

# THE ANGLICAN

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## AUSTRALIAN MADE BISHOP IN AUCKLAND CONSECRATION LAST WEEK HAD HISTORIC SETTING

FROM A SPECIAL CORRESPONDENT

Auckland, N.Z., November 7

Successor to George Augustus Selwyn and such well-known bishops as Cowie and Neligan, the seventh Bishop of Auckland was consecrated in S. Mary's Cathedral, Parnell, on November 1, the Feast of All Saints.

An Australian-born priest, the Venerable Eric Austin Gowing, knelt before the altar to receive, by imposition of hands, "the Holy Ghost for the office and work of a bishop in the Church of God."

The Bishop of Waipapa, the Right Reverend N. A. Lesser, was the chief consecrator. He was assisted by the ten other bishops of the Province of New Zealand.

Many Maoris and Pakehas were among the congregation in the crowded cathedral. A number of Australians, including the Sisters of the Community of the Holy Name, were in the procession.

Highlights of the service were the singing by the choir of the Gradual set to the music of Orlando Gibbons; and the anthem, "Faire is the Heaven" (words by Edmund Spenser and music by William Harris).

During the Holy Communion service, the Sanctus, Benedictus, Agnus Dei were sung to a setting composed by the cathedral organist, Peter Godfrey.

Choir and congregation lifted hearts and voices, and almost the roof, in the singing of the hymns, particularly "For All the Saints," and the final hymn, "City of God."

The Melanesian Cross led the first procession, which included the Auckland clergy and the bishop-elect, while the congregation sang the hymn, "Disposer Supreme."

The second procession consisted of the bishops in their white rochets and red chimeres.

They filled the chancel and sanctuary while the choir chanted the psalms, "I will lift up mine eyes unto the hills"; and "I was glad when they said unto me: We will go into the House of the Lord."

The Bishop of Waikato, the Right Reverend J. T. Holland, was the Epistoler; the Gospeller was the Bishop in Polynesia, the Right Reverend L. S. Kempthorne.

### HUMBLE STRENGTH

The Bishop of Dunedin, the Right Reverend A. H. Johnston, preached the sermon on the humble strength of "the episcopacy."

He took as his text, "But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men" (S. Matthew 9: 2). "Into the great episcopate of Christ our brother is admitted to-day," he said. "It is not man-given but is an episcopate given of God."

If the episcopate were of man's design to give him greater power than it became a mockery.

"If the spirit of God is not moving in the priesthood and laity as well as in bishops then our faith is hopelessly lost," said Bishop Johnston.

"We claim too much for the episcopate if it becomes the centre of the life of the Church.

We claim too little if it is confined to a few exalted individuals.

"There is only one flock," he said, "only one Shepherd, and He has chosen us all to come to Him in humility that we may be made strong."

Then began the actual consecration. The bishop-elect was presented to Bishop Lesser by the Bishop of Nelson, the Right Reverend F. O. Hulme-Moir (another Australian); and the Assistant Bishop of Wellington, the Right Reverend E. J. Rich.

The Assistant Bishop of Auckland, the Right Reverend S. G. Caulton, sang the Litany in solemn procession around the outside aisles of the cathedral, the kneeling congregation responding.

Among the bishops to take part in the laying-on-of-hands was the bishop-elect's father-in-law, the Right Reverend T. Sherwood Jones, formerly Suffragan Bishop of Hulme, England.

After the bishops had made their Communion, Bishop Gowing.

(Continued on page 11)

## A CHURCH EXHIBITION HELD AT THE ROYAL HOBART SHOW

FROM A CORRESPONDENT

Hobart, November 7

For the first time in Tasmania, a most effective Church of England exhibition was arranged at this year's Royal Hobart Show which concluded on October 29.

A large Army marquee was erected to house the exhibits, consisting in the main of four stands: the Parish, the Diocese, the Overseas Department and the People's Stand.

Each of these units was supplemented by a display of photographs, posters and information about its particular department.

For the Overseas display, a large framed map of the world was constructed, and a press button panel used to illuminate the various mission stations throughout the world where the Australian Church is at work amongst the younger Churches Overseas.

Against many of these buttons were the names of Tasmanians who are representing us in the work of the extension of the Kingdom of God

in these countries.

This exhibit in particular, which was placed at the east end of the marquee, drew an enormous amount of attention.

A lay person was in charge of each stand, with a priest in attendance at all times to answer questions appertaining to various aspects of the Church's work.

As each visitor entered the exhibition he received a specially prepared brochure telling of the Church's welcome to everyone, its purpose in worship and teaching the Faith at home and abroad.

The brochure also explained the work the Church in Tasmania does through children's homes, hospitals, recreation centres, Flying Angel clubs, homes for the aged and in schools and the university.

Visitors were also given a form on which were three questions:

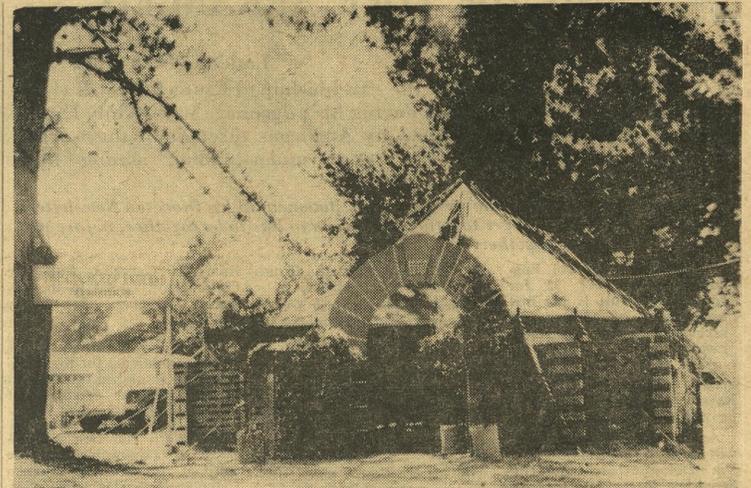
"Have you a problem you would like to discuss with somebody?"

"Have you a talent or ability you would like to use in God's service?"

"Would you like to share in the fellowship of your parish church?"

The Diocese of Tasmania is particularly interested in improving and enlarging upon another such exhibition planned for next year.

It would welcome comments or suggestions from anyone who had previous experience in a parish or diocese of such a venture.



The Army marquee which housed the Church of England exhibition at the Royal Hobart Show last month.

## PENNIES FOR ORDINANDS

C.E.B.S. INTEREST  
IN COLLEGE

FROM OUR OWN CORRESPONDENT

Perth, November 7

The C.E.B.S. Gazette this month reports that the boys of S. Luke's, Cottlesloe, Diocese of Perth, have pledged themselves to each bring twelve pennies to each meeting in the Ember seasons over and above their usual subscription, to assist the Wollaston Theological College.

The Wollaston College prayer card is also being used at every branch meeting.

At a recent hockey match for the Anglican Youth Fellowship, S. Luke's C.E.B.S. raised £1/15/- by the sale of drinks, towards the Ember-week contributions for September.

Mr Raymond Cheek, who is a student at Wollaston College, visited the branch and gave the boys a talk on vocations to the sacred ministry, supporting what he had to say with some excellent colour slides of life at the college.

By such means, it is hoped, that the possibility that God could be calling some of them to serve in the sacred ministry could be placed before the boys.

"How wonderful it would be," says the report, "if C.E.B.S. were to be the 'nursery' from which would come the future clergy of the Church in this diocese and province!"

## CANON WARREN ON THE FRONTIER BETWEEN FAITH AND NON-FAITH

FROM OUR OWN CORRESPONDENT

Melbourne, November 7

Many of the clergy of the Diocese of Melbourne met at S. John's Church, Toorak, last Monday morning to hear the General Secretary of the Church Missionary Society, Canon M.A. C. Warren.

Canon Warren spoke of the Christian conflict as it is being experienced in the Church overseas, where the frontier between faith and non-faith is more delineated than ever before.

One reason for this is the pressure of nationalism, something which Britain and France, as the two oldest nations, find difficult to understand.

This pressure shows itself as a political phenomenon, as in Japan, where there is a re-assertion of self-respect, or India, where the underlying motif is a tremendous effort to get the British Raj "out of their system".

It shows itself again in Arab lands, where the various countries are politically independent, yet economically completely dependent upon the one wasting asset of oil; or in a different form in Africa, which sharply defines the whole question of colour, and makes it clear that the African is tired of being insulted.

It is significant that in so

many of these new States the pattern of parliamentary democracy has not survived the test of even a few years.

This means that the rule of law is at a discount, and where the Church has been established under the umbrella of protection for minorities, this no longer exists.

The Church in such countries does not know freedom under the law as we know it and the pride we take in the fellowship of one holy Catholic Church is a source of danger to our fellow Christians.

Yet far from missions being ended, the greatest age of missionary expansion may lie ahead. Other religions, too, are facing problems.

Islam has more opportunity than ever before, but nationalism is eating into it, and it is in search of its soul, presenting a great evangelistic opportunity to the Church.

There are also economic pressures on the life of the Church. The younger Churches know

only grinding poverty, yet this cannot be relieved by gifts, because of associations with imperialistic countries.

Added to this, there is a sad lack of resources on which the ministry ought to depend for its development, such as literature, education, and so on.

As a result, many Christians in the younger Churches are completely unaware of the world outside.

This is the setting in which we must understand the world missionary situation to-day.

Foreign missions are still needed, as a living testimony to the world wide fellowship of the Church: as a witness to the fact that somewhere else a society is being redeemed; and as a safeguard against minority communities becoming introverted through lack of contact with the Church outside.

Whilst Canon Warren was addressing the clergy, Mrs Warren spoke to a number of clergy wives who were present.

## SUNDAY SCHOOL TEACHERS AT KATANNING CONFERENCE

FROM OUR OWN CORRESPONDENT

Bunbury, November 7

Sunday school teachers from parishes south and west of Katanning assembled in the parish hall at Katanning, Diocese of Bunbury, for a conference from the evening of October 21 to the afternoon of October 23.

A full and interesting programme was arranged. Lectures on various aspects of Sunday school work were given in an excellent manner by Mr John Bunday, and his sister, Miss Margaret Bunday.

