he wanted to rebuke the scribes and Pharisees."

"Should not we follow in the steps of our Master into the lives of the ordinary men and women, the maimed, the blind, and the lost, and speak to them in their own language, instead of theological clichés?" he asked.

"Theological jargon at best saves our time, and at worst is

(Continued on Page 11)

PRICE OF A LUNCH

FAMINE IN AFRICA

ECUMENICAL PRESS SERVICE

Geneva, September 3

One stick of firewood a day is what a child in South Africa's famine areas pays for his lunch of cooked whole-grain meal and an enriched soup. The food is being provided by local church people.

This is revealed in an appeal to the member Churches of the World Council of Churches which has been sent out by Dr Leslie E. Cooke, director of the Division of Inter-Church Aid, Refugee, and World Service, in response to an urgent request from the Christian Council of South Africa.

The appeal asks for 28,000 dollars to meet the needs of famine victims in Zululand and Northern Transvaal.

The worst hit area is reported to be around Nongoma, where about 20,000 families are affected. They have lost 40,000 head of cattle and have had no crops for more than a year.

"The greatest need," Dr Cooke writes, "is for the distribution of high-protein food, the establishment of school feeding schemes, and the provision of seed for the next ploughing season."

Four African reserves in Northern Transvaal have also been hit. The Christian churches in this area have formed a Bantu Relief Committee, which has met with encouraging response from all sections of the community.

URGENT NEEDS

"But the needs are so great and so urgent," Dr Cooke writes, "that much more money is required to tide the people over until the rains fall and ploughing is resumed."

Feeding schemes have been started to provide the people, especially children, with a cooked meal of whole-grain meal and an enriched soup every day. Each child has to bring a stick of firewood a day as a contribution.

"The Government is assisting by providing men and women with relief work on road-building, bush clearing and soil erosion. The men are paid about 80 U.S. cents a day and the women 40 cents."

"In both areas the Christian Council of South Africa has the necessary machinery to deal with the wise and effective distribution of foodstuffs, etc. Their chief need is for funds to obtain supplies which are available in the country itself."

The full sum asked for, 28,000 dollars, will meet only the needs of the most serious cases.

BISHOP FEETHAM

The first commemoration of Bishop John Oliver Feetham will be held on September 15 when the Bishop of North Queensland, the Right Reverend Ian Shevill, will celebrate the Holy Communion, using the appointed prayers, on the top of Castle Hill at 5.30 a.m.

INCOME TAX DEDUCTIONS FOR CARPENTARIA APPEAL

The Deputy Commissioner of Taxation in Brisbane, Mr P. G. Johnston, has advised the Registrar of the Diocese of Carpentaria as follows, in connection with the Diocesan Mission Aborigine Housing Appeal:—

"Dear Sir,

"I refer to your letter of June 29, 1962, and desire to advise that gifts of £1 and upwards to the above fund may be allowed as deductions in the assessments of the donors under the provisions of Section 78(1)(a)(iii) of the Income Tax and Social Services Contribution Assessment Act so long as the proceeds of the appeal are used exclusively for the purpose stated by you."



MARSDEN CHURCH OF ENGLAND SCHOOL FOR GIRLS, BATHURST

The Arnold Lomas Wyld Scholarships for 1963

Two Scholarships will be granted as a result of a competitive examination, to be held on October 5. The Boarding Scholarship provides free board and tuition, and the Day Girl Scholarship, free tuition, for four years, with an extension of two years, if required. Applicants should be members of the Church of England, resident in the Diocese of Bathurst, and they should be commencing Form 1 (1st Year in Secondary School) in 1963. Entries close on September 16. For further details apply to the Rector of the Parish, or to the Headmistress.

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THE THIRTY-NINE ARTICLES . . . 37 (Part 10)

PUNISHMENT AND WEAPONS

BY FRANCIS JOHN BRERLY

THE last two parts of the Thirty-seventh Article of Religion were written against the Anabaptists.

The first part says, "THE LAWS OF THE REALM MAY PUNISH CHRISTIAN MEN WITH DEATH FOR HEINOUS AND GRIEVOUS OFFENCES."

Among other things, the Anabaptists taught that no Christian has any right or authority over any other Christian and that capital punishment is altogether wrong. They based their ideas on the assumption that with the coming of the Holy Ghost the whole Bible became unnecessary and that no one, therefore, has any right or authority over anyone else.

We have already learned that in England the Church looks to Holy Scripture for proof of all her doctrine and teaching and that the constitution of the Church became the laws of the land.

Our British laws are, therefore, based upon the Law of the Holy Scripture and in the Scriptures we find that for certain offences God demanded death as the penalty.

After the Flood, for instance, God told Noah, "At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man."

That means that every man is responsible for the life of every other man. No man may take the life of his fellow; for all men being made in the likeness of God, to mar man deliberately is to mar the likeness of God in which he is made.

The same command was repeated in the Laws which God gave to Moses concerning the Government of the Church and of the Children of Israel. God said, "Thou shalt not kill."

That did not refer, however, to the death sentence as delivered in the Courts of Justice nor to the killing of men in time of war, but to deliberate, wanton killing; that is, to murder.

The Jews executed the death penalty only with the greatest reluctance and when it was quite definite that no excuse or extenuating circumstances could be found for the murderer.

NEW PLEAS

All day before the sentence was passed the judges fasted, and before the sentence was put into effect the case was again heard before the highest Court in the land.

On his way to the place of execution, which was always a great distance from the court, the condemned man was stopped several times and asked if he could think of anything which had not been said in his favour.

He had the right to return to the Court as often as new pleas could be raised for him.

A herald went before him crying, "This man is being led to execution. This is his crime. These are the witnesses against him. If anyone knows anything in his favour let him come forth and speak."

At the place of execution, the prisoner was asked to confess his sins and was told, "Everyone who confesses has part in the world to come."

If he refused to confess, he was asked to say, "May my death be a redemption for all my sins."

Only then was the death sentence carried out.

In England, too, the death sentence is put into effect only when no extenuating circumstances can be found for the murderer. The condemned man may appeal above the Court which tried him to the High Court and, if he wishes, to the Privy Council. Priests (or mini-

sters) visit him urging him to confess his sins so that he too may have part in the world to come.

To-day a wave of humanitarianism is sweeping the world and seeking to abolish the death penalty altogether. Psychiatrists and others who have studied human emotions, however, now say that for certain grave and heinous offences, death, swiftly and mercifully executed, is the kindest punishment of all.

The Article closes with, "IT IS LAWFUL FOR CHRISTIAN MEN AT THE COMMANDMENT OF THE MAGISTRATE, TO WEAR WEAPONS, AND SERVE IN WARS."

Magistrate means a person entrusted with the putting of the law into effect.

The Anabaptists were pacifists who contended that all warfare is wrong and argued that no man should be compelled to bear arms. In other words, that in times of national warfare, there should be no conscription.

Holy Scripture disproves this contention, for God not only bade His people fight to recover the land which was theirs, but frequently led them in battle, as in the case of Gideon, whom he commanded to take a tiny force of three hundred men with which to conquer the enemy.

Turning to the New Testament, we find that when soldiers came to St. John the Baptist ask-

ing what they must do to be saved, the answer they received was not to give up fighting, but to be content with their wages and to show no violence as they went about their daily duties.

More than one century, too, was commended by Our Lord, and Cornelius, another soldier, was the first of the Gentiles to be brought into the Christian Church.

A second argument against the pacifism of the Anabaptists is that the Devil goeth about seeking whom he may devour. Where he does not meet a fighter, he meets a victim.

We must fight the evil within ourselves, but we must fight, too, against the evil that is in the world wherever we find it or wherever it reveals itself.

EVIL POLICIES

If we do not conquer evil, evil will conquer us. No war should ever be undertaken only for greed or gain.

All wars should be fought for honourable purposes, but an honourable motive implies a dishonourable action being done by the aggressor. Evil can be found in the policies of countries as well as in the thoughts and ways of individual men.

When the politics of countries are evil, enslavement is the result. Slavery, whether of body, mind or spirit, is against the

Will of God. Wherever a war must be fought to free the slaves, that war is right and honourable and to refuse to fight in it would be to refuse to ally oneself with God and His righteous judgement.

Our Lord said that he who was not with Him was against Him. Those who refuse to fight for right are assisting wrong, even by doing nothing. We cannot live a passive life if we are to be followers of Our Lord. As Christians, our lives must be an active fight against all that is wrong wherever we find it.

The Church and nation of England have been so closely intertwined all through the centuries of our history that it would be most unlikely that any war of England's would be fought for any unjust or unfair cause.

England fights for right and to restore peace and freedom to nations and peoples in captivity and to put down evil. England does not fight for self-aggrandisement or to force her policies upon other nations who do not wish to share them.

Since, then, the laws of England are based upon the Law of God and the Church and State walk hand in hand upon all essential matters, the compilers of this Article felt justified in stating that it is lawful and right to expect every Christian to do his part in any war which England might be called upon to wage.

CANON WARREN CONSIDERS OUR LITURGICAL ACTION

"Is what we worship in our lives adequately represented by what we do in church?" asks Canon Max Warren in his current "C.M.S. Newsletter."

He quotes Eric James' pamphlet, "The Roots of the Liturgy," which is an enquiry into how far our conventional practice of Christian worship corresponds to that "rational devotion" of which St. Paul speaks in Romans 12:1:

"The test of liturgical action is not whether it gathers people into the life of Churches, of Church goings-on inside church buildings, but whether through the Liturgy a vision, and more than a vision, of the divine significance of the real world, is given—the vision of God 'in whom all things consist.'"

"The great danger is that Liturgy creates a sacred world of things over against the secular, instead of a vision of the sacredness of the secular."

Canon Warren says, "The world, not the Church, is the real context of the divine activity of creation, redemption and sanctification."

"The Church and all its activities, worship and evangelism being indissolubly connected, is a specially chosen channel for the divine activity and not either the context of the goal."

"LIVING TOUCH"

He refers his readers to "The Parish Communion To-Day," in which is collected all the papers given at this year's "Parish and People" conference in England, for an understanding of "how Christian worship is in its very essence the acknowledgement of the worth of God."

Canon Warren says that it is significant that "fresh emphasis (is) being given to the Holy Communion as the nuclear activity of the Christian Church, in which all who share in it play an active part, and are visibly seen to do so."

In it "the world in all its rich variety, and with all its sin, is brought into living touch with the holy love of God."

He also recommends two books by the Bishop of Woolwich, "On Being the Church in the World" and "Liturgy Coming to Life."

The relevance of this to the mission field is that sacramental life is not possible without the clergy.

Sometimes, however, the Gospel "has been heard and received and obeyed" at a speed which outstrips the supply of clergy.

When this happens churches overseas will exist in which the Holy Communion is little esteemed.

This is partly due to the Western pattern of the ministry being accepted in Africa and Asia instead of Roland Allen's idea of voluntary clergy, ordained to the priesthood but earning their living in secular employment.

Canon Warren says the position of the congregation, gathered

as a community around the table, is more important than the position of the celebrant.

He also says that too little has been done in Asia and Africa to provide for the expression of worship in the language of the people.

This is not primarily vocabulary — it is "the idiom of its thought, its evocative symbols, its own sense of the numinous."

Theology in Africa and Asia is almost totally a Western one. "Copying '1549' is not all that different from copying '1662,'" he says.

Canon Warren recommends wide reading in all the exploration being undertaken in the Liturgical Movement.

"MEGATION MORALS"

DOES the Biblical law of love permit Christians to prepare for and to take part in war? This has always been a subject for debate in the Church.

The pacifists were probably in the majority in the earliest days of the Church. For centuries since they have been a minority.

From the Middle Ages Christian opinion has generally accepted that war can sometimes be justified when it is defensive, not likely to cause greater evil than its waging seeks to avoid, and not indiscriminate in its methods.

The nuclear age has changed all that. Responsible Christian opinion, both Roman Catholic and Protestant, has repeatedly affirmed that, in the words of a World Council of Churches' statement, "The use of nuclear weapons against centres of population is in no circumstances reconcilable with the demands of the Christian Gospel."

There remains for every Christian an agonising moral decision. Some are certain that as Christians we must totally, and if necessary unilaterally, renounce nuclear armaments, whatever the consequences.

Others believe that the present balance of terror is a necessary evil and must remain until the nations agree to disarm.

Two B.B.C. "Way of Life" programmes on September 23 and 30 will seek to clarify thinking by presenting the basic arguments of Christians who are sincerely divided on this problem.

DIFFERENT VIEWS

In the first programme, Canon John Collins and John Lawrence will present their differing views, and a week later four prominent Christians, representative of both views, Pamela Frankau, Canon Stanley Evans, Rear-Admiral Buzzard and the Reverend Alan Booth, will argue the case for and against the unilateral renunciation of "the Bomb."

It is hoped that these programmes will make a genuine contribution to the Christian thought on this subject called for by the Archbishop of Canterbury.

The fear of death is not the subject of these programmes but the faith shared by all Christians that they are called to be peacemakers and reconcilers creating a new humanity in Christ.

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MELODICA INTRIGUES EXPERTS ON CHRISTIAN EDUCATION

FROM OUR OWN CORRESPONDENT

Melbourne, September 1

"Christian Education is a process of growth and development of the whole person, which results from a growing response to a growing knowledge of God."

This definition by Dr A. C. Hogg, of the Sydney Teachers' College, was the clue to the importance of an Interstate Consultation on Christian Education in Government schools which started near here on Monday, August 27.

The consultation was arranged by the Councils for Christian Education in Schools of N.S.W. and Victoria, and was held at Clevedon Methodist Conference Centre, at The Basin, in the foothills of the Dandenongs.

The chairman was the Reverend A. Langdon, chairman of the C.C.E.S. (N.S.W.) and Director of Education for the Diocese of Sydney. The secretary was the Reverend Dudley Hyde, retiring director of the Victorian C.C.E.S.

Its members included representatives of all States, and of the Church of England and Protestant Churches, educational authorities, and various bodies concerned with Christian education.

The purpose of the consultation was to evaluate the role of Government schools in Christian education in the light of the wide variation of provisions for this as between the different States of Australia.

THE SCOPE

Much factual information had been circulated to members beforehand, so that they had a clear summary of the conditions and scope of religious instruction in schools within each State educational system.

In the opening session, Dr C. J. Wright (Methodist) gave a stimulating and dramatic address on the Educational Mission of the Church, and this was followed by Dr Anna Hogg's paper on the aims of Christian Education in Government Schools.

During the days that followed group work, panel discussions and plenary sessions all contributed to the deep consideration of the processes of Christian education, and their practice within the framework of the various State Education Acts.

Persons who could teach, with their training, the syllabus they could use, the place and oppor-

tunity of worship, all found their place in the various discussions.

The Director of Training for the Victorian C.C.E.S., Mr Leigh Speedy, summarised the multiplicity of teaching aids available and delighted the conference by introducing it to the melodica—a musical instrument new to most.

Morning and evening worship were arranged by the Reverend J. Morrison, a Victorian Technical School Chaplain, and was led by chosen representatives in turn.

The consultation ended at noon on Friday and all who attended found it extremely informative and valuable. One practical result will be a closer liaison between those concerned in each State.



Fitting verandahs to one of the six houses which the Adelaide youth group built at Coober Pedy last month for Aborigines

WORK CAMP AT COOBER PEDY

FROM OUR OWN CORRESPONDENT

Adelaide, August 31

The party of 20 young people, which set out a fortnight ago to take part in a work camp on the Aboriginal Reserve at Coober Pedy, has just returned.

The 11 days spent there were put to good use. The group built six small houses for Aboriginal families who have until now lived in humpies.

The work camp was organised by the South Australian Christian Youth Council, the youth department of the S.A. Council of Churches, and included members of five denominations.

Most of the party were students at the university, the teachers' colleges or Wesley Theological College.

All travelling and living costs were paid by the members of the party, as the idea of a work camp is to provide free (if often unskilled) labour to assist in a worthwhile task.

This demonstrates to the local community that Christianity involves a practical concern for their wellbeing, material as well as spiritual.

Work on the houses was directed by Mr Bill Llewellyn, building overseer of the Aborigines Department; the group was assisted by four Aborigines from Adelaide who work permanently for the department.

A number of Coober Pedy Aborigines—most of them work regularly on the reserve—prepared the site before the party arrived and assisted in the building work.

The project was part of the long-term plan of the superintendent, Mr Don Busbridge, for developing the Coober Pedy reserve. Materials were provided by the Aborigines Department.

The party camped and ate in a large building which will now revert to its normal function as a kitchen and dining-room for the mothers and children who

come to the reserve for meals each day.

The men in the party concentrated on the heavier jobs, the girls were responsible for the painting, and helped solder and fix the guttering.

They organised the cooking and washing, and a number of them assisted in the normal running of the reserve.

They helped Mrs Busbridge (a highly-trained nurse) in the hospital, serving in the store, making children's clothes and helping with clerical work.

WORSHIP

Worship at the breakfast table, and round the campfire at night, provided a spiritual framework for each day, and it was pleasing that several of our Aboriginal co-workers joined in, too.