The subjects ranged from "Lesson Preparation," "The Presentation of the Lesson," "Aids to Teaching," to "The Children We Teach."

Teachers plied the lecturers with numerous questions and much benefit was received during the discussions.

Breaks for refreshments gave

the teachers opportunities to discuss their common problems, and the social occasions relieved the intense concentration.

Each day of the conference began with the Holy Communion in S. Andrew's Church, and ended with Compline.

The teachers left on Sunday afternoon for home, enriched by the knowledge they had received and the fellowship they had shared.

Many of them had been given hospitality by churchpeople in the town.

# ARCHBISHOP OF CANTERBURY PLANS MIDDLE EAST TOUR

## VISITS TO ORTHODOX PATRIARCHS AND THE POPE ARRANGED

ANGLICAN NEWS SERVICE

London, November 7

The announcement that the Archbishop of Canterbury will visit the leaders of other Churches during his pilgrimage to the Holy Land this month has been welcomed by Anglicans throughout the world as a significant move towards better understanding among the Churches.

The visits follow the archbishop's statement in his Diocesan Newsletter last month: "We must get together and learn to like to be together, before we can seriously grow together."

Dr Fisher will leave England on November 22 for Jerusalem. This is his first opportunity of visiting the archbishopric since its inauguration in 1957.

During his stay with the Archbishop in Jerusalem, the Most Reverend Campbell MacNless, he will visit the Holy Places.

Among the places to which he will make his pilgrimage are the Via Dolorosa and the Holy Sepulchre in the Old City, the Garden of Gethsemane and the Mount of Olives, the Church of the Nativity in Bethlehem, Jericho, and Jacob's Well in Samaria.

Dr Fisher will call on the Orthodox Patriarch of Jerusalem, Patriarch Benedictos, and on the Armenian and Latin Patriarchs in Jerusalem.

He also hopes to visit the Oecumenical Patriarch of Constantinople, the Most Reverend Athenagoras I, from November 28 to December 1.

From December 1 he will be the guest for three days in Rome

of Sir Peter Scarlett, British Minister to the Holy See.

There he plans to pay a courtesy visit to Pope John XXIII.

The ancient Patriarchate of Jerusalem was created in the fifth century, to rank with Constantinople, Alexandria, Antioch and Rome as one of the five principal sees of Christendom.

The Armenian Orthodox Church has had close relations with the Anglican Church since the nineteenth century.

In Jerusalem, where the Patriarch resides, Anglican priests

from S. George's Collegiate Church have taught in the Armenian seminary for many years.

On Maundy Thursday it has become traditional for the Archbishop in Jerusalem to take part in the Armenian ceremony of the Washing of the Feet.

The Latin Patriarch in Jerusalem is responsible for the spiritual welfare of Roman Catholics in the Holy Land.

Dr Fisher's visit to Constantinople will coincide with the patronal festival of the Patriarchate on S. Andrew's Day, November 30.

He will attend the Holy Liturgy in the Patriarchal chapel on that day, and later attend Evensong in one of the Anglican churches in the city.

The Archbishop of Canterbury has been in regular correspondence with the Oecumenical Patriarch for many years.

Patriarch Athenagoras I has been personally responsible for maintaining each year one or two Anglican ordinands in the Orthodox theological academy at Halki, near Constantinople.

The archbishop's visit to the Pope will be the first visit by the Archbishop of Canterbury to the Bishop of Rome since the Reformation.

### LEADER TO VISIT THREE AREAS

ANGLICAN NEWS SERVICE

London, November 7

The Reverend R. T. Jourdain, home secretary of the Church Assembly Overseas Council, left England on November 5 to visit Pakistan, India and East Africa on behalf of the council.

The first part of the tour, undertaken at the invitation of the Metropolitan of the Church of India, Pakistan, Burma and Ceylon, the Most Reverend A. N. Mukerjee, has been arranged by the Bishop of Nagpur, the Right Reverend J. W. Sadiq.

Afterwards Mr Jourdain will visit East Africa for consultations with the archbishop and bishops of the new province.

### S. COLUMBA TO BE REMEMBERED

ANGLICAN NEWS SERVICE

London, November 7

Plans for the celebration in 1963 of the establishment of the missionary work at Iona by S. Columba in 563 were announced by the Bishop of Derry, Ireland, last week.

Bishop Tyndall said that the celebrations would be concentrated on Whitsuntide, because it was believed that S. Columba departed at that season from Derry to set up his monastery in Scotland.

The climax of the celebrations will be a national service on June 7, when the Archbishop of Canterbury will be the preacher.

All the bishops of the Church of Ireland will be present.

### EDUCATIONAL TASKS SEEN

#### LAY HELPERS SOUGHT

#### FUTURE PROBLEMS FOR YOUTH

ANGLICAN NEWS SERVICE

London, November 7

Confirmation preparation to last three years was recommended by the secretary of the Adult Education Committee of the Church of England Board of Education, the Reverend H. Wilson, last week.

Speaking at a meeting in Oxford, Mr Wilson said that to provide these courses, lay people should be trained to teach in conjunction with the clergy.

If such steps were not taken, the Church would have no hope of reaching the thousands of young people born shortly after the war.

#### LUXURIES

By 1962 in England, 930,000 will have reached the age of fifteen.

Mr Wilson said that the teenagers of the late 1960's would have serious problems in their relationships with the present group of teenagers, who were earning high wages and spending luxuriously.

He suggested that lower wages and possible unemployment in the next few years would lead to jealousies and delinquency that could provide a serious problem for the Church.

#### HUGE RESPONSE TO BUDGET DEMAND

ANGLICAN NEWS SERVICE

London, November 7

Cheques for a total of £23,700 were handed to the Bishop of Newcastle, the Right Reverend Hugh Ashdown, at a service in Newcastle Cathedral last week.

The cheques, brought by representatives of most of the parishes in the diocese, were part of the contribution of £55,125 which Northumbrian church people have been asked to provide for diocesan spending this year.

The parishes have now contributed £43,500.

Men and women, representing 167 parishes in mining, rural and suburban areas, presented the cheques.

Parish quotas were doubled in 1959, and this year have been increased by a further fifty per cent.

#### CHAIN OF S.P.C.K. STORES GROWS

ANGLICAN NEWS SERVICE

London, November 7

The Society for Promoting Christian Knowledge last week opened two new bookshops in its chain of shops throughout Great Britain and in countries overseas.

The new shops, in Kingston, Jamaica, and Guildford, Surrey, bring the total to thirty-two in the British Isles and seventeen overseas.

The Kingston shop was blessed by the Bishop of Jamaica, the Right Reverend P. W. Gibson.

It occupies a prominent site in the city, replacing a similar shop opened in 1947.

The shop in Guildford was opened in a modernised fifteenth century building adjoining S. Mary's Church.

#### STUDENTS RESPOND IN JAPAN

ANGLICAN NEWS SERVICE

London, November 8

A three-day mission to the new S. Andrew's University, Osaka, Japan, was conducted last month by the Presiding Bishop, the Right Reverend Michael Yashiro.

Ten per cent. of the whole student body completed decision slips.

#### HOLIDAYS IN SYDNEY

VACANCIES mid-Dec. to mid-Feb.; G.F.S. Hostel, 29 Arundel Street, Forest Lodge, 5 mts. to Central Station, opp. Syd. University, continuous H/C water in modern bathrooms, Dunlopillo mattresses. Happy Christian Atmosphere.

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### CHURCHES ACT ON BETTING

ANGLICAN NEWS SERVICE

London, November 7

The "considerable share" taken by the churches in the shaping of the Betting and Gaming Act, 1960, is described in the report, issued last week, of the Committee of the Churches for Evidence and Action Relating to the Royal Commission on Gambling.

The report was presented to the interdenominational Churches' Council on Gambling, of which the Bishop of Croydon, the Right Reverend J. T. Hughes, is chairman, with the Reverend J. B. Harrison and Mr Cecil Heath as vice-chairmen.

The committee states that it was wholly or partly responsible for eight amendments which were incorporated in the act, and though other amendments it proposed were rejected, it was satisfied that its views received the consideration of the Government.

It regrets that the growth of commercialised gambling has led to the introduction of licensed betting offices, but after scrutinising the regulations proposed by the Home Office to control these offices in England and Wales, it states that "with one suggested alteration the regulations have commended themselves to us."

### THREE BISHOPS TO BE CONSECRATED

ANGLICAN NEWS SERVICE

London, November 7

About twenty bishops, including Bishop Stephen Bayne, executive officer of the Anglican Communion, the Bishop of Mauritius and the Bishop of Connecticut, will attend the consecration of three bishops in Cape Town on November 27.

The Archbishop of Cape Town, the Most Reverend J. de Blank, will consecrate an Englishman, an American, and an African for the Province of South Africa.

### DRAMA PLANS AT COVENTRY

ANGLICAN NEWS SERVICE

London, November 7

Mr Martyn Colborn has been chosen by the executive committee of the Coventry Cathedral Drama Council to be Cathedral Director of Drama next year.

At the first meeting of the council last month, the Provost, the Very Reverend H. C. N. Williams, said, "We must get away from the idea that it is almost blasphemy to break the tradition of Palestinian dress and Biblical language."

One project of the executive committee (of which the Reverend Simon Phipps is chairman) is to hold a play-writing competition for young people between the ages of sixteen and twenty-five.

It is also hoped that plays will be specially written for presentation in the cathedral, but the provost emphasised that the standard would be kept "relentlessly high."

### DIocese URGED TO ASSIST MISSIONS

ANGLICAN NEWS SERVICE

London, November 7

The Wakefield Diocesan Conference, meeting at Huddersfield last week, supported the evangelistic work of the church by three resolutions.

The conference members were called upon to say the Lord's Prayer for the missionary work of the Church at least once a day.

Each parish council was urged to review once a year the response of the parish by praying, giving and personal interest, to the call to evangelise the world.

The conference also asked that each parish council ensure through its budget that at least ten per cent. of gross income was directed to the work of the Church overseas.

### ELECTION FOR BISHOP OF LIMERICK

ANGLICAN NEWS SERVICE

London, November 7

The Dean of Cashel, the Very Reverend Wyse Jackson, has been elected Bishop of Limerick, in the Church of Ireland.

The election was the first made by the Church of Ireland Electoral College, established in 1959.

# C.M.S. FEDERAL COUNCIL MEETS IN ADELAIDE

## CANON WARREN GIVES LEAD ON STRATEGY TO-DAY

FROM A CORRESPONDENT

Adelaide, November 7

The Federal Council of the Church Missionary Society of Australia met in Adelaide from November 1 to 3.

During the meetings the council reviewed the whole missionary commitment of C.M.S. in the light of the changing situation in Asia and Africa to-day.

Among highlights of the meeting, was the report of the Right Reverend Alfred Stanway, Bishop of the Diocese of Central Tanganyika.

Bishop Stanway who is on furlough from his diocese, addressed the council on the imperatives of missionary work in Africa to-day, particularly the imperative of the training of African clergy.

During the council meetings, the Adelaide branch of C.M.S. celebrated its golden jubilee; members of council attended a Jubilee Rally on Thursday, November 3.

A campaign for membership of the C.M.S. was launched at this rally.

### CONSULTATIONS

Following the conclusion of Federal Council a series of consultations were held for members of the council. The consultations were led by Canon M. A. C. Warren, General Secretary of the Church Missionary Society in England.

Canon Warren, whose knowledge of missionary strategy and of the world situation is outstanding, chose four main subjects for the consultation and presented a paper on each one.

He commenced with "Evangelism" — our responsibility for the Gospel, and some basic assumptions. This involved a consideration of the fundamental nature of evangelism to-day.

### PARISH LIFE MISSION

FROM OUR OWN CORRESPONDENT

Newcastle, November 7

The first Parish Life Mission to be held in the Diocese of Newcastle started at East Maitland to-day.

The mission is being conducted by the Director of the General Board of Religious Education, Mr V. K. Brown, who is demonstrating modern methods of Christian education.

The Directors of Promotion from Newcastle (the Reverend N. Delbridge) and Bathurst (the Reverend D. Shearman) are attending the mission as observers.

It will end on Friday, November 11.

He then discussed the kind of missionary required to-day, and the whole urgent issue of missionary training.

In his third paper, Dr Warren considered what is the best organisation for the support of the missionary to-day.

This involved a study of the voluntary principle and the relationship of the Society to the life of the Church at home.

Finally, Dr Warren considered the best way of relating such missionaries and such an organisation to the life of the Church overseas.



Some of the clergy present when the Reverend G. S. MacDonald was made deacon at S. Cuthbert's Church, Tweed Heads, on All Saints' Day. Left to right: Canon C. Rowe (Coraki), the Venerable J. V. J. Robinson (Archdeacon of Lismore), the Reverend G. S. MacDonald, the Bishop of Grafton, the Reverend G. V. Wiggins (Curate, Tweed Heads), the Reverend C. R. Cornelius (Rector of Mullumbimby), the Reverend G. B. Muston (Rector of Tweed Heads), the Reverend H. W. Robey (Rector of Burringbar-Upper Tweed).

## GRAFTON'S FIRST HONORARY DEACON ORDAINED LAST WEEK

FROM A CORRESPONDENT

Tweed Heads, November 7

The first honorary deacon to serve in the Diocese of Grafton was ordained at S. Cuthbert's Church, Tweed Heads, last Tuesday by the Bishop of Grafton, the Right Reverend K. J. Clements.

He is the Reverend George Stewart MacDonald, who will continue his work as a representative of a large Brisbane firm of wholesalers while serving as an honorary assistant curate in the Parish of Tweed Heads.

Mr MacDonald has served as a lay reader in the parish during the past two years.

The ordination was also the first ever to take place in Tweed Heads where a large congregation packed the parish church. Many came from the seaside resort of Kingscliff, six miles away, where Mr MacDonald had been, until now, a warden of the Church of S. James.

Visitors from as far away as Brisbane in the north and Grafton in the south were present.

The Reverend C. R. Cornelius, Rector of Mullumbimby, who

formerly served with the Church of India, Pakistan, Burma and Ceylon, preached at the ordination.

Mr Cornelius said that the idea of a man serving as a deacon while still engaged in a secular occupation was not a modern invention, but had been in the mind of the Early Church.

Speaking from the text, "He that receiveth you receiveth me," Mr Cornelius said that the new deacon would go about his ministerial work with the full authority of Christ and His Church.

His task at all times would be to preach the Gospel, and the prayer of the congregation should be that he would be enabled to "speak boldly, as he ought to speak."

Mr MacDonald was presented to the bishop by the Archdeacon of Lismore, the Venerable J. V. J. Robinson.

The Litany was then sung by the Rector of Tweed Heads, the Reverend G. B. Muston, and the ordination proceeded.

After the service the members of S. Cuthbert's Women's Guild served luncheon to thirty visitors who had come long distances to be present.

After the luncheon, the Reverend G. B. Muston extended congratulations to Mr MacDonald on his ordination, and said that the whole parish welcomed this unique extension of the Church's ministry in the district.

### DUTIES

He said that Mr MacDonald, as a deacon, would be able to serve in a fuller way in many of the country centres of the parish, as well as in the town areas.

His work would consist mainly of conducting and assisting in services, and of performing other duties in the life of the Church from time to time.

On behalf of the clergy of the diocese, Archdeacon Robinson extended a welcome to Mr MacDonald, and then the bishop spoke briefly on the work of an honorary deacon within the Church of God.

Mr MacDonald responded and said he felt it a great honour to be ordained and to serve the Church in this special way.

He said he looked forward to the new opportunities for Christian service which would be brought by his ordination.

Mr MacDonald's first duties as a deacon were to assist in the administration of the Holy Communion at S. James', Kingscliff, yesterday, and to conduct Morning Prayer at Terranora, one of the country centres of the parish.

Last night he led the intercessions during Evening Prayer at the parish church.

### AN APPRECIATION

The Bishop of Melanesia, the Right Reverend A. T. Hill, has asked THE ANGLICAN to print the following message from him:

"May I, express to the Primate of Australia, the Bishops, clergy and laity, my profound thanks and appreciation for the prayers which were offered to Almighty God on my behalf and the spiritual help received during my recent spell in hospital.

"I have made an excellent recovery and am returning to Melanesia in the near future."

### R.S.C.M. SUMMER SCHOOL

FROM OUR OWN CORRESPONDENT

Melbourne, November 7

News has been released of the sixth annual Summer School arranged by the Victorian branch of the Royal School of Church Music.

It will be held earlier than usual, in order to fit in with holiday arrangements, and will be for eight days, instead of the usual ten.

The date is January 3 to 11, 1961; it will be located at S. Andrew's Church, Brighton, Victoria.

Residential accommodation will be provided at the Hostel of the Community of the Holy Name, situated a short distance from the church.

The Reverend Howard Holliss, formerly Minor Canon of Westminster Abbey and Deputy Priest-in-ordinary to the Queen, will be Director of the School, with the musical direction in charge of Mervyn Byers, organist of S. Andrew's Cathedral, Sydney.

The strong staff of lecturers includes Mr John Barrett, of S. Andrew's, Brighton; Mr Leonard Fullard, of Christ Church, South Yarra; Mr Lance Hardy, of S. Paul's Cathedral, Melbourne; the Reverend Hugh Girvan; and Dr Noel Nickson, Senior Lecturer in Music at the University of Melbourne.

Applications may be made for either residence or day-time attendance, and single sessions may be attended. Full details may be obtained from the Provincial Secretary, R.S.C.M., Trinity Grammar School, E.A., Victoria.

### NEW CANON FOR GOULBURN

FROM A CORRESPONDENT

Canberra, November 7

The Reverend L. M. Murchison, Rector of S. Paul's, Canberra, has been appointed a canon of S. Saviour's Cathedral, Goulburn.

The Dean of Goulburn, the Very Reverend A. C. King, will install him in the cathedral of which he was once precentor and organist.

Mr Murchison is an expert on Byzantine studies, and has studied church music in Australia and England.

### AUSTRALIANS IN LONDON

FROM A CORRESPONDENT

London, November 7

Four Australian priests at present in England met at the South Greenford home of the Reverend R. E. Mills, formerly of the Diocese of Bathurst, last Saturday night.

They were the Reverend Harold Rogers (Sydney); Canon Harry Thorpe (Bathurst); the Reverend Harry Grayston (Newcastle); and the Reverend Max Timbrell (B.G.S.).

## MUSIC IN WORSHIP

### PERTH R.S.C.M. SERVICE

FROM OUR OWN CORRESPONDENT

Perth, November 7

Music played an important part in the offering of worthy worship to God, said Mr D. A. Lawe-Davies addressing the Perth branch of the Royal College of Church Music last week.

Those connected with music in our worship had a great responsibility extending into the field of composition and arrangement, selection of music to be used, and, for want of a better word, performance.

The annual Evensong was held in S. George's Cathedral, the singing being provided by combined parish choirs together with the cathedral choir.

Church worship must be made attractive, said Mr Lawe-Davies, if people were to feel the need for it—attractive, he added, not in the sense of the spectacular, but rather the presence of an atmosphere of devotion and inspiration.

Where services in church were not exciting moments of sheer worship, there was something wrong, he said.

It all returned to the question of stewardship; deciding not only to use one's talents but to use them with all one's might.

The calling of musician was a worthy one; surely it was perfectly correct to equate chorister with server, choirmaster or organist with lay reader, the selection of music with the selection of lectures.

That might seem startling at first sight, but the more one considered it the more reasonable it appeared.

### HALL FOR TARALGA FROM BEQUEST

FROM A CORRESPONDENT

Taralga, N.S.W., November 7

The foundation stone for a memorial hall in the Parish of Taralga, Diocese of Canberra and Goulburn, was set by the bishop, the Right Reverend E. H. Burgmann, in the grounds of S. Luke's Church, on October 29.

The hall, to cost £11,000, will be a memorial to the late Mr M. P. A. Jamieson, who bequeathed his estate to the Church of England Property Trust of the diocese.

The total contributions from the estate to the Parish of Taralga will be £15,375 when the hall has been built.

In his address at the ceremony, Bishop Burgmann warned the parishioners of the danger of slackening their efforts for the Church and becoming dependent on benefactors.

"This could cause religion to become weak and diluted, and those concerned to become so much the poorer spiritually," he said.

He told them that their good fortune on the parish level should encourage them to increased efforts on behalf of diocesan concerns.