Evenings were spent in yarn-ing round the campfire. One highlight was a discussion with Mr John Millar, acting-secretary of the Aborigines Protection Board, who spent a night at Coober Pedy on his way to visit the northern reserves with an agricultural scientist.

The work campers were joined each evening and on their week-end excursions by several of the Aborigines with whom they worked, and a very happy relationship was established.

Recreation was easily provided—for Coober Pedy, with its dugout houses, its opal mines and its colourful desert surroundings, now sprinkled with a multitude of wild flowers, is one of the most fascinating outback towns of South Australia.

The two members of the group who had taken part in the work camp on the reserve 12 months

ago were most impressed with the progress which had been made in that time.

Many of the Aborigines have bought tents to replace their primitive humpies, and almost all now support themselves, either by noodling for opals or by working on the reserve.

The general standards of hygiene are slowly improving, and the children, who are given meals by Mrs Busbridge, if required, are very healthy and active.

One of several new "above ground" buildings is a new school, opened in February by the Education Department. There are about 30 pupils, European and Aboriginal. Mrs Busbridge assists the two schoolmasters by taking needlework classes.

Part of the group returned by train from Kingoonya, bringing with them Jennifer Williams, an Aboriginal baby for whom the Flying Doctor had recommended treatment in the Adelaide Children's Hospital.

The remainder returned, as they had come, by road, staying overnight with Church families in Woomera. All agreed that the time had been exciting and profitably spent.

"SUPPLY-DEPOT, NOT AN ARK OF SAFETY"

FROM A CORRESPONDENT

Geelong, September 3

"The Church on Sunday has been treated as an ark of safety—a place of escape from the world," said the Director of the General Board of Religious Education, Mr V. Brown, here on August 22.

He was giving the final address in a series "The Modern Reformation in the Church" at Christ Church, Geelong.

Mr Brown said that the Church was to be seen rather as a supply-depot than as an ark of safety.

"Local churches are to be 'supply-depots,' where food and ammunition are provided for those who fight the battle for the Kingdom of God in this world.

"The Church is a community of redeemed people. Its task is to take to the rest of the community the grace of Jesus Christ. The laity are the church 'in the world'.

"The world is in need of 'salty Christianity'. As salt was useless until it was taken from the packet and scattered to purify and give flavour, so it was the mission of Christians, after being gathered for worship, to be scattered in the world for its healing and saving.

"The task of witnessing to the

truths of the Gospel is best done in the groups where people are, and so is to be done by lay men and women. They speak the laymen's language, whereas the priest or minister is often misunderstood.

"When people are hurt in the great crises of life, it falls most naturally to those who are alongside them to help them, and this is essentially a ministry for the laity.

"There are," said Mr Brown, "to be distinguished four classes of laymen:

"The 'ecclesiastical' laymen, the person who worked full time for the Church, such as directors and secretaries of boards and societies and managers of homes;

"The lay Christian leader—a citizen in a position of leadership, who exercised Christian influence by his life;

"The 'militant' layman—those who started a group to work on some reform in State and society;

"The ordinary layman—the men and women who lived among and experienced the pressures of the world and demonstrated God's grace.

"It is with these people, the Toms, Dicks and Harrys, the ordinary people, upon whom in the main the hope of the Church lies."

DAVID SHEPPARD FOR NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, September 3

England's cricketer clergyman, the Reverend David Sheppard, who will tour Australia with the M.C.C. team in the coming season, will preach at Christ Church Cathedral, Newcastle, on January 20.

This was announced at the provincial conference of the Church of England Men's Society at Morpeth yesterday.

The conference carried a resolution congratulating the Reverend David Sheppard on his inclusion in the touring team and assuring him of a warm welcome by all Anglicans in Australia.

The conference was told that the Primate of Australia, the Most Reverend H. R. Gough, would ask him to remain in Australia for some time after the cricket tour to tell of his work in the docks area of London.

The conference carried a resolution expressing growing concern with unemployment among youth in the State, and calling on the State and Federal Governments to give the matter urgent consideration.

Delegates came from many parts of New South Wales to attend the conference.



A work camper from Melbourne feeding baby Jennifer, who returned to Adelaide with the group for treatment at the Children's Hospital.

BELLBIRD MINE DISASTER COMMEMORATED

FROM OUR CORRESPONDENT

Newcastle, September 3

S. Matthew's Church, Bellbird, Diocese of Newcastle, was packed last Sunday for the commemorative service for the twenty-one men who lost their lives in the Bellbird Mine Disaster thirty-nine years ago.

Many mineworkers were present, as well as relatives and men who took part in the rescue work.

The Rector of Cessnock, the Reverend W. H. S. Childs, who conducted the service, said the keeping of the anniversary observance was as much the responsibility of the Trade Union movement as the Church.

It is proposed to hold a 40th anniversary observance at the Bellbird pit top, on the suggestion of Alderman Gleghorn, of the Cessnock City Council, who said one of the bodies had never been recovered.

After the service, the Northern President of the Miners' Federation, Mr J. Comerford, said the

men had not died in vain, because the disaster had brought about the establishment of mines rescue stations.

He said that mechanisation had not eliminated disasters, and some had occurred during the past 12 months in Britain, Germany, Czechoslovakia, South America and Japan.

It is regretted that a great deal of news has had to be held over until next week. This includes the coverage of a number of synods.

Y.A.F. MISSIONS EXHIBITION

FROM OUR OWN CORRESPONDENT

Newcastle, September 3

The Young Anglican Fellowship in the Newcastle diocese is holding a missions exhibition in the Anglican Youth Centre in Telford Street, Newcastle, on September 6, 7 and 8.

The missions exhibition includes displays prepared by fellowship branches about every major mission area in the Anglican communion.

The programme includes addresses by the Parish Assistant at New Lambton, Miss Beverley Hodge, who will go to New Guinea next year to be a mission teacher, and the Rector of Maitland, Canon Max Redman, who recently returned from a trip to Jerusalem and the Middle East.

RECTOR'S DAUGHTER KILLED

FROM OUR OWN CORRESPONDENT

Newcastle, September 4

The youngest daughter of the Rector of Hamilton, Newcastle, the Reverend George Mullin, was fatally injured when she was struck by a car near her home last Friday.

The girl, Ruth Mary Mullin, aged 6, was crossing a road on her way to Gregson Park, Hamilton, when the accident occurred. She was admitted to the Royal Newcastle Hospital, but died shortly afterwards.

Her father has been Rector of Hamilton for only a month, having formerly been Rector of Wyong.

The funeral took place on Tuesday morning, September 4.

THE ANGLICAN

THURSDAY SEPTEMBER 6 1962

SOME UNCOMFORTABLE WORDS

The retiring Home Secretary of the Australian Board of Missions, THE REVEREND CHIU BAN IT, has given a peculiarly timely warning about Australia's rôle as one of the two Christian countries of Asia. Mr CHIU speaks with authority. As a Malayan Chinese he can be assumed to have some appreciation of Asian attitudes generally towards the West. As a graduate in Laws of an English university, who spent not a few years in the United Kingdom and Europe before coming to Australia, he knows something of European and Australian views about Asia.

He made three points which it will do us good to remember. Australia, after the Philippines, has the largest Christian population in Asia. There are more Anglicans in Australia than any other country in the world outside the United Kingdom. Asians judge Australia as a "Christian" country, in which the Church of England is the largest group.

The truth is that in terms of actively worshipping, witnessing Christians, Australia is just not a Christian country at all, and barely nominally so. The Church of England, despite its great nominal numerical strength, comes far down the list in active worship and witness, and gives proportionately to its nominal membership less per head per annum to missions, for example, than the Roman Catholics, the Methodists, Presbyterians or Congregationalists — let alone such groups as Seventh-Day Adventists. If Asians assess Australia by Christian standards, however logical this may seem to them, then their views are likely to be scarifying, for they are applying these high standards to a community which in fact contents itself with clearly sub-Christian beliefs and principles, and not to a truly Christian community at all.

If Mr CHIU was too polite even by implication to suggest these sad truths, it would be an error to imagine that he is unaware of them after his experience among us. He shewed similar restraint when he referred to the destruction of heathen beliefs in Asia by Western natural scientific and technological knowledge. If Asians now know that diphtheria is visited upon them not by God, but because of dirty drains, and if knowledge of this kind has destroyed their former beliefs in false gods, it has not necessarily turned their minds towards the One True God.

Mr CHIU might pardonably, with a trace of bitterness, have developed the theme that the West, which took over Christianity from the East, proceeded to pollute it with Western materialism and then to re-export it in virulent polluted form to the East again. For that is largely what has happened, and the more quickly we Anglicans at least jerk ourselves out of our nineteenth century complacency and acknowledge it, the more quickly and effectively we shall fit ourselves in the mid-twentieth century to act upon the maxim: no mission, no Church.

By implication, however unintentionally, Mr CHIU has shown the Church of England in Australia as a pretty poor sort of thing. "The Church," he said, "must speak in a language understandable, and act in ways meaningful, to those she seeks to save." Now, just who are those whom the Church essays to save? Hand in hand with missionary enterprise abroad, surely, is missionary enterprise at home? Surely, the difficulties in the way of an Australian missionary abroad will be great in direct proportion as the effectiveness of evangelisation at home!

But how content can we be with what "the good old C. of E." is doing on its home front? The answer lies in Mr CHIU's query: "Should we not follow in the steps of our Master into the lives of ordinary men and women . . . and speak to them in their own language instead of theological cliché?" Again: "Theological jargon at best saves time, and at worst is sanctimonious nonsense to those who need the saving word." No wonder the majority of men and women often regard what the Church has to say as nonsense, because it just does not make sense to them.

No one aware of the true position of the Church in the Australian community will question the suggestion that we Anglicans — in Australia as abroad — must learn all over again the art of living and working humbly alongside those whom the Church should seek to save, without fear of moral or spiritual contamination, or even infection. If the Church, the Body of Christ, exists for men, and not men for the Church, then it is of the utmost importance for us to grasp the need for the Church to follow up her evangelising rôle by supporting and sustaining her members wherever they are, instead of rallying them around merely to sustain herself in a temporal, organisational sense. To this end, might we not stand in need of yet another Reformation — within the Church of England? Is it not possible that we Anglicans here in Australia have earned the criticism applied by a famous military historian in another connection, of "being so blinded by class and property sentiment" that we failed to see the uncomfortable light of the truth?



CHURCH AND NATION

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

—Dr Geoffrey Fisher

A Helping Hand For Aborigines

One grasps eagerly at the hope that the New South Wales Government has found a practical plan to begin the assimilation of Aboriginal families into city life.

This is the proposal, announced this week, to bring four families to Sydney, to give them normal Housing Commission homes at normal rentals and to find them jobs. The plan is known as a "pilot" one, which suggests that, if the experiment is a success, it will be expanded.

A few years ago, an Aboriginal family which sought to help itself by acquiring a home in the suburb of a northern town in New South Wales ran into all sorts of prejudices. I hope that by perseverance the family was able to prove that these prejudices were ill-based. But the objections raised by European neighbours to the presence in their midst of this family showed how real the colour-bar is in Australia.

On the other hand, one recalls the magnificent lead given by a Melbourne family a few years ago in adopting several Aboriginal children, who are being brought up on terms of equality with the European children in the family.

A similar offer was made by a Tasmanian family only last week to care for an Aboriginal teenage girl, who was presented to the Queen Mother at Canberra a few years ago and had then lapsed back into tribal ways in the Northern Territory for lack of further help.

The Aborigines' Welfare Board is choosing the families for its Sydney assimilation plan.

By the selection of families who give the best prospect of responding, and by the sympathetic assistance of people in the communities where they will live this assimilation plan can surely be made to work.

But Australia must not continue to neglect those Aborigines who will never be able to break with their old tribal ways and live even remotely as Europeans.

This is a task for the Commonwealth and State Governments to tackle in close co-operation — to see that the nomadic Aborigines have at least adequate

food and shelter, and to encourage the others, particularly the young, to advance toward assimilation.

The Aboriginal problem has been far too long a blot on Australia's humanitarian reputation.

Pledging And Its Problems

Is social pressure taking the place of private conscience as the basis of regular giving to the Church?

A Melbourne correspondent tells me he feels it is in the method being used in the parish in which he lives. Groups of counsellors, with a captain in charge, are calling on Anglicans to get regular "commitments."

So far, so good. But what troubles my correspondent is the follow-up procedure.

"It's supposed to be all very private," he writes, "but I don't like the idea of my envelope being opened each week and the amount ticked off in the ledger. I was told that counsellors had to call on those who didn't keep up their instalments. I can understand the Church's point in a way. It wants to keep track of annual profit and loss so that it can go ahead with projects. But it seems a dreadful business—religion on H.P."

This problem of inducing people to honour the pledges of regular giving which many made in stewardship campaigns in recent years is one which, I imagine, troubles every parish which has the pledge system.

I know one Sydney parish which finds a fairly effective method is to send out an annual note on these lines: "The churchwardens desire to express their sincere appreciation of your continued help in maintaining the work of the parish and acknowledge with thanks your contributions amounting to £. . . between January 1 and June 30. Your annual pledge is £. . . We stress the fact that this is not an account but a service to our parishioners."

This mid-year reminder frequently rouses the conscience of those who have shelved or forgotten their pledges. It also saves the mutual embarrassment of a personal call.

If such a reminder is disregarded this parish takes no further action except to strike off the promise. But I do not know how effective its organisation is in seeking pledges from newcomers to the parish.

Old Testament Lessons

"The Times" (London) was not over-impressed about pleas for "more appropriate" Old Testament lessons, made in the course of a lively correspondence in its columns, to which I referred last week.

In a leading article summing up the correspondence "The Times" said: "It would be interesting to determine when some Christians first began to find much of the Old Testament shocking. The date is comparatively recent and it is to be noted that this moral sensibility has sprung up in an age which is responsible for acts of inhuman cruelty on a scale as great as anything in all previous recorded history, let alone the restricted annals of ancient Jewry."

That does not seem to me to be any sort of answer to the criticism. Surely this whole age should not be blamed, for instance, for the Nazi atrocities against the Jewish people. And, even if by some stretch of the imagination it could, why should that preclude an attempt to improve the mind by reflecting on inspiring passages in the Bible rather than on accounts of slaughter?

The "Gold Coasting" Senator

While we have a Senate (for which I see little justification) those who comprise it must be expected to give a reasonable minimum of service for their salary of £3,350 and other substantial benefits of belonging to the best club in Australia.

But Senator William Aylett, who nominally represents Tasmania while spending most of his time on the Gold Coast of Queensland, does not seem to subscribe to this ideal of service.

He attended only 13 Senate sittings out of 30 in the first session this year, and his record in the recent Budget session appears to have been no more impressive.

Senator Aylett is half-way through his current six-year-term, and it is believed that he does not intend to stand again. One can hardly conceive the Labour Party endorsing him again, in any case, in the light of his contemptuous attitude toward it.

Such chronic absenteeism merits the termination of membership. But apparently there is nothing the Labour Party or the under-represented Tasmanians can do to stop Senator Aylett from "gold coasting" until his term runs out in 1965.

Persia's Dreadful Hour Of Need

The earthquake which has taken an appalling toll of lives in Persia this week evokes sympathy everywhere. It is to be hoped that Australia will not be slow in offering practical aid for the relief of suffering.

Such calamities eliminate all barriers—geographical, national, religious, and the rest.

They are a poignant reminder that, despite the rivalries that divide us in such fields as space flights and the invention of missiles threatening wide destruction, we are one world of human beings — and should be much more concerned than we usually are to live together in peace and to help each other in need.

—THE MAN IN THE STREET.

CHURCH CALENDAR

September 9: Trinity 12.
September 14: Holy Cross Day.
September 15: J. O. Feeham, Bishop of North Queensland.

ONE MINUTE SERMON

THE WAY OF THE CROSS

S. JOHN 10 : 7-10

Whether we are shepherds or sheep, clergy or laity, we all have a share in being pastors. We all exercise an influence in life, and if we are Christ's flock, we draw men and women nearer to Him or drive them from Him by the manner of our lives.

Our entry to the lives of others must be "through the Door," through Christ Himself. Only then will we approach others in a true fashion. For He asked of us all that we should be witnesses (Acts 1 : 8). It is a tremendous responsibility to take to seek to influence another life. We only dare to do it "through the Door." We are members of Christ through our Baptism, and so are they — therefore, we can approach each other through Him.

We have not the right to persuade men to follow our ways or our ideas, but only to follow the Way, believe the Truth and accept the Life. It is only too easy for us to assume that our way is God's way, to make our plans and ask God to bless and prosper them.

His way was the way of the Cross. Is it not significant that, in past generations, doors to our homes were made into four panels held in place by a Cross? So everyone who entered the home or left it came through the Cross.

But in our modern days we have fashioned doors differently, and it is far more uncommon to see the Cross on the door. We trust ourselves rather than the Christ. But we can never avoid prejudice, resentment, ignorance except through Him, "through the Door."

As Archbishop Temple reminds us — we may so easily be seeking to influence others, for selfish reasons, for the sake of power, for the pleasure we find in it, for the sake of party and partial truth, to win new members for our "school of thought" like the people of whom St. Paul wrote who said, "I am of Apollos, I am of Cephas."

But such entrance into other lives, whether by clergy or laity, comes dangerously near to "climbing up some other way" and not entering by the Door, which is Christ.

There had been false "Messiahs" who came before Jesus came, making false claims. There still can be since He came. And if we are to meet God, our fellows and our tasks aright coming through Jesus Christ always, we shall:

1. Come to every task and meeting through prayer which shall not only end "through Jesus Christ our Lord," but be in substance as it ends;

2. Refer all our actions and purposes to Him as the Way and the Truth and accept His guidance; and

3. Accept what He gives wholeheartedly rather than believe our way and our success would have been best.

For He came "that we might have life and have it more abundantly."

CLERGY NEWS

ARNOTT, Dr F. R., Warden of St. Paul's College within the University of Sydney, has been appointed to be acting Rector of St. James' King Street, Sydney, pending the appointment of a successor to Dr W. J. Edwards, who retired last month. Dr Edwards now lives at 157 La Perouse Street, Red Hill, Canberra, A.C.T.

BRISBANE ELECTION

At the Brisbane Synod last week the members of the Archbishop Election Board were re-elected. They are:

The Right Reverend W. J. Hudson, the Very Reverend W. P. Baddeley, Archdeacon H. J. Richards, Canon A. L. Sharwood, Canon A. P. B. Bennie, Canon I. F. Church, Canon E. R. Chitenden, Mr R. T. St John, Mr T. T. Cross, Mr Justice Wanstall, Mr G. R. H. Gill, Mr H. C. C. Goffage, Mr C. J. Elliott and Mr G. L. Hart.

RELIGIOUS BROADCASTS

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

SUNDAY, SEPTEMBER 9:
* RADIO SERVICE: 9.30 a.m. A.E.T. St. John's Presbyterian Church, Wahroona. Preacher: The Reverend R. A. Blackwood.
RELIGION SPEAKERS: 4.15 p.m. A.E.T. The International Congregational Council, The Reverend Edwin White.
PRELUDE: 7.15 p.m. A.E.T. Oriam Singers, Sydney.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Very Reverend Michael Scott, S.J.
THE EPICURE: 10.48 p.m. A.E.T. From the Temple Church, London.
MONDAY, SEPTEMBER 10:
* FACING THE WEEK: 6.15 a.m. A.E.T. Mr. John Smeeton.
WEDNESDAY, SEPTEMBER 12:
RELIGION IN LIFE: 10.00 p.m. A.E.T. "God in my day—as a denier." Mr. John Moody.
FRIDAY, SEPTEMBER 14:
* EVENSONG: 4.30 p.m. A.E.T. St. Paul's Cathedral, Melbourne.
MONDAY, SEPTEMBER 10—SATURDAY, SEPTEMBER 15:
READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. Dr John O'Neill.
* PASS A MOMENT (not Saturday): 9.55 a.m. A.E.T. Canon H. M. Arrowsmith.
DAILY DEVOTIONAL: 10.03 a.m. A.E.T. Monday—Mrs Norma McAuley.
* Tuesday—The Right Reverend J. J. Booth.
Wednesday—The Reverend A. A. Richardson.
Thursday—The Reverend A. P. Campbell.
Friday—The Reverend A. M. Jackson.
* Saturday—The Right Reverend R. G. Arthur.
* EVENING MEDITATION: 11.15 p.m. A.E.T. Archdeacon Graham Delbridge.
TELEVISION:
SUNDAY, SEPTEMBER 9:
ABN 2, SYDNEY:
11.00 a.m. "Divine Service" from St. Mark's Church of England, South Hurstville. Preacher: The Reverend A. R. A. Freeman.
4.30 p.m. "Paul of Tarsus—The Road to Damascus."
6.30 p.m. "Praises with Understanding." Dr Gerald Knight and affiliated choir of the R.S.C.M.
10.30 p.m. "Hunger Unlimited." The Reverend Brian Cosgrove.
ABN 2, ADELAIDE:
11.00 a.m. "Divine Service" from St. Mark's Church of England, South Hurstville. Preacher: The Reverend A. R. A. Freeman.
4.30 p.m. "Paul of Tarsus—The Road to Damascus."
6.30 p.m. "Meeting Point"—"This is My Story." Dr Paul White.
10.30 p.m. "A Doctor of the Church." Dr Barry Marshall discusses the life and influence of St. Augustine.
ABN 2, PERTH:
11.00 a.m. "Divine Service" from St. Thomas' Church of England, Exmouth. Preacher: The Reverend G. B. Muston.
4.45 p.m. "Davey and Goliath—Down on the Farm." Introduced by the Reverend John Garrett.
10.30 p.m. "Hospitality the Move." A Christian caravan hospital in West Pakistan.
ABN 2, HOBART:
4.45 p.m. "Sunday Special"—"Moans and Groans." The Reverend Vivian Roberts.
6.30 p.m. "New Faces in the World Council." Dr Leonard Small.
10.30 p.m. "Making Sense of the Gospel." Dr Leonard Small.

LETTERS TO THE EDITOR

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

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

STATE AID FOR SCHOOLS A QUEENSLAND VIEW

TO THE EDITOR OF THE ANGLICAN

Sir—I would congratulate you on the consistency with which you have turned an editorial blind eye to the growing volume of support within the Church for State Aid to Church schools.

When, six years ago, North Queensland began this campaign in the Church of England, you prudently noted that we were "remote and unimportant," which we possibly are, and attributed our policy to the effect of the tropical heat (which leads to early maturation). Western Australia has now acted in a realistic and practical manner, and so a timely warning by a wise man from the East is published about the wild men of the West.

One can foresee the day when this admirable consistency will lead to a Casablanca situation when the Church in Australia (like the Church in almost every country in the world outside the Soviet bloc) has achieved State Aid, but THE ANGLICAN still stands on the burning deck of a misunderstanding of the Australian Constitution.

Meanwhile, the pressure continues to grow.

In September, 1961, it was possible for all the bishops in Australia to give qualified support to the policy of State Aid by saying "we believe there is justification for capital aid to such schools" (boarding schools, particularly in the country).

In November, 1961, a delegation from the Province of Queensland met with the Premier and his officers for a conference at which mutual problems were faced and the assurance given that the limited State Aid already available in Queensland would be continued (through scholarships and living-away allowances).

In most States this issue has never led to the undignified vote-catching stratagems of conflicting political parties which have clouded and degraded the election campaign in the vicinity in which THE ANGLICAN is published. I should myself prefer never to receive any aid rather than to allow the mind and soul of one Anglican child to become a commodity for barter in the questionable arena of contending political aspirations.

On the other hand, where Church and State work together in partnership (as in the care of the aged or the Aborigines) it is customary and equitable for the State to pay the Church for doing some of its work for it.

Why the extension of this principle should be denied to little children for their education is difficult to understand.

Yours sincerely,
IAN N. Q'LAND.
Bishop's Lodge,
Townsville, Qld.

UNEMPLOYMENT AND YOUTH

TO THE EDITOR OF THE ANGLICAN

Sir,—Discussion of the unemployment problem is usually in vague and general terms. It ignores information provided each month by the Department of Labour. Since April the department has provided classifications of unemployed according to occupational groups and the number of unemployed under the age of 21 years. These statistics give a clearer understanding of the nature of the problem and also suggest the kind of action required if the present situation is to be improved and if new recruits to the work force are to find employment in the future.

The Minister of Labour, Mr W.

McMahon, is cheerfully optimistic about the country's ability to absorb a record of school-leavers in December; yet at the end of July 17 per cent. of the 59,000 men and 41 per cent. of the 31,200 women unemployed were under the age of 21.

A situation in which there are 23,300 young people idle in the middle of the year obviously calls for closer investigation to find out how long they have been unemployed, whether or not they have skills, and how they can be encouraged and assisted to undertake some form of trade training.

The department's analysis of occupational classifications shows the real nature of the problem. At the end of July 18,500 of the 59,000 unemployed men were classified as "unskilled manual workers" and the number of vacancies in this category was only 810. Much the same situation exists for "other skilled and semi-skilled manual workers."

At the end of July there were 21,000 registered for work and only 2,700 vacancies. The monthly Ministerial Press releases refer only to total of vacancies and unemployed, and avoid these unpleasant facts. The obvious conclusion is that the unskilled are gradually becoming redundant, and even if the vague plans to stimulate the economy through public works are implemented, they may only bring temporary relief.

Australia may now be entering a phase similar to that of the U.S.A. and Canada, where higher and persistent unemployment is attributed to changes in the patterns of consumption of goods and, more importantly, changes in the methods of production. Increased mechanisation and automation results in a continuing reduction in the demand for unskilled labour.

On the basis of the relevant information action should be taken to stimulate certain types of industries and to train or retrain the unemployed. Every effort should be made to ensure that young people receive vocational guidance and do not enter the work force without skills required in a changing economy.

Yours faithfully,
DAVID SCOTT,
Associate Director,
Brotherhood of S. Laurence,
Melbourne.

ASSASSINATION OF EDWARD II

TO THE EDITOR OF THE ANGLICAN

Sir,—In his article on "The Statute of Provisors" in THE ANGLICAN of August 16, Mr Brerly stated:

"In 1327, Edward II was assassinated by his son and Edward III came to the throne." There is no doubt, of course, that Edward II was assassinated — by all accounts in circumstances of peculiar horror; but historical evidence makes it clear that his murder was connived at, or at least consented to, by his wife, Isabella, and that guilt for his death attaches in no way whatsoever to his famous son.

Yours faithfully,
(Canon)

C. H. EGERTON.
Kempsey,
N.S.W.

WAS IT "A GREAT EJECTIONMENT"?

TO THE EDITOR OF THE ANGLICAN

Sir,—The celebration of the 300th Anniversary of the 1662 Prayer Book has called forth from some Free Churchmen, both in England and in this country, a number of references to what is called "The Great Ejectionment" of 1662.

The 2,000 Protestant divines who refused to conform to the restored and revised Prayer Book were merely vacating parishes which for the most part they had taken over from loyal Anglican clergy a few years previously.

It has always seemed to me that the real Ejectionment took place under the Puritan régime. First in 1643, when a great number of clergy were dispossessed for refusing to subscribe to the Covenant, imposed by the then dominant Presbyterian party. Then in 1645, when the use of the Prayer Book was made a penal offence, many others were forced to surrender their parishes. Finally, in 1654, Cromwell appointed committees in

each county to examine the parish clergy as to their learning and sufficiency. Any found guilty of such offences as encouraging dancing, or playing, or speaking irreverently of Puritans, or of using the Prayer Book in public services, was to be ejected—and this was done on a large scale.

In 1662, therefore, the King and Parliament were restoring the status quo. While deploring the savage penal Acts which followed, by which Parliament imposed serious civil disabilities on all non-conformists, one cannot blame the Church for reinstating its own clergy, nor for seeking to ensure that they were true to the fundamental principles of the Elizabethan Settlement, as embodied in the Prayer Book.

Yours, etc.,
(the Reverend)
J. HARVEY BROWN.
Surrey Hills, Vic

ANGLICANS AND PACIFICISM

TO THE EDITOR OF THE ANGLICAN

Sir,—May I commend to your readers' consideration the Anglican Pacifist Fellowship. In doing so, I admit to a slight hesitancy myself, due solely to the ambiguity of the term pacifist. If pacifism means "non-resistance to evil" then I am not a pacifist, but if it means "non-violent resistance to evil," I am a pacifist.

The Anglican Pacifist Fellowship was founded in June, 1937. At the end of that year its membership was 369. In 1958, the last year for which I have figures, its membership was 2,564, of whom 462 were Anglican clergy.

The Declaration of Membership reads: "We, communicants of the Church of England or of a Church in full communion with it, believing that our membership in the Christian Church involves the complete repudiation of modern war, pledge ourselves to renounce war and all preparation to wage war and to work for the construction of Christian peace in the world."

The A.P.F. works in close co-operation with the Fellowship of Reconciliation, which is an inter-denominational body founded in 1914.

The F.O.R., which began with 130 foundation members in 1914, to-day numbers 18,000-20,000 in Britain, and a comparable number in U.S.A. It has groups in virtually every other country in the world. Its British leaders include such eminent churchmen as Dr Charles Raven, Professor L. W. Grensted, Professor G. H. C. Macgregor, Professor Charles Coulson, Archdeacon P. Hartill, Dr Donald Soper, Dr George MacLeod, and Principal Kenneth Dykes, and women such as Dame Sybil Thorndike and Dame Kathleen Lonsdale.

If any readers wish to keep in touch with or become members of the A.P.F. or the F.O.R., they could write to me or to Mrs Margaret Holmes, 562 Military Road, Mosman, or direct to the London address: 29 Gt James St., London, W.C. 1.

Yours sincerely,
(the Reverend)
L. G. BALL.
The Vicarage,
Cowes, Vic.

UNITY "CELLS"

TO THE EDITOR OF THE ANGLICAN

Sir,—An article from my pen, recently published by you, urging the view that ecumenical rapprochement would fumble and falter until the primary initiative was transferred from high councils to parish round-tables, raised not a single echo of support, criticism or even interest from any of your readers. Only the fact of THE ANGLICAN having accepted the article saved me from wondering if my "wisdom" had been mere "foolishness."

I was all the more interested to find the theme of my contribution fully supported and corroborated by the experiment of the British Council of Churches, reported in your issue of August 16. In fact, the following phrases, excerpted, would practically constitute a précis of what I wrote:

1. The title itself: "Break-through Hoped For" (implying recognition of a somewhat bogged-down state of affairs).

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.

Few things in modern life perturb me quite so much as the techniques of modern advertising. Modern advertising seems to go out of its way to lower taste, to encourage us to covet what, for the most part, we do not need, and to be discontented with what we have. What can be done about it?

Advertising does frequently lower taste to-day. Think of much of the drive we get on our television screens and over our radio. At a lecture I attended recently a university professor was commenting on the ecstatic itemising of the merits of a certain sanitary paper.

There was the merciless reiteration, the lush lyrical language, the fraudulent evangelical earnestness, the prostitution of epithets and superlatives, not to mention the suave and silky voices—and all in honour of a toilet roll!

How taste is lowered when things once considered sacred are treated with scant regard. It is here that much of the debased and debilitating material we see and hear is so objectionable. Some years ago a visitor to San Francisco was amazed to hear a radio announcer say in suitably sepulchral tones, "Is sleep disturbing your loved ones?"

No wonder that Melbourne's humorist Barry Humphries said in an interview shortly after his return, "I do adore your TV. I could just sit and look at the commercials all day. Do you still have that lovely one . . . umm . . . what was it? . . . oh, yes, I wonder where the white went before I cleaned my teeth with excrement?"

Despite all that we read about lung cancer, some tobacco concerns by means of elaborate advertising are quite ruthlessly seeking to catch fresh lungs to canker. Hoardings shout slogans to trap unwary youths into the habit of early drinking. At an age when sex impulses develop earlier than when my generation was young, they are ruinously stimulated by pornography in film and play by advertisement and glossy magazine.

But damnable as all this is,

2. . . a rising tide of impatience."

3. . . to get Unity out of the stratosphere of assemblies into the arena of local life."

4. . . to see the issues debated in the local parish halls as well as in the chambers of Lambeth and Edinburgh."

May I beg this small space to urge, once again, that until every parish (led by its clergy) becomes a unity "cell," we shall be contributing nothing except pious and inactive lip-service towards a "break-through." It would be worth-while for clergy to sacrifice even an odd tea-meeting or cake-stall, to prove their sincerity or otherwise in this matter, and their scale of values.

Yours, etc.,
N. GOULD.
Killarney Vale,
N.S.W.

MIGRATION

TO THE EDITOR OF THE ANGLICAN

Sir,—We hear little of what our Church is doing to help migrants, although many people who come to Australia hoping to settle belong to the Church of England.

Among them are professional people, tradesmen, some who come to set up in a business of their own, and those who come here to retire.

All need to be made welcome and given help when necessary. Housing is a problem for most people as so few of the migrants we are getting can afford to buy their own homes.

Some Churches are doing a great deal to help with this problem.

I understand the Methodist

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

even more insidious is the fact that advertising makes us believe that we can settle life's difficulties by changing our toiletry or altering our coiffure. It isn't our personality which is at fault, it implies, it's our dandruff!

It isn't our manners or our lack of consideration, it so much as says, "it's our poisonous breath which kills romance and mars our promotion. Change your toothpaste! Have a new perm! Use a fresh shirt! These are the things which build personality and overcome defects!"

And yet we believe all this nonsense! True, in some ways, the saying is not true that clothes do not make the man; they do. Correct clothes give poise, assurance and confidence. But they do not overcome, or correct, deep-seated personality defects which savagely eat into peace of mind and enjoyment of life.