### MEMORIAL TO VICAR

FROM OUR OWN CORRESPONDENT

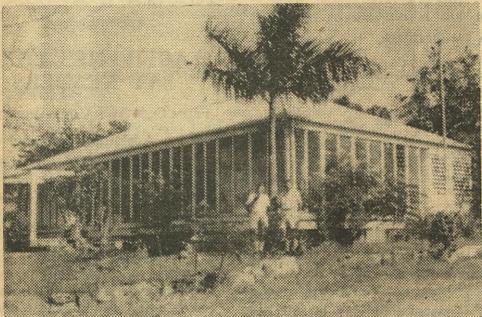
Melbourne, November 7

S. Theodore's, Wattle Park, is a comparatively new parish; its first vicar, the Reverend R. T. Millar, was inducted there in April, 1958.

After a ministry there of only two and a half months, he was involved in a fatal accident whilst engaged in parish visiting.

A memorial to S. Theodore's first vicar was dedicated at Matins on Sunday, October 30, by his successor, the Reverend A. W. Singleton. The memorial is a blackwood board, to be used as roll of vicars of the parish.

An inscription on a plate at the base shows it to be a memorial to the Reverend R. T. Millar, and his name stands at the top.



Brother Aidan and Brother Hamish, of the Brotherhood of the Good Shepherd, at the Brotherhood's house in Darwin for the meeting to discuss the work in the Northern Territory last month.

# THE ANGLICAN

FRIDAY NOVEMBER 11 1960



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

## ONE MINUTE SERMON

### FAMILY BONDS RECOGNISED

GENESIS 44

We come near the last scene in this drama, the final test Joseph gives his brothers to see whether really they are changed men.

Once more he orders the steward to fill their sacks with corn and put each man's money back. But in Benjamin's sack he puts Joseph's own cup, a silver cup. And he says "Goodbye".

But they are hardly away before Joseph sends the steward after them.

"Why, when you have been treated so well, have you robbed my master?"

"God forbid," they replied. "We even brought back the money that was missed last time, why should we steal?"

"If you find anything, let the thief die and the rest be slaves!"

"No," he said, "who ever has the cup will be slave to my master, the rest can go free."

So he searched from oldest to youngest, and the cup was in Benjamin's sack.

What tragedy! But they do not desert Benjamin — they all return. And Judah makes his plea — one of the great passages of the Bible. God's punishment has come, they'll accept it and be Joseph's slaves.

"No," says Joseph, "only he with whom the cup was found."

Then follows Judah's plea for his aged father and for Benjamin. Read it again — verses 18-34. So honest, so self forgetful, so full of thought for Jacob! How different is this Judah from the man who said, "What profit is it if we slay our brother and conceal his blood? Come let us sell him to the Ishmaelites and let not our hand be upon him, for he is our blood and our flesh". And his brethren were content.

In that day there was no thought for their father, no sense of his suffering. But Judah's plea to Joseph is so different. Every line breathes concern for Jacob in his old age.

"Now therefore when I come to thy servant my father and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass when he seeth that the lad is not with us that he will die; and thy servants shall bring down the grey hairs of thy servant our father with sorrow to the grave."

And then the unforgettable words, "Now therefore, I pray thee, let thy servant abide instead of this lad, a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father and the lad not with me? Lest peradventure I see the evil that shall come on my father?"

A great repentance, an utterly changed heart, a willingness to be a redeemer. Can Joseph possibly resist this love and this self-sacrifice?

## ACTIVITIES FOR LAY READERS

FROM OUR OWN CORRESPONDENT

Adelaide, November 8

The Lay Readers' Association in the Diocese of Adelaide has arranged a visit to the Parish of Willunga on November 19 and 20 for clergy, lay readers, and lay preachers.

On Sunday, November 27, at 8 a.m., members of the association will make their corporate communion at S. Peter's Cathedral, Adelaide.

A social evening for members of the association is planned for December 2 at S. Paul's, Pulateny Street, Adelaide.

## A SENSIBLE MEETING

The Anglican priest in the small country town who shuns his Roman opposite number because he is a papist, or the Presbyterian minister because he is a Protestant, does not perhaps help the Kingdom of God. Papist, Protestant or Anglican, they all claim to know and to try serve the Lord Christ. In nominally Christian Australia there are so few who do this, over against the many who know Him not, that disunity between the ranks of those who call themselves Christian serves only to strengthen the powers of darkness.

In the whole world, as in Australia; for let us remember that the proportion of Christians among all mankind — even nominal Christians — has continued to fall each year for decades past. Disunity helps only the Devil.

We take neither undue hope nor alarm from speculation about any possible outcome of the visit of THE MOST REVEREND THE PRIMATE OF ALL ENGLAND to HIS HOLINESS THE POPE. But we are profoundly glad they will meet. Both are wise and saintly men. Entrenched prejudice and bureaucracy stand around each. But let us all remember that divided Christendom is not by God's will divided, and above all that the things which do divide us Christians are not mere matters of politics. Only by the help of the Holy Spirit can these divisions be healed, and for that, like HIS GRACE and HIS HOLINESS, let us all pray.

## An Example Not for Import

An English jury of nine men and three women has decided, as a matter of fact, not of law, that the novel *Lady Chatterley's Lover*, by D. H. LAWRENCE, is not obscene. The work will now in consequence be freely available at a small price to all in England who wish to read it. Pressure is now being applied against the Minister for Customs by a variegated assortment of "liberals," "intelligentsia," and others to remove the present ban on the importation of the book into Australia.

We are utterly opposed, and ever have been, to the way that censorship of literature operates in Australia. We consider the principles upon which our practice is based better suitable to Moscow or Madrid than a democratic Christian community. For these very reasons, we hope that the Minister for Customs will not yield to the pressure upon him to permit *Lady Chatterley's Lover* in unexpurgated form to enter Australia. Were the Minister to lift the ban, he would incur the wrath of sincere Church people and a mixed company of wowers and do-gooders; but their protests would be politically and otherwise of supreme unimportance, because so few of them even know the respective functions and powers of the Police, the Commonwealth Literature Censorship Board, the Commonwealth Literature Censorship Appeal Board, or even the powers of the Minister himself, that they have forfeited nearly all right to public respect for their views. Were the Minister to lift the ban, he would be applauded by the noisy short-sighted sciolists who label themselves "enlightened" and "progressive" and "liberal," and who nearly all fail to see that they and the Minister, between them, would fasten upon Australia for ever a system of censorship which is wholly wrong.

We refuse resolutely to accept the proposition that any Minister of the Crown, or any Ministerially appointed collection of individuals, be they never so clever, or tolerant, or innocent, or anything else, is a proper person or body to decide what Australians shall and shall not read. If any doubt should arise as to whether any printed matter is obscene, or likely in any way to harm society, then the issue should be tested as our own Christian and democratic society has tested such issues for a thousand years past: it should be placed before a jury like every other felony.

This much must be added. Public taste and morality change from time to time and from place to place. The English jury which ruled that LAWRENCE's extremely dull and execrably written book was not obscene did so, we doubt not, in all honesty, and may even have reflected what would have been the opinion of most ordinary Englishmen had they waded through the work. On the facts, as presented to it, the jury's opinion is of course decisive. The jury is entitled to its collective opinion: and so are we. Ours is that no Australian jury would come to the same decision, if only for the reason that we should make it our business to put the fact that all the scant literary merit of the silly book is confined to the available expurgated text.

## The Archbishop And The Pope

Last week's announcement that the Archbishop of Canterbury will pay a courtesy visit to the Pope in Rome in the first week in December has had a very favourable reaction throughout the Christian world.

Archbishop Fisher himself has said that no previous holder of his office could have contemplated such a visit without the certainty of "insuperable misunderstandings."

The warm response to the news of the proposed meeting reflects a striking change in the climate of religious thought in the present generation.

The Malines conversations, in which Cardinal Mercier of Belgium was a leading figure, explored the possibility of reunion intermittently from 1921 to 1926.

Lord Halifax, who was the moving spirit on the Anglican side, bore with him letters from the Archbishop of Canterbury, Dr Randall Davidson, and from his successor, Archbishop Cosmo Lang, then at York. But, as is recorded in Lang's biography, "they both wrote guardedly... they knew that Lord Halifax represented only a section of opinion in the Church of England and that there were plenty who would resent and resist any appearance of a concession to the Roman claims. The Protestant drum still hung upon the wall in readiness for those disposed to beat it."

The Rome meeting next month could be regarded as both more significant and less significant than the Malines conversations.

On balance, I think it will be more significant. Only comparative trivialities may be spoken between these two Christian leaders. There cannot be the opportunity for the long discussions of doctrinal differences which occurred at Malines. To that extent, then, no barriers to reunion will be removed.

But the face-to-face meeting between Archbishop and Pope (who in age and warmth of temperament are singularly alike)

will be an historic achievement which could lead to friendlier relations everywhere between Anglicans and Roman Catholics.

In Australia that sort of mutual esteem is particularly noticeable in Queensland, where Archbishop Halse and Archbishop Duhig have set the standard.

In my view one of the happiest recent Church events in Australia was the courtesy call made by all the Anglican archbishops, when gathered in Brisbane last year, on Archbishop Duhig to congratulate him on his knighthood. It was a gesture of which Archbishop Duhig showed himself highly appreciative.

## Personal Touch With Migrants

Cutting down the time migrants spend in hostels would seem to be highly desirable to speed their assimilation. Long periods spent there while trying to find homes are apt to depress migrants, who are naturally anxious to settle down as soon as possible in their new country.

It is good to be assured that the Church of England in the Sydney diocese is taking practical steps, both through its recently appointed immigration chaplain and by visits by local parish representatives, to ensure that newly-arrived Anglican families are helped.

A recent report by the immigration chaplain said that more than 7,000 British migrants are living in Commonwealth hostels in the Sydney diocese. A team of hostel visitors has been organised, and it is reported that many examples could be given in which a friendly visit by an Anglican counsellor has changed the outlook of families about settling down, when, presumably, they have been inclined to return to Britain because of housing difficulties here.

Four properties are to be allocated by the Glebe Board and the Church Property Trust for use as staging accommodation for Anglican migrants. This should enable the personal interest in such families to be in-

creased, and their period while seeking a permanent home made more congenial for them.