But as pernicious as any ill effects is the fact that modern advertising does make us covet. There is a great hunger in Australia for possessions. There is a great restlessness for we know not what. A young counter girl was asked, "Do you keep stationery?" to which she replied, "No, I feel restless if I'm stationary for long."

For so many people today there has to be incessant activity, ceaseless movement; and movement geared to adding to our possessions. We have the itch to possess the latest gadget. It's no longer keeping up with the Joneses; it's now a case of status symbols.

So we must have this; we must have that. If we don't we are out of the charmed inner circle. We're missing something. We covet, regarding something as of supreme value. We scoff at the heathen bowing down to his image of wood and stone, but we worship things just as much.

I have said nothing about the bewildering variety of new terms introduced on the consumer market of late, or of their patent desire to deceive. "Giant size quart," "full pound," "giant-

Church has tackled the job in a big way, and now has many migration committees and a number of houses for the welcome and settling of migrants.

We as the Church of England seem to be waiting for the Government to do something.

Surely it is time we did something towards providing more homes for our own Church people, or many of the best wanting to come will never get here and some of the best already here will return to the U.K.

The few migration chaplains we have are doing good work and there are a certain number of homes in Sydney and Melbourne for C. of E. migrants.

But many Church of England people appear indifferent to the needs of these newcomers. And we seem to be trailing the field in this Christian service of to-day.

Yours sincerely,
ANGLICAN.
Devonport,
Tasmania.

economy size," "big gallon."

In Vance Packard's "The Hidden Persuaders" he suggests a number of additional points:

(i) What is the morality of the practice of encouraging housewives to be non-rational and impulsive in buying the family food?

(ii) What is the morality of manipulating small children even before they reach the age where they are legally responsible for their actions?

(iii) What is the morality of exploiting our deepest sexual sensibilities and yearnings for commercial purposes?

What can be done? Surely adults ought to protest. Advertisers are very susceptible to adverse comments. Public opinion is a sacred cow to them. How seldom people protest in a measured and sincere way about much that is evil in modern advertising.

BY EXAMPLE

Certainly as parents we ought to set a climate of opinion. We may only poke fun at some of advertisement's antics, but do we realise how we are being manipulated? Unless we keep certain standards before ourselves we are not likely to assist the next generation to be discerning. True, they must be prepared for emotional detachment from their parents; but in these things if we allow sober judgement to assist our purchasing, they will follow by example.

In our Victorian schools, Clear Thinking is taught as a branch of English Expression for the Leaving and Matriculation years. By this time, many youngsters, their judgements all unformed, have left school. They become an easy prey to slick salesmen and to the whims of the moment. How much we ought to press for the extension of the school leaving and, with it, that demand, expect that more emphasis be placed on, and not just the negative but the affirmative treatment of, Clear Thinking.

One of my colleagues a short time ago arrived at a large chain store before opening time on the Monday to buy a washing machine. It had been advertised the previous Saturday evening at a greatly reduced price. When the shop opened, he was told that the model had all been sold, despite the fact that there had been no opportunity of selling it.

He refused to accept this explanation and, possibly by as much bluster and bluff as anything, succeeded in getting one sent from the principal store. Dishonest advertising must be shown up as dishonest.

Some years ago the Molony Committee was appointed in England to study this current problem of advertising. The report has just been published. Whereas between the wars £100 million was spent annually on advertising, today it is £500 million—as much as is spent on education! The committee concluded from the muddled mass of evidence that it is almost impossible to devise or enforce standards of quality for most products.

This is not very encouraging, but where men and women are prepared to create an informed public opinion about patently underhand practices, there is some hope for advertising of the future being factually more near the truth.

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BOOK REVIEWS

CHRISTIAN MORALITY

STUDIES IN NEW TESTAMENT ETHICS, W. Lillie, Oliver and Boyd. Pp. 181. 29s. 9d.

THESE lectures were delivered by Professor Lillie at the Presbyterian College in Belfast. Although traces of the lecture form still remain, the book is easy to read.

After discussing the Old Testament heritage with its assertion that human morality should be based on the holiness of God expressed as justice, mercy and truth, there is a consideration of the place of Natural Law.

As Christians "we are called to follow the example of Christ both in general principle and in particular ways of action." In practice it is not always easy to see how we are to follow His example.

We are reminded that the question we should ask is not "What does Jesus want me to do?" but "What is God doing through us here and now?" The author quotes with approval Brunner's statement that we should "let ourselves be placed within the activity of God."

In our own society we need the reminder that instead of seeking a higher standard of living for ourselves we ought to be giving privately and publicly (by means of taxation) for the relief of those who hunger.

There are lectures on the New Testament attitude to Law and Justice, the State, Wealth, Work, Marriage and Divorce, and Children.

While reminding us that money as such is not "filthy lucre," the author points out that the New Testament is much more critical towards wealth than are the majority of Christians to-day.

THE New Testament is clear that riches may lead to evil, and the pursuit of money can take the place which should belong to the worship of God.

He has some very wise words to say about work as a part of the natural order of things and of the teaching of the New Testament.

His discussion of the application of these principles to a capitalistic society is very good, but it is significant that he speaks of the duty of an employee in such circumstances, and not of the duty of an employer?

"Our Lord's authoritative pronouncement leaves no doubt that, for Christians at any rate, 'No divorce' is the final word."

But the modern question is whether we have any right to seek that this should be the standard accepted by the State in its laws.

The Church's duty is to bear witness to the Christian standard and he would advocate that

CONGRATULATIONS, RIDLEY!

RIDLEY: 1962. Published by the students of Ridley Theological College, Melbourne. 5s.

A most successful attempt has been made by the students to get away from purely domestic matters and the usual jokes of college life to produce a magazine of wide appeal to church people.

They are to be congratulated on the originality of their thinking and Christian insight. May these young men never join the Establishment!

"Bridging the Gap," by Peter Corney, poses a basic problem often ignored in the parishes. Few incumbents would print this in their parish papers.

All the contributions are by students with the notable exception of "Holy Disorder," by Dr Barry Marshall. Here is evidence once again that what has been the Outback's loss is Melbourne's gain. His facile pen, an intriguing mixture of dreaming-spines and the Yarra Bank, cannot be ignored.

The magazine is ably edited by the Senior Student, Don Francis.

Copies may be obtained from Mr Ian Hardy at Ridley College or from the C.M.S. Bookroom, Melbourne.

—J.S.

this should be done by refusing to solemnise the marriage of divorced people even though this might result in some hardship.

In the lecture on Eschatology and Ethics in the New Testament, he does not try to explain away the teaching of the New Testament. The doctrine of the last judgement emphasises the gravity of moral choices and is an incentive to good conduct and not just an "insurance policy." The joy of an action well done can be part of the joy of Heaven.

In the course of his book the author quotes many writers, and his examples are very topical.

This book would repay careful study and would be useful for senior students at school, for discussion groups and for all laymen who are looking for a summary of the ethical teaching of the New Testament.

—G.H.W.

DEVOTIONAL AND DOCTRINAL

HOW AND WHY WE WORSHIP. E. Pattison Clarke. Church Stores, Sydney. Pp. 88. 9s. 6d.

FR Pattison Clarke has produced a useful handbook to liturgical worship and has supplemented the text with a variety of helpful information.

His book will be a useful present for Confirmation candidates, containing as it does both devotional and doctrinal aids.

There are a few minor points where your reviewer would disagree with the author — surely the collects at Matins differ from those at Evensong and thus form a major differentiation (page 6).

Again the word "collect" has the ancient meaning of collecting the petitions of the several members of the congregation into a single prayer (cf the Synod of Agde, AD 506 canon 30).

Thirdly, your reviewer laments the introduction of the American term "casket," in place of the older word "coffin"—he dislikes it because he believes that it is associated with the deplorable exaltation and exploitation of the funeral service by undertakers for commercial profit.

—J.T.

HELPING SCHOOL WORSHIP

TWENTY PSALMS FOR SCHOOLS. Sybil McKillop. Faith Press. Pp. 63. 7s. 6d.

This is an unusual type of book, but should prove most helpful to those concerned with children's worship.

Twenty psalms have been selected, and in many cases suitably shortened, for children's use. In some cases, they are in the Prayer Book version; in others, in a new translation; and in others, as the metrical psalms beloved of the Scots. Sometimes the one psalm is given in alternative settings.

Each psalm is prefaced by an account of its theme, and its use in worship, both Jewish and Christian, is outlined. Each psalm is then printed, pointed with bar lines, but not the other marks familiar to psalters.

Chants are not printed, but a recommended chant from The Anglican Chant Book is given for each one. In the case of metrical psalms, suitable tunes are recommended.

Print is clear, and the book is easy to follow. It should prove most helpful and well worth introducing to children's services.

—A.W.S.

UNDERSTANDING ONE'S FAITH

RELIGIOUS EDUCATION. J. Donald Butler. Harper and Brothers, New York. Pp. 321. 5.50 dollars.

THIS new book is both a careful history and a comprehensive handbook of Christian nurture.

J. Donald Butler, the James Wallace Professor of Religion and Chairman of the Department of Religion at Macalester College, Minnesota, U.S.A., has taught at the New York University, where he received his Ph.D., as well as at Princeton Theological Seminary and the Austin Presbyterian Theological Seminary.

He has held numerous lecture-ships and visiting professorships at colleges and universities throughout America, and is the author of many articles on religious education. He is an ordained minister.

His book covers synoptically the entire range of religious education — historical, theological, philosophical, psychological and sociological.

A glance down the table of contents prepares the reader for the mass of valuable material between the covers of this well-produced volume.

Following an introductory chapter, the historical portion deals with nurture in the early Church, the Reformation period, the rise of the Sunday school, the psychological movement of the nineteenth century, progressive education, and the Religious Education movement and its sequels.

There are expositions of the philosophy and theology of education, the place and function of the Bible, secular culture and its value, parish educational agencies such as Sunday Church schools, youth fellowships, vacation Church schools, week-day Church schools and communicants' classes, together with chapters on personality and growth, the learning theory, teaching methods, curriculum, administration and development of leadership, and the role and responsibility of the Church in the sphere of religious education.

AN extremely important section at the end of the book is concerned with the laity.

Perhaps a direct quotation is advisable here, and I quote from the bottom of page 299: "It would appear, therefore, that the norm for the nurture of so-called laymen in the Church should be that they have both the opportunity and the encouragement to go as far as their abilities and their time permit."

"This is what adult Christian education should be—the opening of the way and the providing of the means by which laymen can progress as far in the understanding of the faith as possible."

"Although this is coming, and is actually happening in churches here and there, it is far beyond what most churches are now doing. In the majority of cases, we are still settling for Sunday morning adult classes that are

often weak and insipid and struggling to stay alive.

"Very often there is little awareness in them of the crisis of our day, of what the Christian faith has to say in the face of it, and of the responsibility of adult Christians to be genuinely adult in their faith."

"Nevertheless, the layman is no less a part of the ministry of the Church than his minister, and he must study seriously the faith and the ministry of the Church to the world, in order that he may fulfil his responsible part in that ministry."

"THE layman has no less responsibility than the minister for understanding and thinking his faith, to the degree his life circumstances make possible."

"It is also his responsibility to minister to men and to the world as a part of the ministry of the Church, to whatever extent his native gifts, his preparation in serious study, and his stewardship of his time make possible—that is his calling as a Christian and as a member of the body of Christ."

Dr Butler advocates a programme of study for adults in the Church which would make each congregation "a kind of theological seminary," to the extent that people are taking the Faith seriously and studying it

biblically, historically and theologically, as though their lives depended upon it—which, he declares, in all reality they do.

Is there any reason, he asks, why many laymen in the Church should not be reading the theological books used in schools of theology? We underestimate most of them, he says; they are ready for more than the innocuous diet we commonly feed them.

The book concludes with a general paragraph on the place of parents in the Church's ministry, and the qualifications of volunteer leaders for ministries both inside and outside the Church, in social and community organisations and agencies, and official government positions.

"In this conception of adult nurture," is his final sentence, "the Church is virtually saying to its so-called laymen what is said poetically in one of the liturgies of ordination to the ministry: We give you the right hand of fellowship, to take part of this Ministry with us."

In the light of the prevailing upsurge of interest in Biblical study in Australia, Professor Butler's book is timely, and deserves wide examination in theological colleges and at the highest administration levels.

—W.M.M.

PENTRIDGE JOURNAL

STOCKADE. July, 1962. Published by and for the prisoners of H.M. Pentridge Gaol.

"Crime does pay someone," especially the judges, lawyers, policemen, etc., who administer the law. But not the prisoner who supplies them with a job!

On the more serious side, this issue of "Stockade" shows the wide range of activities in the gaol's educational and rehabilitation programme.

The whole magazine gives us an insight into the lives of men about which most of us care not nearly enough.

—J.S.

BOTH FACTUAL AND FANCIFUL

JANINE, Robin McKown. Macmillan. Pp. 191. 15s. 6d.

A delightful human story of Janine, a French girl, whose father was betrayed during the Resistance. Could she fall in love with the collaborationist's son?

Selected in 1960 in America for the Child Association Award "for the best book that deals realistically with vital problems in our contemporary world," it is both factual and fanciful.

—A.V.M.

DEPTH OF THOUGHT

THE NARRATIVES OF THE PASSION. The Archbishop of Canterbury. Mowbray. Pp. 26. English price, 3s.

THIS is excellent stuff! and to be read by every Anglican. In a 1961 lecture to an International Conference, the chief bishop of the Anglican communion delights with a sane, simple, sensible view of the Gospel accounts of the Passion.

Each page reveals his depth of thought and his wide knowledge of all the best of recent developments in Biblical theology.

The simplicity of style, the directness of approach, the humility of expression are the hallmarks of one of our greatest scholars, and make this booklet informative, interesting and challenging.

Not only does the archbishop show how the didactic, apologetic, pastoral, devotional interests of the Church affected the growth of the traditions about the Passion, but equally how the Passion narratives should affect the didactic, apologetic, pastoral, devotional life of the Church.

—A.F.L.

PLAY FOR CHILDREN

THE CHRISTMAS TREE. Ngalo Marsh. S.P.C.K. Pp. 10. 4s. 2d.

The Religious Drama Society of Great Britain is fortunate in securing the well-known detective writer, Ngalo Marsh, to write this Christmas play for children. Its dramatic quality comes from its simplicity and Gospel phrases and its church setting.

—J.S.

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SURVEY OF RELIGIOUS KNOWLEDGE IN THE ARMY

HOW much does the average Australian know about Christianity, the Bible, or the teachings of his Church, particularly those who claim to be members of the Church of England?

It would be difficult to obtain a comprehensive answer to this question, but any attempt made to obtain an answer brings interesting results.

In connection with Church of England Character Guidance Courses for Recruits and Apprentices in the Australian Regular Army, a questionnaire is completed by the students which gives the lecturing chaplains an assessment of the religious background and knowledge of the group.

The questionnaire was prepared by Chaplain D. C. Abbott, the Church of England member of the three-man Army Headquarters Character Training Team. In addition to a survey of basic religious education, the opportunity was also taken to ascertain the percentages of these men who have been baptised and confirmed.

The questionnaires completed during the year September, 1960, to August, 1961, have been carefully analysed, and statistical data compiled by Chaplain D. H. Percival.

Before considering the results of the analysis, it must be pointed out that recruits for the Australian Regular Army come from every State of the Commonwealth and from varying strata of society.

They undergo basic training, and later go to various establishments in the Commonwealth for specialist training for the corps to which they have been allocated. A small number is selected for training for commissioned rank.

These men come from differing fields of employment. The December, 1960, was a typical group.

Of 33 Church of England students undertaking the Character Guidance Course at Kapooka, N.S.W. in December, 1960, there were four from farming occupations; three from each of the occupations of butchers, salesmen, clerks; two from each of the occupations of storemen, laboratory assistants, drivers, timberworkers, motor mechanics, labourers; one from each of the occupations of toolmaker, plasterer, painter, fitter, boilermaker, television technician, machinist, shearer, cadet draughtsman.

This same group varied in age from 17 to 32 years, with an average of 20 years. This average age would be representative of present-day recruit enlistment, with a tendency towards younger enlistments.

There was a higher rate of knowledge shown in the completed questionnaires of students of the Apprentices' School, Balcombe, than those completed by Regular Army recruits at Kapooka.

TWO GROUPS

This is explained by the fact that the apprentices are specially selected for technical training, and they enter the Apprentices' School from secondary school.

Some had already been at the school for one or two years, and had been attending church services within their training programme. For these reasons the two groups have been separated for the purpose of analysis.

The Regular Army recruits completed their questionnaires approximately one month after their entry into the Army from civilian life. All questionnaires were completed by the students under strict supervision in normal examination conditions, and sufficient time was allowed for careful consideration of each question.

The survey involved 770 recruits and 143 apprentices.

In determining whether or not an answer to a question was correct, considerable latitude was allowed. For example, the ques-

tion, "Who is Jesus Christ?" evoked answers such as God's Son, Mary's Son, Our Saviour, God in the Flesh, the second Person of the Trinity, the Lord, and so forth. All of these were treated as being correct.

Also, errors in spelling were disregarded, as it was apparent in many cases that the students knew the correct answer but could not correctly express it in writing, probably because they had not seen the words involved or had not been called upon to write them before.

The results of the analysis are set out below in two columns, the first covering Regular Army recruits, and the second the Regular Army trade apprentices. It must be stated that the questionnaire was not originally designed for statistical purposes, and is, therefore, limited in application. However, it is possible to draw conclusions about the religious education of the average Anglican young man.

In the course of the analysis

consideration was given to separating the results of the confirmed members of the student groups from the unconfirmed. It was thought that those who had been confirmed would have a greater knowledge than those who had not been prepared for Confirmation.

However, a check analysis revealed that there was little, if any, difference in knowledge between the two groups, and therefore there was no justification in the separation.

CONFIRMATION

With regard to Confirmation, it is of interest to note that the percentages of correct answers to the question, "What is Confirmation?" are much lower than the percentage of members who have been confirmed. Confirmed members constituted 28 per cent. of the Recruit group, but only eight per cent. could answer the question, "What is Confirmation?"

As many who have not been

confirmed could answer this question satisfactorily, it is apparent that many who have been confirmed cannot express the meaning or purpose of Confirmation. It is left to the Church in Australia to determine the reasons for this.

The analysis indicates that the average young Australian man knows very little of the simple facts of the Christian Faith, of the Bible and of Church practice.

A survey has not yet been carried out to determine the religious knowledge of the young women entering the Women's Royal Australian Army Corps. However, it would seem that the result of such a survey would be similar to that obtained from the men.

In view of the interesting facts revealed in this preliminary survey, it is proposed to initiate as soon as possible a more detailed survey on the level of religious education of young men entering the Australian Regular Army.

	Correct or Approximately Correct Answers. Percentages of Total.	
	ANGLICAN REGULAR ARMY RECRUITS. Kapooka, N.S.W. September, 1960 to August, 1961. TOTAL 770	ANGLICAN APPRENTICES. Balcombe, Vic. March, 1961. TOTAL 143
What are the two main parts of the Bible?	73%	85%
In which book of the Bible do we read the story of the Creation?	22%	33%
Where was Jesus Christ born?	62%	70%
Where was Jesus Christ crucified?	49%	65%
"He suffered under Pontius Pilate." Who was Pontius Pilate?	32%	55%
What does the word "Gospel" mean?	9%	13%
What does the word "Crucified" mean?	65%	80%
Who are the three Persons of the Trinity?	21%	41%
"I believe in God the Father Almighty." What does the word "Almighty" mean?	45%	69%
Who is Jesus Christ?	84%	92%
Is Jesus Christ still living?	56%	74%
"From thence He shall come to judge the quick and the dead." What does the word "quick" mean here?	34%	67%
What is a Creed?	6%	22%
"I believe in the Holy Ghost, the Holy Catholic Church." What does the word "Catholic" mean?	4%	12%
The Church of England has two main Sacraments. One is Holy Communion. What is the other?	9%	17%
What is Confirmation?	8%	42%
What does Christmas Day celebrate?	91%	96%
What does Good Friday celebrate?	63%	75%
What does Easter Day celebrate?	49%	70%
What does Whitsunday celebrate?	0.9%	2%
How many days are there in the season of Lent?	21%	39%
Those who could write out the Lord's Prayer in full	19%	Not Assessed.
Members of the Church of England section of the student group who have been BAPTISED	80%	90%
Members of the Church of England section of the student group who have been CONFIRMED	28%	58%

CANTERBURY FELLOWSHIP SUPPORTS CHAPLAINCY WORK

FROM A CORRESPONDENT

Melbourne, August 27

The Canterbury Fellowship, which holds its services in Trinity College Chapel, Royal Parade, Parkville, will continue to support the Church of England chaplain to students in the University of Melbourne.

The chaplain is the Reverend E. K. Robins, who is also the chaplain to the fellowship and to the Anglican Society within the university.

The decision to continue to support the university chaplaincy was made at the annual meeting of the fellowship, which was held in Trinity Chapel vestry, this month.

Mr Robins is also associated with a new venture in the training of students for the Church of England ministry.

This venture is Perry Hall, which has been established in some of the properties of S. Mary's, North Melbourne, and is principally for the training of married men for the ministry.

The chaplain told the annual meeting of the fellowship that the Church of England must face the problem of training more married men for the ministry in view of the fact that students were marrying at a younger age

and more and more of them would be coming into the ministry on a decision reached after marriage.

Mr Robins said that the Principal of Ridley College, Dr S. Barton Babbage, who has just

returned from a visit abroad, had found this definite trend towards marrying at an earlier age was most pronounced in the U.S.A. and he, Mr Robins, from his own observations in the University of Melbourne, had found a similar trend here.

It was a fact, he added, that students undertaking science and engineering courses often did not come face to face with human problems until after they had left the university.

And it was not until then that some of them considered the call to the ministry and decided to enter a theological institution.

The fellowship holds two services each Sunday — at 9.15 a.m. and 7.30 p.m.; the Eucharist is sung on the second Sunday morning of each month.

Services of the fellowship are often recorded and broadcast by the A.B.C. because of the excellence of the adult choir of the fellowship.

£550,000 RAISED

ANGLICAN NEWS SERVICE

London, August 27

A sum of more than £550,000 was raised during the Christian Aid Week organised by the Inter-Church Aid and Refugee Service of the British Council of Churches during May.

This figure is more than £50,000 above the target set for the week.

The funds go towards a £1½ million programme of Church-run agricultural training, technical aid and diet-improvement schemes which are the Churches' share of the Freedom from Hunger Campaign.

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THE ALL-AGE BIBLE STUDY GROUP . . . 2

BEGINNING A STUDY GROUP

By WINIFRED M. MERRITT

WHEN a new Bible study group assembles, the members will have had varying reasons for joining. Sometimes it is simple curiosity which brings a member into a group. Sometimes it is an earnest personal desire for knowledge or spiritual help. At other times, material is being sought for use in another connection.

Some people join because they know someone else who is joining, or someone has asked them to come along for company.

Some may have come just to support the cause. People have even been known to attend a group for "somewhere different to go."

Any reason, of course, is a good one if it brings people of differing backgrounds together to discuss their faith.

One of the very interesting books recently published is "Along the Razor-Edged Path," by Simons Roof. It is sub-titled "A Search for Spiritual Understanding," and its opening chapter is called "A Tale of the Sufficient Cause."

This tells the story of a much-beloved old Holy Man in the Himalaya Mountains, whose life had inspired many to come to him to be taught, but who had consistently refused to accept pupils.

As the time drew near for him to relinquish his work, however, he agreed to the formation of a small group to be trained to succeed him.

Nine applicants were in due course presented to him, each one of whom, it transpired, had a different reason for coming.

One, an older man, had "tasted every fruit of the world, from the love of beautiful women and the power of money, to a degree of popularity and even a little fame," of all of which he had tired.

The second was impressed by the grandeur of nature, seeing a miracle wherever he looked, and longing to find the Creator of it all.

The third had been overtaken by domestic tragedy, having lost his young wife and their infant son.

The fourth was perplexed by the multiplicity and variety of the deities worshipped by men.

The fifth, believing that "the profits most who serves best," wanted to know how to improve his service.

The sixth was worried about the problem of feeding and providing for his large family.

The seventh, a scholar, had read so many books, presenting so many points of view, that he was completely muddled.

The eighth had an unhappy home life.

GOOD REASONS

And the ninth, a lad of sixteen, was a hero-worshipper, who offered to do all the work required by the teacher for the privilege of being allowed to be near him and to listen when not otherwise engaged.

All nine were accepted because, as the Holy Man put it, the reason of any one of them is as good as the reason of any other. Any cause for turning to God is sufficient.

Bible study groups should be limited in size, eight to ten members being a good workable number. If a group is allowed to become too large, personal contact is impaired, and the group tends to degenerate into an audience with a speaker.

While, naturally, this is better than having no group at all, it has been proved advisable, wherever practicable, to subdivide a big group into smaller

ones, using the same syllabus and working in parallel.

The result in group effectiveness well repays the extra time involved, and there is the additional advantage that a member who is prevented from being present at a given session in his or her own group may attend another group during that week and so keep abreast of the study course. Interchange should not, however, be allowed to become a habit.

Weekly meetings are most desirable, in the interests of keeping a group "alive," and experience has revealed that it is a good plan to have the syllabus prepared in series of six or eight related sessions, so that a new start is made at frequent intervals. The best results are obtained around a table.

An important aspect of group life is the responsibility of each member to attend regularly and to take the group seriously.

ATTENDANCES

Stress should be laid, in the early stages of the group's existence, on the importance of an "every member" roll-call.

Apart from interruption to the sequence of the group studies for the absentee, the group is incomplete when all are not present.

In a group which is functioning well, no one will want to miss even one session, and attendance figures are a good guide to the spiritual health of the group.

If attendances are erratic, don't blame the absentees—look for the reason inside the group.

Group life is sharing life, and in the ideal group every member is a contributor. It must be accepted at the outset that the group is not just a collection of individuals.

It is, or should soon become, a composite unity, a unity in diversity, as is God Himself.

It is not a matter of "filling rows of empty bottles" as someone once described the purpose of sermons.

The object is not to make the members so uniform as to be indistinguishable one from another, like the Duke of Edinburgh's "row of beans."

The leader in a Bible study group is a part of the group, as is the leader of an orchestra, and he or she should not try to usurp the place of the study group's "invisible conductor."

The securing of a suitable leader is a difficulty widely experienced at present, and the most obvious person in most instances is a minister, particularly in the early stages, but it is to be expected of a Bible study group that one or two of the members will graduate into leadership, or at least become deputy leaders.

Might it be that we have here one clue to the lack of interest in regular churchgoing? Is any part of the trouble that our services are closed circuits, providing no outlet?

This thought came to me recently while talking with a young man whose practical bent is revealed in the following remarks: "There's nothing really to keep going to church for," he said, "but I go. I know the service backwards—I could take it myself."

"Everybody turns up, week after week, and we all sit in rows looking at the back of the person in front of us. Oh, yes, I know about worshipping God, but I am sure he wants us to do something besides worshipping Him in church."

"And what about our useless formal introductions at the

church door? 'Mrs A. meet Mrs B.' 'How do you do, Mrs B?' 'Mr X, this is Mr Y.' 'How do you do, Mr Y?' Pleased to meet you. He might not be pleased. And he doesn't want to know how Mr Y 'does.'

"He doesn't expect any answer anyway. He'd be impatient if Mr Y started just then to tell him how he 'did'—the bell has stopped ringing. 'I'll see you again,' he says, as he goes into church."

"When the service is over, we all go home, lots of us in our own cars. Mrs B and Mr Y go to their homes on foot, and tell their families. 'It's quite a nice church. You ought to go along.'"

"The next Sunday is very wet, and they all stay at home. On the next they have unexpected visitors. And it's finished."

What there is of truth in the foregoing should set us thinking hard. Suppose, for instance, there were regular week-day or evening Bible study groups attached to that particular church, newcomers could be handed a little leaflet about them and invited to bring someone, or to come alone if preferred.

Information could be secured as to their address, and an offer to pick them up could be included.

They may, of course, delay their decision for a period, and when, in due course, they make up their minds to accept the invitation, they will in every probability say: "I should like to come to the group one night to see what you do, but I wouldn't be able to say anything."

"You wouldn't ask me to speak, would you? Actually, I am afraid I know very little about the Bible, but I can learn."

If newcomers are permitted to sit quietly and listen, within the

group, of course, never outside it, it will not be long before they will be taking a prominent part in the discussions, without even realising that they are feeling very much at home.

But never must attention be concentrated on a new member by such a remark as, "You haven't said anything at all, Mr Black. What do you think about this problem?" Mr Black would probably be too embarrassed to come again.

When he has any contribution to make, he will make it, and meantime it is generally better to leave him alone, or at least to use less direct methods to involve him. The initiative should be his own.

A very important matter in connection with Bible study groups is where the meetings shall take place. A church building is a good place if members from other denominations are willing to go there. This, of course, not all are prepared to do.

When such a situation is met, a private home is a splendid alternative, and some really inspired study groups are meeting in home surroundings and benefiting from the home atmosphere.

It is well, however, to stipulate that there shall be no supper. The meeting is a Bible study group, not a social evening, and it should not be allowed to lose its character.

A local hall, club room, school room, or business house may be decided upon, but the venue must be acceptable to all members if the group is to function without inhibitions.

And a member's denominational affiliation must not be tampered with or attacked. He is entitled to his opinion as you are to yours.

CATHEDRAL SCENE OF NEW MUSICAL VENTURE

FROM A CORRESPONDENT

Newcastle, September 3

Although the new organ for Christ Church Cathedral, Newcastle, is still not completed, the musical progress of the city has found a new venue, by courtesy of the dean, the Very Reverend John Falkingham.

From an idea of Dr Vincent Sheppard, the Newcastle Baroque Society has been formed and has presented a series of six recitals on consecutive Sunday afternoons.

These recitals were arranged with the co-operation of Mr Errol Collins, who arranged for a group of string players; the cathedral organist, Mr Keith Noake, who trained the cathedral choir in the presentation of appropriate works; and Mr Harold Lobb, Principal of the Newcastle Conservatorium, who assisted with planning in general and played solo works on the organ and harpsichord.

From the outset, the plan was to present appropriate works of the Baroque and slightly earlier and later periods in as authentic a manner as possible.

CHAMBER ORGAN

Dr Vincent Sheppard's Dutch chamber organ (built in 1790) supplied the right organ colour. (Incidentally, it is by his courtesy being used to accompany the cathedral services at present).

As well, Dr Sheppard's harpsichord was used: the violinists used authentic Corelli bows; and other colours were flutes and recorders.

The programmes included such works as Mozart's "Epistle" sonatas; organ works by Bach and earlier writers; string trio

sonatas; solo harpsichord works; flute sonatas; and choral works in up to eight parts by Schutz and Purcell.

The response was quite exciting, and at the last recital, the audience was treated to afternoon tea and voted unanimously for a further series as soon as possible.

ANNUAL FESTIVAL

It is hoped that a complete consort of Elizabethan viols will soon be forthcoming.

On Sunday, August 19, the cathedral choir presented its annual festival assisted by a small string group and Mr Eric Aubert, pianist.

The strings were directed by Errol Collins in a performance of Vivaldi's "Spring" Concerto. The choir introduced several new works to Newcastle. Byrd's "Arise, shine forth" and Palestrina's "Stabat Mater" for double choir.

This was sung to an English translation and adaptation, Palestrina's notes however, being completely intact.

Holst's "Te Deum" and Gretchanninoff's "Hear me O Lord" provided a modern group.

The central work was Bach's motet, "Jesu Priceless Treasure." The whole programme was marked by a most encouragingly high quality of singing and playing.

BISHOP SAYS HE HOPES TO RETURN TO GHANA

ANGLICAN NEWS SERVICE

London, September 3

The expelled Bishop of Accra, the Right Reverend R. R. Roseveare, said on his arrival at London Airport on August 24 that he wanted to go back to Ghana.

When asked whether Dr Nkrumah knew much of his deportation, he replied:

"I think it very unlikely that he knew about it beforehand. He was said to be a very fit man at the time and although the archbishop tried to see him we were told he was sick and would not see anyone."

"I want to go back to Ghana and the reason I hope that may be possible is that I am really doubtful whether the President, with whom I was on the most cordial terms for six and a half years, really knew I was going to be deported."

"I doubt whether he was really allowed to read all that I wrote. If he had done so, I do not think he would have regarded what I wrote as sufficient reason for deporting me."

RUMOURS

He said there were strong rumours in West Africa that Mr Tawiah Adamafo, Ghana's Minister of Information and Broadcasting, had disappeared.

This minister, said the bishop, was probably one of the men behind his own deportation.

The bishop, referring to the Ghana Young Pioneers' slogan: "Nkrumah does no wrong" and "Nkrumah is our Messiah," said: "I do not think the Africans really believe them, but the

children get a bit perplexed and ask their mothers what they really mean."

"The things that I said were reported fully in only one newspaper. And one must remember that 60 per cent. of the people are not literate."

"The radio didn't quote a word of it and neither did the two Government papers, which are at the moment managed by the lunatic fringe of the Government."

UNIFORMS

He had been told that the uniforms of the young pioneers, similar almost in every detail to the Russian and Chinese Young Pioneers, were made behind the Iron Curtain.

"I am told that the boots they wear could not be sold in any shop for less than £10 and that each boy is given two pairs."

"The very worst thing I ever read out there was just before I left, in Ghana's 'The Evening News', one of the Government papers."

"In big type at the end of an article was written: 'We have a God of Africa and Kwame Nkrumah is his Christ.'"

"When it comes to that you cannot but feel that children are being brought up to say these things—words with an intention of weaning them away from the Person we know and worship as Christ."

COMMENT ON "NEW SPIRIT"

ANGLICAN NEWS SERVICE

London, August 27

The Roman Catholic Archbishop of Liverpool, Dr Heenan, referring on August 19 to the courtesy visits which the Queen, the Prime Minister, and the Archbishop of Canterbury have paid to the Pope, said:

"This new spirit has been created because Christians have come to realise that what matters most is not that they are Catholics or Protestants but that they are fellow Christians."