Sydney diocese fias set aside February 26 as Immigration Sunday. It is to be hoped that the observance will enable the scope of Church help for Anglican migrants to be widened and improved.

## A Young Woman Stands Up For Her Faith

Miss Monica Furlong, whose lively "Spectator" articles on Church subjects I have frequently referred to in this column, says that throughout Britain Christianity enjoys a position of extraordinary ambiguity. "It is unusually unquestioned (depressingly so) in its rightness and its superiority to other religions," she comments, "and, outside intellectual circles, it is normal for people to regard themselves as Christians. But it is not normal for them to argue about their faith, to show enthusiasm for it, or to reason about it."

However, at a recent social evening to celebrate an engagement, I was pleased to note an exception to this lukewarm attitude toward Christianity, which I fear is as prevalent in Australia as in Britain.

A young man who might have fallen into Miss Furlong's intellectual class—he is attending university—was boldly proclaiming himself to a group as an agnostic.

A young woman of about 19—quite the prettiest girl in the room, too—did not hesitate to argue politely but resolutely with him, based on her own experience as an Anglican Sunday school teacher.

It was stimulating to see this stand made. So often people are hesitant to profess their Christianity when it is under attack on social occasions.

The young man was suitably abashed—and next day, I hear, had the grace to apologise for any offence he may have given to the company.

—THE MAN IN THE STREET.

## RELIGIOUS BROADCASTS

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

SUNDAY, NOVEMBER 13:  
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.  
\*A Papuan Bishop's Consecration...  
From St. John's Cathedral, Brisbane.  
RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.  
\*Work Camps—A New Development.  
Mr H. Wallace.  
PRELUDE: 7.15 p.m. A.E.T., W.A.T.  
The Cecilia Singers, Sydney.  
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.  
The Reverend P. Little, S.J.  
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.  
For the Twenty-second Sunday after Trinity. Broadcast from the B.B.C.  
MONDAY, NOVEMBER 14:  
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.  
The Reverend S. Weeks.  
MONDAY, NOVEMBER 14—FRIDAY, NOVEMBER 18:  
READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.  
MONDAY, NOVEMBER 14—SATURDAY, NOVEMBER 19:  
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.  
November 14: Mrs. M. Johnson.  
November 15: The Reverend G. Nash.  
November 16: School Service — "Stories from the New Testament" — "The Spirit of God comes to Jesus' friends."  
November 17: The Reverend M. Scott.  
November 18: The Reverend A. Dougan.  
November 19: The Reverend E. White.  
WEDNESDAY, NOVEMBER 16:  
RELIGION IN LIFE: 10 p.m. A.E.T., 9.40 p.m. S.A.T., 10.40 p.m. W.A.T.  
"The Church in Contemporary Society."  
The Reverend W. Gowland is interviewed by the Reverend E. H. Robertson.

FRIDAY, NOVEMBER 18:  
EVENSONG: 4.30 p.m. A.E.T., W.A.T.  
\*From St. Andrew's Cathedral, Sydney.  
MONDAY, NOVEMBER 14—SATURDAY, NOVEMBER 19:  
EVENSING: 11.23 p.m. A.E.T., 11.53 p.m. S.A.T., 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.  
Dr R. Johnson.  
TELEVISION:  
SUNDAY, NOVEMBER 13:  
ARN 2, SYDNEY:  
\*11 a.m. Divine Service from Holy Trinity, Orange. Preacher: The Reverend G. Smee.  
5.15 p.m.: "Sunday Special"—"The Lighthouse," Brother Desmond.  
10 p.m.: "The Churches on the Drawing Board." Dr C. Wright, Mr J. Earle.  
ARV 2, MELBOURNE:  
5.15 p.m.: "Sunday Special"—"Sounds We Hear." The Reverend V. Roberts.  
10 p.m.: "Out of This World." A Carmelite Convent.  
ARV 2, BRISBANE:  
11 a.m.: Divine Service from S. Bernadette's Roman Catholic Church, Carlton, N.S.W.  
5.15 p.m.: "Sunday Special"—"Swinging and Flying." The Reverend H. Girvan.  
10.15 p.m.: "It's Happening Now"—"World Fellowship."  
ABS 2, ADELAIDE:  
11 a.m.: Divine Service from Pirie Street Methodist Church, Adelaide.  
5.15 p.m.: "Sunday Special"—"The Farmer." Brother Columban.  
10 p.m.: "Old Churches in a New Land." A feature on the Orthodox Churches. (Part 2.)  
ARW 2, PERTH:  
5.15 p.m.: "Sunday Special"—"The World We Live In." "Out Into Service." The Reverend H. Girvan.  
10 p.m.: "Legacy of Joy." The Reverend V. Roberts and Mr M. Williams.  
ART 2, HOBART:  
5.45 p.m.: "Sunday Special"—"Money Matters." Clive Smith.  
\*10 p.m.: "Why Believe in God?" The Reverend R. Dann.

## CLERGY NEWS

CRACKNELL, The Reverend G. Y., Rector of St. Mark's, Red Cliffs, Diocese of St. Arnaud, has been appointed a canon of St. Arnaud Cathedral.  
BROWN, The Reverend C. J., formerly Rector of Winton, Diocese of Rockhampton, has been appointed Rector of Miriam Vale, in the same diocese.  
GRINDROP, The Reverend J. B., has been appointed Rector of Emerald, Diocese of Rockhampton.  
HUDSON, The Reverend P., formerly Curate at Morden, Surrey, England, has been appointed Assistant Chaplain to youth, in the Diocese of Sydney.  
MOLYNEUX, The Reverend F., Priest-in-charge of S. Aidan-Bentley, Diocese of Perth, to be Priest-in-charge of Hilton Park-Spearwood parochial district in the same diocese.  
MURCHISON, The Reverend L. M., Rector of S. Paul's, Canberra, Diocese of Canberra and Goulburn, has been appointed a canon of S. Saviour's Cathedral, Goulburn.  
ROGERS, The Reverend H. W., one time Assistant Curate at S. James' King Street, Sydney, and latterly of the Diocese of Borneo, has been in Brompton Chest Hospital, London. He expects to be on the staff of Fulham Parish Church for two years before returning to Australia.

## CHURCH CALENDAR

November 13: The Twenty-second Sunday after Trinity.  
November 15: Machutus, Bishop.  
November 17: Hugh, Bishop of Lincoln.

## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

### A DOCTOR FOR MELANESIA

#### A MISSIONARY CHALLENGE

TO THE EDITOR OF THE ANGLICAN

Sir,—The British Government in the New Hebrides is anxious that the Godden Memorial Hospital, Lolowai, New Hebrides, should now be fitted with an operating theatre, new buildings erected and a resident doctor appointed. The Government has promised a generous grant to the Melanesian Mission to assist in the modernisation of the hospital, the erection of new buildings together with that of a doctor's house.

For several years Melanesia has sought the services of a doctor with some experience in surgery for the hospital. It is at present in charge of Sister B. Pyatt who has served there for the past eleven years, together with two other European nursing sisters and a number of Melanesian trained nurses.

Under the new arrangement medical supervision would include the Northern New Hebrides, the Banks and Torres Islands and thus a doctor would be called upon from time to time to make visitations to these islands aboard the Mission vessel.

Here is a challenge to the medical profession of Australia to send forth to this Mission field a doctor who has the vocation to serve God in the healing and caring for the sick.

If any of your readers should feel the call to service I would ask them to write for further information and particulars to the Chairman of the Australian Board of Missions, 14, Spring Street, Sydney.

Yours sincerely,  
\*ALFRED MELANESIA.

### REFERENCE IN CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—The article appearing in the issue of October 28 of the migrants from the West Indies being lost to the Anglican Church in England, prompts me to think of another aspect of Anglican worship in Australia which to me shows a great lack of reverence and thought for the Church of God.

I have worshipped several times in other Sydney suburban churches away from my own parish and each time while waiting for the service to commence, people have been talking about any subject — Molly's party, Patty's new tunic, a young man on his building project, anything but the presence of God in His house. Couldn't the time be used to read the Bible or Prayer Book, about which most of us have a very scant knowledge?

Surely quietness and respect for God in His Church is essential to spiritual worship and thanksgiving.

Yours sincerely,  
(Mrs) N. HOLLAND.  
Windsor, N.S.W.

### MENTAL HOSPITAL CONDITIONS

TO THE EDITOR OF THE ANGLICAN

Sir,—In your editorial of October 28, in reference to the Mental Hospital at Callan Park, you make the following statement: "It may safely, if sadly, be assumed that conditions there are typical of all such institutions in Australia." I personally have no knowledge of the conditions at Callan Park, but, by inference from your editorial, I gather that they are very bad indeed. However, I feel that

your generalisation is far too sweeping.

You will be glad to know that your comments definitely do not apply to Tasmania. I have no political associations whatever, but am glad to acknowledge the enlightened and sympathetic work done by the Tasmanian Government for several years for our mental patients. The entire Mental Hospital at Lachlan Park, New Norfolk, is being rebuilt in a long range programme.

At present there are five or six "Wards," each a completely self-contained hospital, carefully graded for the different degrees of mental illness. The patients receive the most sympathetic care from the nursing staff and doctors, and are allowed to have frequent visitors who take them for short drives in our beautiful Derwent Valley. There is certainly no suggestion of duress. Perhaps the authorities at Callan Park could learn something from our Lachlan Park.

I know what I am talking about, for my wife is a patient at Lachlan Park, and I can never be sufficiently grateful for the kindness and attention she has received.

Forgive my anonymity, but the reasons are obvious.

Yours faithfully,  
INITIAL SUBSCRIBER.  
Hobart.

### THE PRAYER OF HUMBLE ACCESS

TO THE EDITOR OF THE ANGLICAN

Sir,—I have read with interest the articles by the Reverend Arthur Lloyd on modern revisions of the Prayer Book.

In THE ANGLICAN of October 28 he mentions a small point which has frequently been brought up in discussions, the position of the Prayer of Humble Access. Most liturgiologists think that in its present position it is illogical, as it breaks the flow of the Liturgy. However, while I admit the logic of this argument, I think that there is another point of view which is frequently missed.

In its present position this very beautiful prayer forms a kind of dramatic relief from the sublimity of thought in the Sanctus, and Benedictus, if this has been included, and allows the worshippers to rise to greater heights of devotion in the Prayer of Consecration. This is particularly noticeable when the Eucharist is being sung.

Perhaps one could find something of a parallel in the scenes which Shakespeare frequently inserted in his tragedies as dramatic relief to the more intense scenes which precede and follow them.

Yours faithfully,  
B. J. MATTINGLEY.  
Armistead, N.S.W.

### BAPTISM

TO THE EDITOR OF THE ANGLICAN

Sir,—Your "Question Box" writer appears to be completely off the beam in your issue of November 4 when he writes:—"Generally necessary to salvation . . . that is, it is normally necessary" and again "Salvation is possible without baptism, but it is the usual practice for a person to be baptised."

On the first statement: Like many other words "generally" is a word which has changed its meaning since the Book of Common Prayer was compiled. Today it suggests "most" people. The old sense, in which the Prayer Book Catechism uses it is "for all people."

As for the second: Jesus Christ said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The denial that Christ meant exactly what He said is far too frequently made and particularly in regard to the two Greater Sacraments. How distressing that so many people seek a nice comfortable religion in this manner.

Yours faithfully,  
(The Reverend)  
R. H. MILES.  
Forbes, N.S.W.

### "REV. WHOISIT?"

TO THE EDITOR OF THE ANGLICAN

Sir,—I agree that the term "Rev. Smith" is not the correct appellation. The worst example of this nomenclature appeared in the daily Press lately, when a female Non-conformist minister was spoken of as "the Rev. Miss"!!

Nevertheless, I do not agree that an Anglican rector and his wife should be spoken of as "The Reverend P. N. Snooks and Mrs Snooks." When a woman marries, she not only assumes her husband's surname, but in order to differentiate herself from other folk of the same surname, adopts her husband's initials also. Thus the notice should read "The Reverend and Mrs P. N. Snooks." Otherwise it could quite conceivably refer to a clergyman and his mother!

Of course, it becomes an unwieldy form of address if the clergyman's title is long and involved. In that case it might be better to say, "The Very Reverend J. S. Smith, Dean of . . . and his wife." Commensurate and fluidity of speech are better far than outward adhesions to some archaic rules.

Yours faithfully,  
SYDNEY READER.

### CENTENARY AT GLOUCESTER

TO THE EDITOR OF THE ANGLICAN

Sir,—On S. Clement's Day (December 4, 1860) the first Church of England in Gloucester (since demolished) was dedicated by Bishop Tyrrell.

On S. Clement's Day, 1960, we purpose having the present Lord Bishop of Newcastle, the Right Reverend J. A. C. Housden, dedicate Memorial Gates to the memory of the pioneers of the district.

Should any members of families who worshipped in S. Clement's Church be interested to come, and we look forward to many so doing, will they please write to Mrs Irene Hicks, Queen Street, Gloucester, and advise her.

Mrs Hicks would also like to hear from any people who can supply information concerning old identities, or the early history of the parish.

Yours faithfully,  
J. P. LANE,  
Rector's Warden.  
S. Paul's Church,  
Gloucester,  
N.S.W.

### OBITUARY

#### MOTHER FLORA, C.H.N.

We record with regret the death in Melbourne on November 6 of Mother Flora, Mother Superior of the Community of the Holy Name.

Our own correspondent writes: This news comes as a sad blow to the Church, and particularly to the Community, of which she was the third Mother Superior, succeeding Mother Ida on the latter's retirement through ill health some time ago.

The Reverend Mother Flora had been ill for many weeks, but had been able to return to the Community House from time to time, and discharge many of her responsibilities there.

Her fortitude and confidence during a painful illness were an inspiration to all who ministered to her, and to the many friends who prayed for her.

#### JUDITH THEWLISS

We record with regret the death on October 23 of Miss Judith Thewliss, formerly Headmistress of "Stratford" Church of England School for Girls, Lawson, N.S.W.

P.F.N. writes: Miss Judith Thewliss was Headmistress of "Stratford" for a brief period of three and a half years. From her very first day with us she captured the loyalty of many people to whom she was able to communicate her vision of a vital and growing institution.

## 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.

The sixth commandment says that we should not kill. How, then, can any Christian sanction war?

First of all, the commandment as translated by the 1611 Authorised Version does say, "Thou shalt not kill," but both our Book of Common Prayer, and the Revised Version, translate it as, "Thou shalt not commit murder."

This may seem a difference without a distinction; but reflection will show that the commandment was originally given to stop the practice of taking the law into one's own hands.

In the realms of personal relationships, we have not the right to take our neighbour's life either by word or by deed.

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.

As it stands, this commandment itself cannot be invoked against war, because war continued long after the giving of this Mosaic commandment. The Jews were forced to fight for their very lives, as well as for their land.

Having made that clear, it must be said that few Christians are in favour of war, certainly to-day when atomic warfare has the frightening possibility of harming not only the present generation, but also future ones.

So at Hiroshima in 1945, expectant mothers were uncontaminated.

inated by the atom bomb explosion, but the children were stillborn. The next generation was executed before birth!

"One can imagine," said Dr Schweitzer, "how great the number of city-dwelling human beings who would be destroyed by the great pressure of an H-bomb explosion, by flying fragments of glass, by heat and fire, and by radio active waves, even if the attack if only of short duration. The deadly radio active infection as a consequence of the explosion would have a range of some 45,000 square miles."

Not only Christian, but all men, must see that such a warfare would be lunatic. Who would be in favour of it?

However, while this horrifying reality hangs over us, it does not remove the immediate problem. Should we kill in warfare?

George Fox, the founder of the Society of Friends, was once asked the same kind of question by William Penn, one of his followers, who came of a long line of military ancestors, and who was himself proud of carrying his sword. Fox replied: "Wear it as long as thou canst."

My first answer would thus be that the Christian should bear arms in war as long as he can. This would be in accord with Article XXXVII which says that "it is lawful for Christian men at the commandment of the magistrate to wear weapons, and serve in the war."

### RECONCILIATION

Secondly, as Professor Boyce Gibson has pointed out, the steamroller of Communist aggression would roll us flat, and every device of brain-washing would be used to eliminate the memory of all we stand for.

"Perhaps, being in God's hands, in 500 years time men might stumblyingly re-spell the sacred syllables we have repeated since infancy: and it may be faithful to worry too much about the intervening reign of darkness. But it does worry me: I think about the 500 years of souls cheated of their birthright: and once I start like that, I have no option to weigh in . . . as a Christian against the efficient pagan despotism which has already distorted so much of the world's thinking and shrivelled its familiar affections."

Thirdly, we must never forget that our task is that of reconciliation. We are not hate-gospelers. To us is committed the responsibility of bringing men and nations nearer together (2 Cor. 5:18).

It has been well said, however, that if two men asked Our Lord whether they should join in a war, He would answer neither by a simple "Yes" or "No."

He would touch the springs of their action, and expect of them an answer which they knew to be right. Whatever we do with a conscience devoid of offence, must be right in the eyes of God.

This is not an easy question: and if we are wise, we will realise that easy answers can leave a great deal to be desired.

## WADE LODGE OPENED AT RIDLEY COLLEGE

FROM OUR OWN CORRESPONDENT

Melbourne, November 7

One more sign of the continued progress and expansion of Ridley Theological College, Melbourne, was seen on November 5 with the dedication of Wade Lodge by the Archbishop of Melbourne.

The Reverend E. V. Wade was Principal of Ridley College for twenty years, from 1918; his name has been given to a house erected for the resident Senior Tutor.

After the procession, which included several doctors' bonnets, the principal, Dr S. Barton Babbage, opened proceedings, and pointed out that the new building was on land secured by the vision and forethought of the Reverend E. V. Wade during his term as principal.

He paid tribute to the architects, who had succeeded in designing a building of character and distinction, that combined beauty with utility, and yet blended harmoniously with the older buildings so close to it.

Its erection had been made possible by a private loan of £8,500.

The principal also referred to the sudden death during the last term of Mr Arthur Turner, who had served the college so well as gardener, and stated that the

students had subscribed for a shrub and a memorial tablet.

The archbishop then dedicated this memorial, and extended his congratulations to the principal, and expressed his joy and satisfaction in the growth of the college.

He paid a tribute to the excellence of the staff gathered by Dr Babbage, which remained first class despite the appointment of Dr Morris to an overseas position.

A former student, Canon R. M. Hudson, spoke of his principal, the Reverend E. V. Wade. He was a student, not long after the principal's appointment, when Ridley was on its old site in Royal Parade, and when the college moved to its present situation, he had the close fellowship of living with the Wade family in the "Cumnock" that housed the college until new buildings could be erected.

### KEENNESS

Canon Hudson referred to E. V. Wade's keenness on the tennis court as indicative of his keenness in the lecture room and his keenness to build up the spiritual life of the Church.

That keenness still continues, despite the separation from the bustle of college, and remoteness of living in the hills.

Major-General Wade, eldest son of the former principal, then spoke of his father, in good health for a man of 83, and with a mind as keen as ever.

The General was sure his father would be proud, not only of the achievements of Ridley College, but also of his own share in moulding it, although his intense modesty would never allow him to admit this.

After the singing of "Gloria to Thee, my God, this night" by the student choir, the official party then moved across to Wade Lodge, which Major-General Wade formally opened, and the archbishop dedicated.

### SPECIAL SERVICES IN WOLLONGONG

FROM A CORRESPONDENT

Wollongong, November 7

On October 30, the Archbishop of Sydney, the Most Reverend H. R. Gough, admitted sixteen new members of the Church of England Men's Society at S. Mark's, West Wollongong.

Following the men's service and tea, he preached at the seventeenth anniversary thanksgiving service in the parish church.

The archbishop dedicated the new organ and alterations to the church during the service.

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## ANGLICAN OF THE WEEK



Our Anglican of the Week is a Melbourne churchman who has just been appointed Commissioner of the Hospital and Charities Commission.

He is Mr R. L. E. Thomas, a churchwarden of St. Martin's, Deepdene, within the parish of S. Hilary's, Kew.

Mr Thomas was educated at Melbourne High School and at the University of Melbourne where he obtained the degree of B.Com. He is a member of the Institute of Hospital Administrators.