"We can thank Pope John for leading the way to this new and precious friendship between Protestants and Catholics."

Dr Heenan was setting the foundation stone of a Cistercian abbey at Portlengone, County Antrim.

DEATH PENALTY ABOLITION

The Social Questions Committee, Diocese of Melbourne, has distributed to the clergy of the diocese a copy of a sermon preached by the Right Reverend G. T. Sambell in 1957, advocating the abolition of capital punishment.

The sermon is entitled "Would Christ support the Death Penalty?"

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RELIGIOUS INSTRUCTION: IS IT WORTHWHILE?

By THE REVEREND R. P. OPIE

SOME autobiographical details may help to justify any seemingly dogmatic assertions in the following argument.

1. I am a South Australian, but the first two years of my ordained Ministry were spent in an English diocese—where there was no Religious Instruction in State schools.

The Church's total family impact was certainly not less than here. Priests could (and did) lead an ordered life—of prayer, meditation, study, sermon preparation, etc., in the morning, visiting in the afternoon, and further visiting, meetings, etc. at night.

Of course there were interruptions, but not complete disruption. Time ordered thus was a saving grace, not just to priests, but to the Church. This is impossible here because of R.I.—and to what benefit?

2. I spent five years as a schoolmaster—three before and two after ordination.

3. I have no very blunted personal axe to grind, as my present burden is not very heavy—one day entirely disrupted by R.I.—one only very partially.

What is the basic purpose of Religious Instruction in State schools?

a. Is it to provide further Christian instruction for members of the worshipping family?

b. Is it to exhort the non-worshipping baptised (and even confirmed) to stir up the gift that is within them?

c. Is it to tell the unbaptised and/or those who are spiritually unawakened about the faith, and to bring them to repentance in Christ?

Consider the difficulty of catering simultaneously for the above groups—and there may be more, with numerous interminglings of light and shade—and in a lesson period of thirty minutes once a week—ten minutes less than any other period.

Take a concrete example (not fictional) of a class of thirty. Five are regular communicants, five worship sporadically, twenty never—and of the twenty, several are apathetic, several inimical and others are inscrutable.

The age range is from 12 to 17 years. To which group—in age and also in Christian experience—should the teacher direct instruction?

Mark well the fact that the majority are non-worshippers—by lack of Baptism, or by stultification of this gift, the majority of the children are not active members in the Church family, the Body of Christ. Many, by their family infusion, are contemptuous of the Church.

ILLUSIONS

This is a major fact to be faced—the State schools are largely secular in fact (as well as by implication of their name) just as is our society at large. (Incidentally, what of Church schools in this regard?)

Pretence to the contrary (both about schools and society) is a cause of tragic sapping of Christian strength, but our illusion (and folly) in the case of schools is the greater because of the very fact of R.I.—involving as it does negative factors of misused time and energy, and positive factors of harm done to Church and children.

We should rather be asking whether or not the continuance of R.I. is in the best interest of Church and society (including children) than seeking a "blanket" improvement to allow the continuance of the present system.

At best, R.I. is a misapplication of the strength of the Church (of laity and clergy) and does little harm and some good; but the majority of those children who do find lasting strength partly through R.I. would do so anyway through their homes—when those homes are living parts of the Church family—but especially so if more time were

available for the pastoral visitation of those homes.

So would other children find Life if they and their parents were able to be visited at home.

This should be considered by the surprisingly large number of priests who believe R.I. to be so worthwhile—have these priests never experienced a systematic ministry to the whole family, without the disruption of R.I.?

I don't know, but it would appear so by their settled inevitability in acceptance of R.I. as part of the necessary system.

It would also be cogent to relate to this Bishop (as he was then) Joost de Blank's remarks about the majority of Sunday schools in "The Parish in Action."

He points out the Church's folly over fifty years of trying to "get at parents" through their children, in Sunday schools divorced from the family life of parish worship—and of the Church's failure, because it lacked the courage to tackle the parents themselves, and through them, the whole family.

We are often cut off even from the opportunity to exercise our Christian "courage" on parents, because we are too busy with their children's instruction in schools.

HARMFUL

In any event, the situation after twenty years of R.I. bears comparison with that depicted by Bishop de Blank relative to Sunday schools. Where are the worshipping adults who have thronged our Sunday schools and R.I. classes?

At worst, R.I. can be frustrating (and harmful) to instructors, lay or clerical, and positively harmful to children.

"Religious" instruction outside—Continued Next Galley the family of the Church can and does bring Christianity into greater contempt—tolerant, amused, or hostile—than previously existed in the pupil.

Evangelistic activity is the activity of the Church towards the unconverted—but instruction is for the Body of believers.

Most syllabi wrongly assume (blandly, or hopefully?) that the children to be instructed do in fact believe in God—or at worst are only somewhat apathetic—and that a modicum of teaching skill will convert a half-hour's peculiar disruption in the school time-table into a high-water-mark of interest in the school week.

(How can an untrained person even hope to develop this skill in a situation which professional teachers would not "touch with a barge pole"? Such misappropriation of Christian zeal and sincerity grieves me.)

But who can indeed devise a "syllabus" to provide a substitute for the full ministry of Word and Sacrament by the Church? How can we hope to instruct children in a faith of which they have no experience?

This is to speak to them of a foreign inexperienced God, about whom we impart a little knowledge.

There is a real likelihood of stifling a desire to know and believe in God. There is grave danger of giving that "small inoculation of religion" against any future experience of the living God.

When the Church is fully doing its work we do indeed fulfil an evangelistic ministry to those outside the Church—adults and children—but we do not (or should not) entrust to them the Holy things, the "pearls" of Our Lord, until they at least begin to accept Him as being who He is; otherwise we may (and do) bring Him into contempt—not because of the stumbling-block of the Cross, but because of our own ineptitude.

Archbishop Ramsey has written: "If we want to understand the scriptures aright, we read them within the common life of the Church, not daring to put asunder what God gave to us to-

gether in a single bundle."—and further: "Because the Bible is divine we understand it only by entering into the Church's faith in God."

Do we have in mind this traditional and right use of Holy Scripture if we use "Bible stories" in the context of "religious instruction" to non-believers? We should not in fact "quote" scripture to a non-believer, as our proof and authority to him.

If we do so then we act as if the inspired word of God could have meaning and authority apart from the presence of Christ Himself, who is the Divine Word. This misapplication of evangelistic zeal may ultimately react to the condemnation of the non-believing listener—and to our own condemnation.

Obviously all of the above hardly sings the hoary beard of this whole problem, but if we care for the Church which is "ours" because it is Christ's, then we shall think seriously and deeply towards positive action.

We may well consider questions such as these:

What is the Church? Should the Church's ministry neglect those within the "household of faith" in order to perform a "good social work" in schools?

Has the Church, at the moment, the manpower to do both of the above?

If not, is the answer to continue to seek ways of improving a system which twenty years of use seems to condemn, or should there be a withdrawal and a renewed effort made (by clergy and laity) to present Christ to the family and to the individual?

If we should happen to have succumbed to the world's fascination with and use of "mass media" of communication, are we not denying that man is created in the image of God—not as one of a more or less receptive herd of featherless bipeds—and that each Christian has been baptised as "the child of God"?

REAL ISSUES

If, notwithstanding, we advocate the continuance of R.I. and maintain that the mass media approach is necessary to "keep up with contemporary trends," "because of shortages of time and manpower," etc., should we not then, for instance, use radio lessons, and thus release those who are trained and given authority in the ministry of Word and Sacrament to exercise that ministry to men, each of whom is different from every other?

Are we afraid to face the real issues involved in all this—afraid even to consider that R.I. itself should perhaps be abandoned—because of such unworthy fears as, "if we don't teach them the Methodists (etc.) will take them?"

And so on... Those who confer about this matter should consider the sort of questions stated, or implied, above. Otherwise there is simply one more conference which asks (and even answers) the wrong questions—the parish situation remains the same.

If we were considering a powerful dog wasting its strength chasing its tail, the situation would be amusing.

There is nothing very amusing for a Christian in seeing the Church mis-using the strength of its ministry.

In England, comparatively recently, renewed faith and Christian practice have come about through the realisation—scholarly and simple—that pastoral visitation is essential—a prime need and inescapable activity of a living Church. Without it a Church may be full of very busy people but may be spiritually inert.

In humility, but fervently, I hope that our Lord Bishop(s) may consider the question of R.I. an urgent one, which affects the whole life of the Church, and that the above thoughts may not be passed over lightly.

SUGGESTED ORDER FOR THE BAPTISM OF INFANTS

PRIEST: Beloved in Christ, hear the words by which Our Saviour instituted this Sacrament, of which we are now witnesses:

"And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world."

Brothers and sisters, we are met together to baptise this child, and to receive him into our community of worship, remembering that thereby we not only receive him into our own branch of Christ's Church, but also into that Universal Church which is One and Indivisible, militant on earth and triumphant in heaven.

It has been the wisdom of our forefathers that baptism should be performed openly, in public, and in the presence of the maximum number of the local church, so that the whole congregation may witness the receiving of the baptised infant into its fellowship.

For baptism is an act of faith. First, the faith of the Church and of the godparents, who are the Church's representatives. Later, the faith of the child himself, whereby his sins are cleansed, he receives the gift of the Holy Spirit, and the hands of the bishop welcome him into the fellowship of the Church of God.

Wherefore it is my duty to ask of the godparents of this child certain affirmations and solemn promises to be made on his behalf. I therefore demand of you who are his sponsors: Do you, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, so that you will not follow, nor be led by them?

GODPARENTS: I do.

PRIEST: Do you believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ His only begotten Son our Lord? That he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And do you believe in the

The writer, a priest, has compiled two services, "The Order for the Public Baptism of Infants," and "The Order for the Public Baptism of Adults," as a suggestion for discussion on an Australian Prayer Book. The series are designed to be inserted into Matins, replacing that portion of the service which normally lies between the end of the "Te Deum" and the beginning of the Anthem. They strive to underline the importance of the faith of the congregation as being the really potent force behind Baptism.

The suggested service for adults will be printed in a subsequent issue.

Holy Ghost, the Holy Catholic Church; the Communion of Saints; the Remission of Sins; the Resurrection of the Body; and everlasting life after death? In the name of this child, do you believe this?

GODPARENTS: I do.

PRIEST: Will you then undertake on behalf of this child to keep God's holy will and commandments, and walk in the same all the days of your life?

GODPARENTS: I will.

PRIEST: Almighty and ever-living God, look, we beseech Thee, on this Thy child, and regard the prayers of Thy congregation. Sanctify this water to the mystical washing away of sin, and grant that this child, now to be baptised therein, may receive the fullness of Thy Spirit, and ever remain in the number of Thy elect, through Jesus Christ Our Lord, Amen.

Name this child (Godparents say name aloud, and give child to priest). N.N. I baptise you in the name of the Father, and of the Son, and of the Holy Ghost. (This formula to be repeated in the case of multiple Baptism.)

CONGREGATION: The Lord bless you, and keep you; the Lord make His face to shine upon you, and give you peace. (This should be sung if possible.)

PRIEST: Seeing now, dearly beloved brethren, that by this mystical sign of cleansing and regeneration, by the declared faith of those present, and by the will of God, this child is grafted into the body of Christ's Church, I do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and to continue Christ's faithful soldier and servant unto his life's end. (Child handed back to parents.)

Let us join together in the words the Lord taught His disciples, saying:

ALL PRESENT: Our Father, which art in Heaven, Hallowed be Thy Name, Thy kingdom come. Thy will be done in earth.

as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil.

PRIEST: Will all except the godparents please sit?

Forasmuch as this child has promised by you his sponsors to renounce the devil and all his works, to believe in God, and to serve Him, it is your duty to see that he learns what a solemn vow, promise and profession he has made by you. That he may know these things better, you shall call upon him to attend the services of the Church, and shall provide that he learns the Creed, the Lord's Prayer, the Ten Commandments, and all other things a Christian ought to know and believe for his soul's health.

And you are to take care, as far as you lie, that this child is brought up to lead a Christian life, that in due time he is further instructed in the Church Catechism and brought to the bishop for confirmation by the laying on of hands.

Finally, you are to pray for yourselves, for the family of this child, for his parish priest, for his Church, and for his bishop, that all may be worthy of the grave duty and responsibility to which this sacrament calls us.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore, Amen.

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WHY I SIGNED THAT LETTER

By CANON LEONARD HODGSON

LAST November an Open Letter was addressed to the Archbishops of Canterbury and York by 32 Anglican theologians, of whom I was one.

In it we claimed to be true and loyal Anglicans, and ended by saying that in our judgement in circumstances which are recognised as justifying our welcoming members of non-episcopal churches to receive Communion at our altars, Anglicans should feel equally free to communicate at theirs.

In an editorial comment in the April-June issue of the London "Church Quarterly Review" it is said:

"The signatories' advice that more opportunities should actually be created for corporate acts of inter-communion seems to suggest that they at least would be glad to see the present discrimination scrapped altogether. . . .

. . . they state their own view, namely that every faithful minister of the non-episcopal communions who has been duly called and commissioned to act as such exercises the one priestly ministry of Christ no less than do his Anglican brethren.

This is the clearest statement of a belief in the essential equality of Anglican and non-conformist ministries that we have yet seen. The letter does not say on what ground it is made but it is in line with the famous judgement of Streeter that in claiming New Testament support for their respective ministries all the Churches have won prizes. This in turn was an example of the historical agnosticism which is bedevilling so much of our studies to-day. For ourselves we think it entirely unnecessary. We have no doubt that there is sufficient evidence of a desire for continuity, unity and authority in the primitive Church to make any free-for-all theory of the ministry untenable. Episcopacy has at least as good and as early a foundation in history as the creed and the New Testament Canon."

It is true that we did not unduly congest the Open Letter by attempting to set out in it all the grounds on which we based our conclusions. But the editorial's bland assumption that we were moved by a combination of ecumenical impatience, outmoded liberalism and historical agnosticism is very wide of the mark. So far as I personally am concerned the theological grounds underlying my signature had been published by S.P.C.K. in 1959 in a booklet entitled "Church and Sacraments in Divided Christendom." If I now try briefly to summarise them it is to ask that they be taken into account in discussion of the Letter, and to explain how it came to be signed by one who still claims to be a responsible Anglican Theologian.

It came as a result of taking together five lines of thought.

ACTS OF GOD

1. First, there is the principle that sacraments are essentially acts of God. To quote from my Gifford Lectures:

"... for the Christian believer Jesus Christ is not merely the historic figure who once upon a time gave commands which now we obey in pious memory; He is the crucified, risen, ascended Lord, the 'same yesterday, to-day and for ever' whose present activity gives its meaning and reality to all our religious practice, and in particular to the sacraments. We believe the water of baptism to be sanctified by the mystical washing away of sin because we believe Him to be present and to take it and make it so. We believe the bread and wine of the Eucharist to be His body and His blood because we believe Him to be present, alive and active, and to take these material elements to be the vehicle of His continuing redemptive activity in and through His earthly body, the Church; taken to be for Him here and now in His present ministry what the body taken of the substance of His earthly mother was for Him in the opening years of that ministry from Bethlehem to Calvary." (1)

This is why for us Anglicans the sacramental element in our worship is our great bulwark against Pelagianism. It is the form of worship in which what we are doing is, so to speak, swallowed up and forgotten in the wonder and mystery of what we believe is being done by God.

But sacraments are acts of God in His Church. They have no place, reality or meaning except

as incidents in the life of the Church, occasions of personal intercourse between the risen Lord and the members of His continuing earthly body. Their administration is entrusted to the Church, and our responsibility is to administer them in such a way that we can believe that He takes them to be the vehicle of His activity.

2. There are difficult questions concerning the historical origin of the Church. In this field one cannot expect to reach demonstrative certainty. One has to scrutinise the evidence and make up one's mind on the balance of probability. To me it seems reasonable to draw the following conclusions.

(i) "For Faith and Freedom," Vol. II, p. 154.

(ii) The Christian Church came into existence as the messianic community, commissioned by Jesus Christ to be the successor of the Old Israel as God's "chosen people" — chosen to be the body through which the risen Lord should continue to carry on His redemptive work.

CONTINUITY

(iii) The Church was, and is, intended by Christ to be a body with a life in space and time recognisably continuing from generation to generation. In His calling and training of the twelve apostles He had in mind the constituting of the messianic community and entrusted to them the care and guidance of the Church, what we should now call jurisdiction.

(iv) In New Testament times the terms "bishop" and "presbyter" were apparently interchangeable, and there is no clear evidence to show how the threefold ministry of bishops, priests, and deacons came to be established. There is ground for the view that in some places the Church was governed by a college of presbyter-bishops and that the non-episcopate came into existence by the elevation of their leader to presidential status. There is also ground for the view that it came from delegation by the apostles through "apostolic men."

(v) There is also evidence that the first Christians expected a speedy return of Christ and the end of the world. In that case they would not have been concerned with the provision of an enduring form of Church organisation. The apparently conflicting evidence can be reconciled by holding that to begin with there was no single polity in all the local churches. In the second century the organisation of the Church as a whole became standardised in accordance with one of the existing types. From then until the sixteenth century it was an episcopal church, and its ministers were ordained through the laying on of the bishop's hands.

3. In the eleventh century the division of the Roman Empire brought with it the schism between the Western Catholic and Eastern Orthodox Churches. In the sixteenth the break-up of the Western Empire into the nation States of Modern Europe brought with it the disruption of the Western Catholic Church into the divided Churches of post-Reformation Christendom. In the course of the disruption, some of these Churches preserved the episcopate, while others did not.

To think of the divisions of Christendom purely in terms of religious and theological differences is historically inadequate. Such differences there were, and are, and honest wrestling with them is a necessary task of the ecumenical movement as it seeks to prepare the way towards union. But we cannot understand the history of the Church in the sixteenth century unless we see the ecclesiastical disputes as set in the context of the political. When the Western world fell apart politically, the cohesive power of the Spirit in the Christians was not strong enough to hold all together. The fissiparous powers at work in the world tore apart the earthly body of the Lord in which He was seeking to carry on His work.

4. We Anglicans are among those to whom it was given to

preserve the episcopate and episcopal ordination. The bearing of this on our relation to the Church of the New Testament needs careful consideration.

There is no Church to-day which exactly reproduces the pattern of the New Testament Church, for there is No Church which includes all the believing and worshipping Christians in each place. Further, when we ask whether a Church of to-day is the same as the New Testament Church the word "same" is ambiguous. Are we asking whether, besides sharing the same faith, it resembles that Church in its organisation and make-up, or are we asking whether it is the same in the sense of being the same body as it has persisted down the ages and is still in existence? From the former point of view we could try to keep the sameness by starting a new body and copying what we believe to have been the New Testament pattern. That would not be the same thing as aiming at being in this generation the same body which is linked to its original by a continuous history.

We Anglicans look back to the events of the Reformation from this latter point of view. Unlike some others, we found ourselves able to reform certain prevalent corruptions in faith and morals without having to abandon our continuity in episcopal consecrations and ordinations. I was taught as a boy that if anyone asked me "Where was your Church before the Reformation?" I was to reply "Where was your face before you washed it?" We believe that in the second century the Church was led by the Spirit to its standardisation of polity which expressed the will of our Risen Lord.

We believe that, in order to be the same Church as the Church of the New Testament, we need to be bound to that Church by a rope of two strands interwoven: constitutional continuity and continuity in faith and life, in belief and practice. One of the tragedies of Church history has been the putting asunder of these two which God wills to be joined together.

FELLOWSHIP

For the Anglican, unity means unity vertically down the ages as well as horizontally across the face of the earth, unity with that little company in the Upper Room at Jerusalem as well as with fellow Christians now alive in all five continents. Children and converts are to be baptised into that fellowship. When a priest celebrates the Holy Communion or a lay reader holds a mission service in some out-of-the-way backwoods station, what is being done is an official act of the whole body functioning in that place. They are not alone. They are worshipping in communion with Peter and Andrew, James and John, the rest of that company and the whole company of just men made perfect from that day to this.

This being the unity we aim at, we ask how it can be secured. We notice that in the adminis-

STUDENTS STUDY IN JERUSALEM

ANGELICAN NEWS SERVICE

London, August 20

Ordination candidates from the British Isles, Egypt, Canada, Ghana and Ceylon are attending a vacation term which is being held this month at S. George's College, Jerusalem.

They will hear lectures on Eastern Churches and liturgies, Biblical geography and archaeology, the Dead Sea Scrolls, Islamics and the study of missions, given by distinguished visiting professors as well as members of the resident staff.

They will also visit sites of Biblical and historical interest.

The Central Advisory Council for the Ministry has given the fullest help and encouragement to the students going from England.

It is hoped that similar courses will be a regular feature of the college's future programme.

tration of an earthly trust the trustees have to make good their position by showing both that they have been appointed constitutionally in accordance with the accepted custom of the trust, and that they are carrying out the intentions of the founder as he would wish them to be carried out if he were still alive. We conclude that we cannot rightly exercise less care in matters spiritual than is required in matters temporal; we cannot offer to baptise into the fellowship of the apostles if we are careless about either strand of the rope which links the Church of to-day with the church of the Upper Room.

ORDINATION

It may be added that the view that authority to administer the sacrament should be given through ordination to the priesthood by bishops in the succession is one which we share with Eastern Orthodox, Roman and Old Catholics and Swedish Lutherans. Together we make up a majority of the Christians of the world.

5. I believe that the standardisation of practice, which came about in the second century, was universal till the sixteenth, and is still followed by the majority of Christians to-day, in accordance with God's will for His Church. But I cannot draw from this the negative conclusion that the sacraments of non-episcopal churches are therefore to be regarded as in any way inferior to our own. This for two reasons:

(i) Sacraments are essentially acts of God. The reality of any particular sacrament does not depend on how it is regarded by men but on what God is doing in it. This is sometimes forgotten. The remand made by some Anglicans, for example, that the reality of the sacramental ministry in the proposed Church of Lanka should be made to depend on how the service of authorisation is regarded is an absurdity, a kind of Anglo-Catholic zwinglianism. And the God we believe in is the God revealed to us in Jesus Christ.

(ii) In the disruptions of the sixteenth century we were enabled by God's grace to effect our reformation in faith and morals without losing our episcopal order. Others were not so fortunate.

We cannot believe that in entrusting His Church to the jurisdiction of the bishops Our Lord has abrogated His right to call and commission others to do their work if they should neglect it. I have spoken of the two strands of the rope which would bind the Church together down the ages.

We cannot shut our eyes to the fact that both a good deal of the Reformation revolt in the sixteenth century and the evangelical revival that led to the Methodist schism in England in the eighteenth was due to the fact that the Catholic Church of the time, while formally correct so far as the strand of order was concerned, had so emphasised it to the neglect of maintenance of faith and practice, of zeal and worship, that the Lord had to raise up other stewards because of the unfaithfulness of those in existence.

If God be the God revealed to us in Jesus Christ I, for one, cannot believe that if in the turmoil of those times, in order to hold fast to one of the strands, some Christians had to let go of the other, He would on that account deprive them and their successors of the ministerial and sacramental blessings with which He has blessed and blesses us. To do so would be to think of Him as the kind of God who would punish us for spilling salt or going to sea on a Friday. Which is absurd.

Taking together these five considerations, I found myself driven to the following three conclusions:

(i) I have had to distinguish between God's will for His Church in general and in its present state of disruption. In general I believe that in making provision for the administration

of the sacraments He wills it to maintain its continuity from generation to generation by holding on to both strands of the rope. I believe that in His will and purpose the reunited Church of the future will be of this character. But I cannot believe that in the present state of disruption He refuses to recognise the ministries and sacraments of non-episcopal Churches or to implement them as He implements ours. I cannot, therefore, myself refuse to recognise them as in all essentials parallel and equal to our own.

(ii) Nevertheless I do not advocate (nor does the Open Letter) the abolition of all restrictions on the interchange of ministries or on communicating at one another's altars. While essentially acts of God, sacraments are also incidents in the life of the worshipping community. So long as we are content to go on as divided bodies working side by side we have no right to pretend at the altar that this is not so, to hide the fact of our division behind a sacramental facade of unity. Our English bishops have made regulations, based on sound principles, defining the circumstances in which members of other Churches may be welcomed as communicants at Anglican altars. What we urge in the Open Letter is that in these circumstances there should be two way traffic, that Anglicans should feel free to accept as to issue invitations.

ALLEGIANCE

(iii) I believe that we Anglicans, together with the Orthodox and Roman Catholics and others who preserve the historic episcopate, should look on it as a treasure which we hold in trust for the whole of Christendom, that we should try so to live with it as to make it desirable to others.

To whatever Church a man belongs he should seek to be loyal in his allegiance to it while he seeks by the guidance of the Spirit to live in charity with all others and prays for the day when we may all be fully one.

I believe that we Anglicans can best do this, with complete loyalty to our own principles, by acting on the lines which my colleagues and I laid before the Archbishops of Canterbury and York.

So I signed the Letter.

PILGRIMAGE TO HOLY ISLAND

ANGELICAN NEWS SERVICE

London, August 27

The Archbishop of York, Dr F. D. Coggan, is to join members of the Newcastle diocese for their annual pilgrimage to Holy Island on September 1.

He will preach the sermon at a Solemn Eucharist in the island's Priory Church at noon. The Bishop of Newcastle, the Right Reverend H. E. Ashdown, will be the celebrant.

During the morning, pilgrims will walk across the sand to the island from Beal shore.

Later they will process from the village centre to the Priory singing an ancient hymn which relates the story of the northern church.

FESTIVAL OF MUSIC

ANGELICAN NEWS SERVICE

London, August 31

The Suffragan Bishop of Kensington, the Right Reverend E. J. K. Roberts, is to be the celebrant at a Solemn Eucharist, to be held in the Priory Church of S. Mary, S. Catharine and All Saints, Edington, Wiltshire, on Sunday, September 2.

The service, which is to be televised, will be the final act of the seventh annual festival of music and worship which is being held at Edington from August 26 to September 2.

A feature of the 1962 Festival is to be a Procession of the Christian Year. In similar style to the Christmas ceremony of Nine Lessons and Carols, the procession seeks to illustrate the life of Christ as portrayed in the Church's year.

The Bishop of Dorchester, the Right Reverend D. G. Loveday, is to preside at the service, which will be held on Saturday, September 1.

Two choirs will take part in this year's festival.

TWO CHOIRS

One will be a small plainsong choir under the direction of Warren Green, and the other will be a polyphonic choir consisting of chorists, lay clerks and choral scholars from Chichester, Winchester, Salisbury and Exeter Cathedrals, Christ Church, Oxford and King's College, Cambridge.

The Director of Music is Simon Preston, sub-organist of Westminster Abbey.

David Calcutt, who is honorary secretary of the festival, writes: "The festival may be the start from which the daily corporate tradition will one day again flourish, though not necessarily according to any known monastic or religious tradition; but always with the infinitely varied needs of our time in mind."

"Taizé, with its broad conception of the workers in the world worshipping regularly in community, may have a message for Edington."

CHURCH MUSIC SOCIETY

ANGELICAN NEWS SERVICE

London, August 13

The Church Music Society announces that the Dean of Lincoln, the Right Reverend Colin Dunlop, has been appointed president of the society in succession to the Very Reverend Noel Hopkins, Provost Emeritus of Wakefield Cathedral, who stated at the recent annual meeting that he wished to give up the presidency on having retired from the provostship.

The Dean of Lincoln, who is 65, was ordained in 1922, and among his appointments have been those of Chaplain at Bagdad, 1932-34, Provost of S. Mary's Cathedral, Edinburgh, 1940-44, and Archdeacon of Auckland, Canon of Durham and Bishop of Jarrow, 1944-49.

From 1954 to 1960 he was chairman of the Church of England Liturgical Commission.

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THE MUSIC OF THE CHURCH . . . 28

PLAINSONG: COMPLETE IN ITSELF

BY THE REVEREND EDWARD HUNT

PLAINSONG has been so frequently referred to in these articles that a more detailed account of this "foundation of all Church music" may be of interest and value.

The word is a translation of Cantus Planus, in contradistinction to Cantus Figuratus (florid song, implying a counterpoint added to the traditional melody) or cantus mensuratus (measured song, implying the regularity of rhythm associated with harmonic music).

Plainchant and Gregorian chant are common synonyms, and include the large body of traditional ritual melody of the Western Christian Church.

The Eastern and Jewish Churches have similar bodies of melodic ritual song, but the term plainsong, as ordinarily used, does not include them.

Plainsong rhythm is the free rhythm of speech, a prose rhythm arising from the unmetrical character of the words to be recited, psalms, prayers, and the like.

It has two distinct groups, responsorial, developed from recitation, and antiphonal, developed as pure melody.

The former is best seen in the familiar simple psalm tune, the reciting note always being the dominant of the mode, but its repertory is very large.

The latter, though more melodious in tune, is in keeping with the mode of the psalm, and has for 1,500 years enriched the harmony of the Church.

Each mode has naturally developed its own type of cadence

and melisma (passages of song).

Plainsong grew up during the earliest centuries of Christianity, influenced possibly by the music of the Jewish synagogue, and certainly by the Greek modal system, worked out scientifically by Pythagoras and other Greek thinkers in the fourth century B.C.

By the second century A.D. the Greeks were using this scale in seven different ways, and so strong was the Greek influence in the early Church, that when the famous Bishop of Milan, S. Ambrose, 340-97, undertook to set in order the music of the Church, he accepted the Greek scale, but reduced the modes, or manners of using its notes, to four.

MODAL SYSTEM

It is usually accepted that Pope Gregory the Great, 540-604, elaborated the Ambrosian system, adding four more modes.

Later the number was increased to twelve.

Recently, however, this generally accepted Ambrosian and Gregorian tradition has been questioned by some authorities, the tendency being to regard the modal system as one which grew up amongst the singers, and was then adopted by Ambrose and Gregory as a practical measure.

Be that as it may, we may still be grateful to these two great men for setting the music of the Church in order.

A further reform was attempted at the end of the sixteenth

century, but with disastrous results.

Palestrina, 1525-94, at eighteen organist and choirmaster of the Palestrina Cathedral and later choirmaster of the Julian Chapel in S. Peter's, Rome, was charged with the work of revising the plainsong of the Gradual, Antiphonal and Psalter, but died before he could execute this important task.

Anerio, 1560-1614, and Soriano, 1549-1620, then undertook the work and their edition was published by the Medicean Press, 1614-15, but contained so much in the way of alterations, additions and suppressions, that it is now referred to as spurious, though for some 300 years it was received as the authentic plainsong text.

Many cheap editions followed it, introducing grace notes and passing notes into the traditional plainsong, as in the Machiottage movement in France, in which the priest added an extempore ornamentation, while other improvisations were also encouraged.

In the nineteenth century came more reforms, and the famous Ratisbon edition appeared, unfortunately also based on the false Medicean edition.

The Cecilian Movement, referred to in a recent article, also suffered from following the Medicean text.

Years of controversy followed, during which the Benedictine monks of Solesmes, in France, worked assiduously to restore the true plainsong in a scientific spirit by photographing and col-

lating innumerable mss in all the libraries of Europe.

They published their Gradual, 1883, and Antiphonal, 1891.

The Ratisbon edition had received papal privileges, but these expired in 1903, and in the same year Piu X officially sanctioned the magnificent work of the monks of Solesmes.

It is interesting to record that the monks, temporarily driven from France in 1901, carried on their work in England for some years.

The value of their work lay in the recognition of the importance of plainsong and the necessity of taking it from early and pure sources.

In addition, they are to be praised for introducing a lighter and more rhythmic manner of performance into plainsong.

Beyond the versicles and responses of the Prayer Book little plainsong was heard in the Anglican Church between the Reformation and the Oxford Movement, but since that Movement it has gained large grounds, being used for the Psalms, liturgy and many hymns.

In U.S.A., too, especially since 1925, plainsong has become widespread.

PURE MELODY

Plainsong is complete in itself; it is pure melody and needs no instrumental accompaniment, belonging to a pre-harmonic age.

It is now customary, however, to support it with a background of organ harmonies.

Such accompaniment, when light and unobtrusive, is felt by most musicians and worshippers to be in keeping; nevertheless, properly speaking, it is an anachronism.

The Plainsong and Mediaeval Music Society, founded in Britain, 1888, publishes books on plainsong and editions of old music, besides maintaining a library and choir, and so bears witness to the importance of traditional plainsong in the music of the Church.

DIOCESAN NEWS

BRISBANE

N.G. MARTYRS' DAY PILGRIMAGE

The youth of the Church in Brisbane made their annual pilgrimage to S. Paul's Church, Ipswich, on Sunday, September 2, in honour of the New Guinea Martyrs. This year the pilgrimage actually took place on New Guinea Martyrs' Day as it fell on a Sunday. One of the martyrs, Mavis Parkinson, came from Ipswich.

Those taking part assembled in the park across the road from the Church grounds and at 3.15 p.m. moved in procession to the entrance of the church grounds where they were met by the rector, Canon H. K. Cornish, and members of the parish.

From there all proceeded to the memorial cross in the grounds where flowers were placed and an act of Commemoration was made. All then moved into the church where a sermon was preached by the Reverend Bevan Meredith, who has served as a teacher in New Guinea and will be returning there as a priest.

The service ended with the singing of the Te Deum.

Y.A.F. ANNUAL CORPORATE COMMUNION

Members of Y.A.F. in Brisbane met in the chapel of the Mission to Seamen at 7.30 a.m., on Saturday, September 1, for their annual Corporate Communion. The diocesan chairman, the Reverend John Steele, was celebrant, assisted by the Chaplain to the Mission, the Reverend L. Roberts.