In 1947 he was appointed as accountant to the Prince Henry Hospital, Melbourne; in 1950, he became in addition assistant secretary, and in 1953 was appointed manager of the hospital.

In former years Mr Thomas was extremely active in the Church of England Young Men's Society and is still a trustee of the Church of England Men's Society permanent camp at Ocean Grove.

He is an active member of S. Martin's C.E.M.S., a small but very live group of men who make themselves responsible for one Sunday evening service monthly.

Mr Thomas, although not officially a lay reader, regularly assists with this service and preaches from time to time.

He has also played an important part in every-member canvasses. His vicar, the Reverend W. V. L. Lloyd, describes him as a loyal and devoted layman.

Mr Thomas served in the Seventh Division during the war in the South-West Pacific area. He was promoted to lieutenant.

Aged 43, he is married with two children, a boy (16) and a girl (12).

## NTH, QUEENSLAND DIOCESAN HISTORY TOLD

THE TROPICS FOR CHRIST. E. C. Rowland. Halstead Press. Pp. 162. 27s. 6d.

THIS history of the Diocese of North Queensland has been published under the authority of the present bishop, the Right Reverend Ian Shevill, to mark the eightieth anniversary of the diocese in 1958.

The book traces the expansion of the Church's work in its many aspects under the six bishops: Bishop G. H. Stanton, Bishop C. G. Barlow, Bishop G. H. Frodsham, Bishop J. O. Feetham, Bishop W. B. Belcher, and the present diocesan.

Without any apparent distortion or imbalance, the writer has given prominence to those past policies that have led to the present enthusiastic support in the diocese for Church schools and missionary work.

The problems caused by great distances, the isolation of parishes, and the former shortage of clergy are described in detail; the hopes and experiments for the solution of these problems, particularly through brotherhood work, are shown in relation to successive episcopates.

Particularly enthralling is the chapter describing the work of "The Scholarly Bishop," the Right Reverend John Oliver Feetham, whom some consider worthy of canonisation. His episcopate extended over the

momentous years from 1913 to 1947.

Throughout the history one is conscious of the lively pastoral ministry exercised by the clergy, which has made the Diocese of North Queensland such a power in the life of the Church in Australia.

It is a fitting tribute to the diocese's first eighty years. As well as the interest it will undoubtedly have for all Australian churchpeople, this book could well be used as a model for other diocesan histories.

—A.H.

## COMMENTS ON TWO NEW BOOKS

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

IN "Notes on recent Expositions" we have this month interesting long comments on two books. The former is Bishop Barry's "Asking the Right Questions" on Church and Ministry.

The 19th Century Church was in a different situation from the Church of today.

To-day it exists largely in a "religionless" world, and in a society self-contained, self-explanatory and self-justifying.

In the face of this the Church must develop its training more deeply and more adventurously.

The second book, "The Powers that Be" by Clinton Morrison, is on Roman 13: 1-7.

## BOOK REVIEWS

### SENSIBLE AND GOOD

GROWING UP IN CHRIST. Frances Wilkinson. S.C.M. Press. Pp. 128. English price, 8s. 6d.

BOOKS on family life and family religion are not easily written, nor do they always read convincingly. This book by Frances Wilkinson is excellent.

Its background is the important influence of a true family life in the lives of growing children and the naturalness of religion.

For that reason, the book is essentially for those who are actively connected with the Church.

As the author says, "Believing as I do that God's children can only rightly be brought up in God's family, and under God's guidance, there is little here that will be of use to those who do not profess the Christian faith, or who, professing it, do not practise it."

The starting point of bringing up children in the faith is marriage itself, and a determination by newly-weds to share their religious life from the outset.

Practical and valuable suggestions, illustrated by concrete examples, carry the story through pregnancy, birth, infancy, childhood, and adolescence, with the emphasis on the early years when the foundations are laid.

The advice throughout the book is given in common-sense English, the technical language of Psychology being avoided, and the jargon of popular pseudo-Psychology notably absent.

A useful Bibliography suggests suitable books for a variety of aspects of family life.

Many clergy present wedding

couples with a copy of the Bible, which in many cases is treasured but unread.

A copy of this book (only 128 pages) will almost certainly be read, and if used, be helpful. It deserves a wide circulation.

—A.W.S.

### COUNSEL FROM EXPERIENCE

THE BEST IS YET TO BE. G. Kennedy Tucker. Second Edition with a Foreword by E. Cunningham Dax.

The author of this booklet has made available the wisdom of many years spent in caring for people, in particular for the aged.

He describes the attitudes necessary in all if they are to profit from their increasing years, and be of service to their fellows during retirement.

Father Tucker gives specific advice on the preparation of body, mind and soul for the changing pattern of life in later years. The book could well be read by people of all ages.

—A.H.

### SOCIAL SERVICES DISCUSSED

A booklet addressed to those interested in the distribution of social service benefits has recently been printed.

"Parliamentary Progress for Pensioners" may be obtained from the author, Mr H. Sawkins, Sr., 3 Oxley Drive, Mittagong.

### A CALL TO COURAGE, TO FAITH AND HOPE

Pinnacle of Faith. Brian Hession, Peter Davies. Pp. 221. 20s.

THOSE who know even a little of Brian Hession's history, his cancer, his courage, his complete faith, his unconquerable hope, will welcome a new book from his pen.

Life is climbing uphill most of the way, and demands faith, faith in God, so in this book in small chapters of a few pages, with relevant scripture quotations and simple prayers between, we are led to see in the early chapter ways of approach to a deeper knowledge of and fellowship with God.

Then come awe-inspiring chapters on the relationship of men and women, a horrifying chapter on organised vice, helpful chapters on reverence each for the other, self control, thought control.

Then come very practical chapters on "finding out God's will," and a true and honest relationship with God.

And then meditations in so many problems "the unhealed," "Mary and Martha," "What is truth," "Keep on knocking," and finally Christmas and several personal happenings and relations in the writer's own life.

Many people will find this book a call to courage, faith and hope. The writer's character

and outlook are infectious and he writes so simply and directly that "he who runs may read" and understand. "God is the great tranquilliser," he says! How true! The peace of God surpasses all man's cleverness.

"Blessed are they that give for they shall see God." Doctors deceiving patients are a hang-over from the past when witch doctors had to cover up their ignorance.

"Young people have a contempt for inconsistency." "Sexual intercourse before marriage is a contradiction of the Christian principle of life and of ordered Christian society." "Forgiveness is the very heart of being able to make a fresh start." "There are so many who are waiting for your warm hand in theirs to-day."

Such are a few of the splendid sentences in the book.

—J.S.A.

### SPIRITUAL HEALING

Spiritual healing meetings are being held at S. Andrew's Cathedral, Sydney, on Tuesdays at 1.15 p.m. and Wednesdays at 6 p.m., in the chapel, and on Sundays at 3 p.m., in the Chapter House.

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# THE YOUTH PAGE

## QUESTIONS WE MUST FACE

Why is it considered important that the bishops of the Anglican communion can trace their descent, as bishops, from the apostles?

There are three major reasons why we regard the Apostolic Succession, as it is called, as being important.

The first is connected with the belief that Jesus Christ founded the Church and committed His authority within it to the twelve apostles.

The twelve, in their lifetime, ruled the Church in His Name, and they provided that the authority which they had received from Christ should be exercised by others after them.

This second generation in their turn handed on their commission to others, and so on down through the centuries.

At any stage in the process it was possible to point to a certain order of men and say, "These are the men who bear rule in the Church by authority of Christ Himself."

### VISIBLE LINK

If you had asked, "Where is the Church which Jesus Christ is supposed to have founded," you would have been shown this Church and told "If you want to identify the Church which Jesus Himself founded you'll find it in that organisation which is ruled over by bishops who can trace their authority back to the apostles and ultimately to Christ Himself."

When we look at the ministry of bishops, then, from the outside we find it is the concrete and visible link between our own time and the historic life of Christ on earth.

It is a guarantee that in those Churches which possess the Apostolic Succession there has been no break in the outward continuity of the Church's life.

Those Christian communions which are ruled by bishops in the Apostolic Succession belong to the Church actually founded by Jesus Christ.

Whatever authority Christ will be exercised by His Church, then, is possessed by the Church of England, because the authority exercised by our bishops can be traced back without a break to the apostles and to Our Lord.

That is the first reason why Anglicans make much of what is called the Apostolic Succession.

Secondly, the Apostolic Succession guarantees that the min-

istry which is exercised anywhere within our Church is not a ministry originating with any local group of Christians or with any sectional body of believers in Christ, but is a ministry of the whole Church of Jesus Christ.

The Apostolic Succession guarantees that the priests who minister at our altars day by day are not acting with any less authority than that given by Christ or exercising any less a ministry than that of the whole Catholic Church of Christ.

Thirdly, and this follows from the other two reasons, we value the Apostolic Succession because it guarantees to us that the ministrations we receive within the Church are valid—that is, they are what Christ meant them to be, and they do what Christ meant them to do.

This does not mean that we think Christ has limited His Presence and His Grace to the regular and well-defined channels of this Church.

The holy lives which we see in so many Protestant Churches would make that belief absurd. What we do believe is that, whatever other and undefined ways the Holy Spirit chooses, His presence and grace are guaranteed, or pledged, or covenanted within the bounds of this Church.

The guarantee is embodied in the episcopal ministry in Apostolic Succession from Christ Himself, and exercising by His Authority the means of grace which He has ordained.

## ECUMENICAL LEADER TO HOLD SYDNEY MEETINGS

FROM A CORRESPONDENT

A former chairman of the Youth Department of the World Council of Churches, the Reverend Philip Potter, will visit Australia from December 1 to 5.

He will break his journey in Sydney before continuing to Lower Hutt, New Zealand, where he will be the leader of Bible studies at the Ecumenical Youth Conference in December and January.

Forty young Australians will be attending the eight-day conference.

Mr Potter is a Methodist minister of African descent, born on the island of Dominica in the West Indies.

He is at present secretary for West Africa of the Methodist Missionary Society, and the chairman of the World Student Christian Federation.

In Sydney, he will meet and consult with the executive committees of the Australian Council of Churches and the National Missionary Council of Australia.

On December 3 he will meet young people in conference on "The place of youth in the world mission of the Church."