Breakfast was served afterwards, and thanks go to the Ithaca Branch for preparing the food. Afterwards, members made their way out to the Enoggera Boys' Home for a work day in the grounds of the home.

MELBOURNE

CLERGY RETREAT

The first of two Retreats for Clergy of the Diocese of Melbourne took place at the Retreat House, Cheltenham, last week, from Monday evening until Friday morning.

The conductor was the Vicar of St. Agnes', Glenhumpy, the Reverend C. N. Thomas.

The next Retreat will be in November.

NEWCASTLE

MARRIAGE GUIDANCE

The course arranged by the Newcastle Diocesan Marriage Guidance Council on "Approach to Marriage," started on Tuesday in the Anglican Youth Centre, Telford Street, Newcastle.

The session on Tuesday was on

"the Engagement Period," and covered the following topics: "Knowing and understanding each other," "Are we sufficiently mature?" "Problems of this period," and "Wedding preparations."

The session was taken by the Reverend Gordon Beatty, director of S. Andrew's Cathedral Marriage Guidance Centre, Sydney. Question time was a feature of the session.

Next Tuesday's session, which will also be conducted by the Reverend Gordon Beatty, will be on "Marriage To-day." Topics include "The real purpose of marriage," and "What marriage demands and offers."

Couples or individuals may attend the course without prior notice.

LAY READERS' CONFERENCE

The Chaplain of the Newcastle Diocesan Lay Helpers' Association, the Reverend William Griffith Cochrane, has invited church officers and church workers to attend the weekend conference of the association at the Morpeth Conference Centre on September 22 and 23.

He said this week that church officers and church workers who want to attend the conference should see lay readers, their rectors, or contact the chaplain direct at The Entrance Rectory.

The conductor of the conference will be the Assistant Bishop of Newcastle, the Right Reverend Robert Davies.

The conference will start at 2 p.m. on Saturday, September 22 and end at 3.30 p.m. on the following day.

PERTH

TOURS FOR SCHOOL CHILDREN

Holidays at this time of year provide excellent opportunities for school children to be taken on conducted tours. A bus load of 22 children from Dalwallinu, 127 miles from Perth, have spent a week at Le Fanu House. En route they visited the historic church of St. Stephen, Toodyay, the old convicts' prison.

In Perth, they were shown round H.M.S. Ark Royal, the Royal Navy's largest aircraft carrier; they were conducted round the cathedral and met the archbishop, visited Church Office, Wollaston College and other places of interest. Other groups of children of the Church have been exchanging similar visits.

CLERGY CRICKET TEAM

A clergy cricket team hopes to begin playing regular matches this summer. Sports equipment is an expensive item, and donations of equipment in good condition will play their part in keeping the clergy physically fit. The Reverend Keith Wilson, 31 Marian Street, Innaloo, W.A., would be pleased to hear from intending donors.

NEW CHURCH BUILDING IN ENGLAND REVIEWED

THE CARE OF CHURCHES ANNUAL REVIEW. Church Information Office. Pp. 86. English price 4s. 6d.

"POSTERITY judges the religious life of an age in no small measure by the churches which it builds."

"We hope that our generation will be able to stand this exacting test; but it has some leeway to make up at the present time," writes the Dean of Gloucester, the Very Reverend Sciriol J. A. Evans, chairman of the Central Council for the Care of Churches, in his commentary on events of 1961-62 in "The Care of Churches," the sixteenth annual review of the Central Council for the Care of Churches.

In referring to the council's forthcoming report on the building of new churches, which was requested by the Church Assembly in 1960, the Dean of Gloucester says:

"It is not, perhaps, generally realised that the Church is now engaged on a programme of building equalled only by that of the middle years of last century."

"An investigation made last year by the Church Commissioners estimated that some 1,425 new buildings are still required, at a cost of some £22 millions, of which £13 millions will be needed during the next four years."

"There remains some doubt, however, whether the quality of the new buildings will match their quantity."

In particular, the dean adds, "there has been a tendency to accept without question the plan and arrangement which are com-

monly assumed to be 'traditional,' but which are in fact largely an invention of the last century."

"Some churches, great and small, which are popularly supposed to be strikingly 'contemporary' on account of their style and construction are in essence no more than Victorian Gothic buildings, somewhat inadequately disguised in modern fancy dress."

The council's report, says the dean, "tries to draw attention to some of the basic principles, historical and liturgical, which should guide the designers; to point out a number of practical problems which need to be taken into account; and to trace in some details the course of the procedure, from the time when the need for a new church becomes apparent to the time when the building is finished."

In discussing works of art in churches the dean notes the need for a single mind to co-ordinate every detail of the work. "Coventry Cathedral," he says, "has provided us with a splendid example of the kind of teamwork that is needed."

ALL HALLOWS

Among other subjects which the Dean of Gloucester discusses in his commentary is the move of the offices of the Central Council for the Care of Churches to All Hallows, London Wall.

All Hallows, which was consecrated by the Bishop of London on July 10, is also the subject of an article by the Reverend E. C. E. Bourne, the council's assistant secretary and guild vicar of the restored church.

Mr Bourne deals with the mutual need of the Church and the artist, and declares: "Our work at All Hallows is to try to bring together the Church and the artists, on the basis of this mutual need."

The review includes an informative series of articles on "Choirs and Organs in Parish Churches," which are considered from the architect's point of view by Miss Pamela Cunningham; from the musician's by Dr G. H. Knight, Director of the Royal School of Church Music; and

from the incumbent's by the Reverend B. B. Edmonds.

Mr John Lowe, Assistant Keeper, Department of Ceramics, Victoria and Albert Museum, writes on "Stained Glass, Ancient and Modern," and seeks to suggest some basic standards by which contemporary stained glass may be usefully judged.

"Modern British Church Plate" is discussed in an article by Mr Graham Hughes, Art Director to the Worshipful Company of Goldsmiths, who gives valuable advice on the different kinds of church metalwork and how they can best be obtained.

"The Care of Churches" contains sixteen pages of illustrations, including many depicting the position of choir and organ, stained glass and modern church plate, and there are several pages of book reviews.

AUSTRALIAN WITNESS

(Continued from Page 1)

sancimonious nonsense to those who need the saving Word.

"No wonder the majority of men and women often regard what the Church has to say as nonsense, because it just does not make sense to them," he added.

Mr Chiu said the Church in Australia must encourage her members to live and work humbly alongside those she would seek to save, without fear of moral or spiritual contamination or even infection.

"She must then seek to support and sustain her members where they are, instead of rallying them round merely to maintain herself," he said.

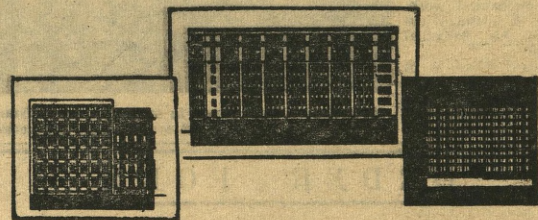
"The Church exists for man, not man for the Church."

Mr Chiu said that last Sunday the Church was commemorating the New Guinea Martyrs, who had taken up the Cross in New Guinea.

"The Church in Australia can do the same," he added. "Even if the Cross is Kings Cross, in Sydney. She must do so, not in condemnation, but in Compassion," he added.

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DAVID JONES' GUARANTEE SATISFACTION OR YOUR MONEY BACK

CARPENTARIA

(Continued from Page 1)

of Brisbane having made very generous reduction in fees for the children of missionaries from England.

By the same ship from England came Mr Ivor Wood, a widower, with his son and daughter. His vicar wrote of him: "He has always been very willing to give freely of his time and talents, and whether sharing in the conduct of services or in manual tasks round the church and hall, the sincerity of his offering has been unmistakable."

Mr Wood was educated at Westgate School, Warwick, and Warwick School. Until the outbreak of war he was assisting his father in his business.

He joined the Royal Artillery and was quartermaster sergeant from May, 1941.

After the war he was in business on his own account.

In 1958 he was accepted for training for the sacred ministry and was at Worcester Theological College for one year. He did not return in October, 1959, as his wife was seriously ill. She died in 1960, and Mr Wood returned to business because of his responsibility for his son and daughter.

He has completed an accountancy course to Final Accounts. In October, 1961, he was interviewed by the Bishop of Carpentaria at Lincoln, and offered his services for work among the Aborigines.

He sold his house and all that he had.

He is now at Edward River Mission and has filled the position, long vacant, of storeman-bookkeeper.

His son is also at the Southport School and his daughter at S. Hilda's School, Southport.

A fortnight later saw the arrival at Thursday Island of Mr and Mrs George Bell and their son David.

When he offered for work in Carpentaria, Mr Bell was with an old-established Halifax (England) firm of valuers and auctioneers, working closely with the principal, who last year was Mayor of Halifax, and from whom he gained an insight into local government affairs.

Previously he had experience of business life and had conducted his own business.

He and his wife owned and lived on a small farm outside Halifax.

They grew their own produce, kept calves and bred pigs. They had 1,000 head of poultry.

Before leaving England to work among the Aborigines they sold their farm and all that they had.

They have gone to Edward River Mission where Mr Bell will develop farming, and his son will assist in mechanical work.

Mr Bell was a sidesman and a member of his Parochial Church Council.

The Queensland Missions of the Diocese of Carpentaria will be greatly strengthened by the arrival of these missionaries with their experience and ability.

ARCHBISHOP MOLINE'S LAST SYNOD ENDS ITS DELIBERATIONS IN PERTH

FROM A CORRESPONDENT

Missionary giving in Western Australia was some £3,000 above last year's figure — the total amount of missionary giving in the Province was just over £21,000.

While this was eminently satisfactory it was to our reproach that only one missionary candidate had come forward during the year.

This was stated in the report of the Diocesan Board of Missions to Perth Synod last month.

Mr R. K. Sloan, who presented the report, urged that the missionary target for 1963 be one missionary candidate from each parish: that would mean more than seventy new missionaries, every single one of whom was needed and could be used.

Unlike most dioceses in Australia, Perth has its very own mission station, which it supports with outside assistance. The Forrest River Mission, reported on by the Reverend Ralph Thomas, had sent £3,000 worth of beef cattle by barge to the meat works at Wyndham.

A trade-training centre was being developed to train boys as mechanics, in carpentry and cattle work, and girls in domestic science. The mission school team has for several years past completely dominated the interschool sports at Wyndham.

The South-West Native Mission, the name given to the caravan mission which works amongst the mixed-bloods who live on the fringes of towns, is a product of Western Australia.

Before its formation, the people who eked out a livelihood in humpies and reserves had

been beyond and outside the work of the Church.

The point was made by the Reverend E. C. King, Director of the Mission, that the rate of increase of coloured people in Western Australia was three times higher than that of the white population. This also is a mission maintained entirely by Western Australia.

The Reverend John Wardman, who has returned to the diocese after eleven years as a missionary in New Guinea, spoke of the changes in that land.

"Bishop George Ambo has been raised up by God to be for his people a great leader in the days ahead," he said.

He recounted the details of a conference of more than two hundred Church leaders and teachers, arranged and conducted by the Papuans themselves. Such a gathering was unthinkable ten years back: it was a striking reminder of the need to prepare vigorously for self-government in that area.

Papuan devotion and worship were most impressive, and as people were beginning to earn and to have money, so they increased their gifts to the Church.

Mr Wardman called for continued support by the diocese of Perth, by prayer for the people

and the clergy. "We should send out our best men and women to work with and under the Papuans in the difficult years of growth ahead," he said.

The Report of the Committee for Religious Education in Secondary Schools presented a graphic picture of the phenomenal task undertaken by a team of 45 parochial clergy, the Director, ten parochial helpers and a mobile team of 18 lay helpers, who tackle the problem of religious instruction to some 14,500 boys and girls in 26 High Schools and Annexes in the metropolitan area.

This group of clergy and lay people take between them a total of 251 periods of instruction each week.

One happy feature of the situation was the growing co-operation between the school authorities and the religious instruction visitors, and the desire of the school authorities to assist and support the efforts of the Church.

It was admitted in the Report of the Broadcasting Committee that the cost of time on radio and television was beyond the means of the diocese.

The Church had, however, allied itself with the Christian Television Association. The Dio-

Perth, September 3

church wardens and faithful parishioners of tomorrow. The whole future of the Church depends on the Church's mission to youth.

The Diocesan Guild of Readers had within its membership 61 parochial, 14 diocesan and four special licences in effect. Their assistance in many parishes was appreciated.

Men of every creed, nationality and colour had come to look upon the Missions to Seamen as home from home; they looked to the Flying Angel for spiritual guidance, for help, advice and comfort, and the many material benefits which otherwise would be denied to a body of men upon whom we depended so much yet tended to forget.

Over 36,000 men and boys from the four corners of the world visited the Mission at Fremantle during the year.

The Department of Promotion has been used not only by our own Church but by others as well, and the Presbyterian Church in Western Australia commends the Promotion Department of the Church of England to all its parishes.

Be it said to the obloquy of the Church in Western Australia that nothing has been done in the past to provide homes for aged people. Commissioned by Diocesan Council to formulate a plan for this purpose, the Venerable F. W. Guest and Mr R. H. Davies presented synod with a scheme to provide four homes situated in various areas, so that older people would not have to move far from the area in which they had lived most of their time.

Already a house was available at Mandurah. The three others would be south of the river, at Subiaco, and on the northern fringe of the city. This last mentioned would be a larger home with a "C" class hospital attached.

HOMES FOR AGED

The homes would comprise either small flats or a unit of separate rooms with joint dining and sitting rooms.

Estimates of the cost were some £80,000, which, with the £2 for £1 subsidy of the Commonwealth, would make available £240,000 for buildings.

Endowment to the extent of £80,000 was also necessary to provide for the difference between what would be charged to those using the homes and the actual cost of running them.

Approval was given in synod to launch an appeal for £160,000 for this project.

One parish priest, summing up synod in his parish magazine, wrote "... the Summons to Synod, running into over 120 pages, is a most interesting record of our Church's activity."

"But when one considers again how our Church, which represents at least 40 per cent. of the whole State's population and wealth, has no old people's homes, very little social service of any kind, only one hospital, and budgets for a mere £20,000, one is ashamed by the littleness of our contribution.

"At any rate, these thoughts should prevent us from grumbling at the amount of our synod assessment and force us to see whether we cannot make a voluntary increase in it."

So ended Synod 1962 — the last over which Archbishop Moline would preside.

The Venerable T. B. MacDonald rose to speak in eulogistic terms of the retiring president of synod who had for 15 years skilfully, firmly, but albeit graciously, steered synod through troublous waters and smooth.

When the archdeacon had concluded his speech, members of synod rose to their feet in applause which was loud and sustained.

It marked the end of the first period of a post-war era in the history of the Diocese of Perth.

NEW TESTAMENT PSALMS CHOSEN

ANGLICAN NEWS SERVICE

London, September 3

The congregation of S. Mary's, Woodford, Essex, have devised 55 psalms from the New Testament which they sing on Sunday mornings instead of some of the Old Testament psalms.

Four of the new psalms, sung by the church choir, were included in the B.B.C. "Christian Outlook" programme last month.

Earlier this year 14 church study groups in Woodford looked at the Old Testament psalms and concluded that 84 of them were "not fit for Christians to sing."

Commenting on this, the rector said: "These psalms and many others are full of tribal jealousies, bloodthirsty threats and curses, whinnies and moanings which are shocking in themselves and time-wasting to God and man."

"The New Testament psalms are Christian through and through."

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NURSING STAFF (Double Certificate), hospital assistants and domestic help for Old Folk's Home. Opportunities for Christian service. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone 26-3164 (Sydney Exchange), or 276 Collins Street, Melbourne. Telephone 63-8962 (Melbourne Exchange).

A BETTER JOB. Be a Pitman shorthand-typist in 10 weeks through our individual tuition. Day and evening classes. Personalised employment service, also specially planned postal courses. New Era Business College, 104 Bathurst Street (corner Pitt Street), Sydney. 26-2362 (Sydney Exchange).

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A section of Perth Synod in session in Anzac House, Perth, last month. This was Archbishop Moline's last synod before his retirement at the end of this year.

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cesan Council was backing that venture financially.

The Archbishop, in his Charge, had drawn attention to the Christian Family Year. It was disappointing, therefore, not to have had the Report of the Mothers' Union presented with a summons and a challenge to synod.

It was disappointing, too, to find that the Mothers' Union and the Church of England Men's Society had not collaborated to issue a call to Christian parents in Christian Family Year.

Not one speech was made on the M.U. Report.

The ninety-year-old Organising Secretary for S.P.C.K., the Very Reverend R. H. Moore, cited the diocese for its neglect of this venerable society.

People in Africa and elsewhere, he said, who had forsaken the tribal areas to become town dwellers, having become literate, were being supplied with communistic literature. S.P.C.K. had a serious responsibility in this regard.

The Anglican Youth Council, which comprises G.F.S. C.E.B.S., C.E.G.S., A.Y.F., League of Youth and Comrades of S. George, reminded synod of an important matter: "From the ranks of to-day's youngsters will come the priests, missionaries,