In 1953 he was elected chairman of the World Council of Churches' Youth Department, and paid an extensive visit to Nigeria, Gold Coast, Angola, Liberia and Sierra Leone, to find out in what way the council and the World Council of

## HONOUR GIVEN TO G.F.S. LEADER

FROM OUR OWN CORRESPONDENT  
Perth, November 7

A member of the Girls' Friendly Society in the Diocese of Perth, Miss Gwen Allen, has been awarded the "Leader of the Year" honour for 1960 by the Association of National Fitness of Western Australia.

The award is made annually for those who give outstanding service as voluntary youth leaders.



A section of the gathering of 360 boys who attended the Church of England Boys' Society annual sports at the Melbourne Grammar School on October 29.

## STRESS PLACED ON FAMILY WORSHIP IN NEWCASTLE

FROM A CORRESPONDENT

Newcastle, November 7

On the First Sunday in Advent, November 27, the New Year's Day of the Church's year, many families throughout the Diocese of Newcastle will pledge themselves to say "family prayers" regularly every day.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, and nearly forty of the parish clergy, yesterday gave a lead to the diocese by committing themselves and their families to the practice.

On November 27, in many parishes, the heads of households will go forward to the

altar rails to commit their own families to family prayers.

In commending the practice to all Anglicans in the diocese, the bishop said: "Unless your religion is practised in your family life day by day, it cannot be truly effective."

Rectors are now seeking the support of their parishioners, who will be asked to hand him an "application" to join in the movement.

This application is a tangible sign of the intention to take action in organising family prayers.

### THE SERVICE

A book of prayers, and a form of service, have been prepared for use.

The short service will include the reading of the Bible according to a plan, and prayers for different purposes on each day of the week.

The suggestion that this movement began was made earlier this year when the clergy were discussing the importance of parishioners worshipping on Sundays as families.

The clergy blamed themselves for this in part, because they had not emphasised to their people the importance of a family's praying together during the week.

They hoped that, "starting with ourselves," the movement might lead to a revival of personal religion in the Church.

The interested clergy have

shared in the compilation of the prayer book, "Family Prayers for Family People."

In the parishes supporting the movement, a corporate communion for families is planned for the First Sunday in Advent, with special prayers at the altar, the distribution of prayer books, and the rectors will read the bishop's message to their people.

## A PRAYER FOR THE CHURCH

O God, who has preserved Thy Church and the true worship of Thyself through the fall of empires, the decay of cultures, and the perplexities of reformations: we beseech Thee for Thy world in which a new age is coming to birth.

Keep our spirits alert and hopeful and our wills faithful in whatever tribulations there may be.

Help us so to understand our faith that we may pass through critical study to sure conviction.

Raise up in our midst scholars who shall be prophets and apostles.

Silence the fearful voices of those who would hold us back, and preserve us from both impatience and cynicism.

Take away our heart of stone and give us a heart of flesh that we may be filled with love of Thee; that so Thy Way may be known upon earth, Thy saving health among all nations; through Jesus Christ Our Lord. Amen.

## FOR SPECIAL OCCASIONS

Two of the services to be found in the Book of Common Prayer, though not of universal application, give further proof of the Church's concern for every aspect of her children's lives.

The collection of Forms of prayer can provide a model for us. We can learn by heart similar prayers for special occasions.

This section also provides a form of confession and absolution, which the crew in peril might use that they might die with no sins unforgiven.

The other section for special occasions is the service for the Churching of Women. Its alternative title, which is more explanatory, is "The Transfiguring of Women after Childbirth."

You will remember how the Virgin Mary took her newborn Child to the temple in Jerusalem to give thanks to God for His gift and protection.

The Church still commends the practice to her people, and provides a form of service in the Book of Common Prayer.

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5. Mary's Novitiate, Perth College, Mt. Lawley, W.A. Information can be obtained from THE SISTER SUPERIOR C.S.C. in each of these Centres.

# THE CHURCH AS TEACHER

By WINIFRED M. MERRIT

ON the bookshelf at the entrance to the Church of All Hallows-by-the-Tower in London are some stencilled pamphlets prepared by the Deputy Vicar of the Church under the general title of "Tower Hill Papers" and priced at three-pence each.

Issue No. 1, consisting of ten quarto sheets stapled together behind an attractive cover page is called "Why Believe in God?" No. 2, of eight sheets, is entitled "What is God Like?"

No. 1 is on white paper, No. 2 on blue, and quite probably the author, the Reverend John Durham, is busy on further papers, all designed to provide answers to questions thoughtful people have always asked about the Faith.

Pamphlet No. 1, "Why Believe in God," begins: "There was once a young lady, so the story goes, who was engaged in conversation with the eminent writer Thomas Carlyle. Turning towards him she announced in firm tones, 'I accept the Universe.' Carlyle's answer was short and to the point. 'Gad madam,' he replied, 'you'd better.'

"So had we, for the sound though simple reason that we cannot do anything else. But there are different ways of accepting it.

"My attitude towards it may be much the same as my reaction to the fact of my breathing—I am hardly aware of it. . . . I was sitting one evening on the top of a London bus behind a young married couple. The girl was looking out of the window at a magnificent sunset. Presently she turned to her husband and said, 'Oh, darling, I've forgotten the bacon!'

## DISARMING

"A small boy was once taking a walk with his father through the fields, and seeing a cow in the distance he pointed to it and asked 'What's that?' Father breathed a sigh of relief, for this was a question which he knew how to answer. 'That's a cow,' he replied. Silence reigned for a space. Then the bright child spoke again. 'Why?' he asked."

This is surely a very disarming introduction to a weighty matter.

Pamphlet No. 2, "What is God Like?" is equally interesting. On page 4, for example, is this: "I have always thought that the only very difficult dogma of the Church was the dogma that God is Love. So wrote Bishop Charles Gore . . . and I imagine that many of us will share his view.

"Confronted with the evil, suffering and injustice that there seem to be in the world, how can we possibly believe that God is a God of Love? . . . Part of our difficulty, I think, may be due to our expecting a particular kind of world, a world created and organised for our own happiness.

"I believe that God would have us to be happy, but I do not think that happiness ought to be regarded as the sole or

even the most important element in life.

"I believe that God intended the human race to grow into a family, and that this cannot be achieved without struggle, danger and difficulty. As Dean Rashdall put it, 'This is the best of all possible universes, though not the best of all imaginable universes.'

The Reverend John Durham includes in his pamphlets quotations from such authors and works as Dr C. E. Raven's "Christianity and Science," William Temple's "Personal Religion and the Life of Fellowship" and "Christus Veritas," Hastings Rashdall's "Philosophy and Religion," Charles Gore's "Belief in God" and Henry Bettinson's "The Early Christian Fathers."

One of the very widely heard criticisms levelled at the Church by churchgoers in these days is that it is "falling down" on its responsibility to teach anything past the Sunday school stage.

In his book "Judaism and Christianity," published by Victor Gollancz Ltd., James Parkes, in Part 4, "Present Tasks," expresses himself very forcibly on this matter in another regard.

One of the most unhappy aspects of the present situation, he says, as it affects those Churches whose scholars have been free from doctrinal and ecclesiastical prohibitions in their search into the origins of Christianity and their examination of the documents in which these origins are recorded, is that the results of their researches have to so small a degree been transmitted into the body of teaching and institutional expressions of the Churches of which they are members.

Those Churches, he continues, which maintain intact their doctrine of the verbal infallibility of the Scriptures are not affected by the problem: "They have other problems to face, but with these I am not concerned. But for me as an Anglican, the situation is become spiritually intolerable."

He goes on to claim that an

entirely new conception of the nature of the writings of the Old and New Testaments has become a universally accepted basis for further research in theological colleges and universities, in books and scientific periodicals, but that there is no trace of this conception either in the doctrines of the Anglican Church or in the use of the Scriptures in worship, and very little in religious education.

Aware of the quicksands in which Christian doctrine could well be engulfed in the present situation, his next words suggest a method of approach to the problem.

"It is certainly not a question of the Church trimming her sails to every new school of interpretation, and constantly changing her beliefs or amending her Scriptures at the whim of those interpreters who are at any moment fashionable. The results of any such method of adjustment would be both ludicrous and chaotic.

## REVELATION

But while the latest conclusions of scholars have only a transitory validity, the conception that these conclusions do, in fact, have only a transitory validity, that they ought to have only a transitory validity, and that it is the Will of God that they shall have only a transitory validity, because the duty of interpretation according to the best knowledge available at the time is a continuous duty; this is a new doctrine of the meaning of the Scriptures as spiritual, as profound, and as rich as the old doctrine of verbal inspiration."

The next paragraph calls for careful consideration at high levels. If, the author says, it were universally taught in the Churches that in the Scriptures we had interpretations of revelation, not revelation itself, the way would be open for the fundamental changes which are necessary, and the way would also be open to making interpretation a living reality as well

as a continuous and corporate responsibility of the Churches.

The stage which is commonest among religious people today, he claims, is a weak and dangerous compromise. It is probable that a majority of the members of the Protestant and Anglican congregations know vaguely that the doctrine of the verbal inspiration of the Scriptures is no longer held; that parts of the Bible are more primitive than others.

But this vague belief is a very poor substitute for a new doctrine of the nature of inspiration. And in any case there is rarely any discrimination in the use of passages, emphasising wherein, if anywhere, the Church's doctrines have changed since the passage was written. . . . It is well to hesitate before disturbing the beliefs of the devout, but we have hesitated already for so long that we have reversed the parable and made a fetish and an escape of safeguarding the one sheep who is safe, rather than of seeking the ninety and nine who are wandering in spiritual starvation in a world which is at once a vacuum and a torment. Modern man is the loneliest creature creation has ever known.

Believing, he concludes, that to her alone was entrusted the task of guidance of the nations and the mantle of authority over them, the Church has made a pitiful failure of her commission.

These are challenging statements. What are we going to do about them?

The Reverend John Durham's Tower Hill Papers may suggest one way in which the situation might be tackled if some competent body could be commissioned to organise the project.

## MANY USES FOUND FOR CENTRE

ANGLICAN NEWS SERVICE

London, October 31

Scargill — the holiday and conference house in Upper Wharfedale, Yorkshire, which exists primarily to serve the Church of England — has reported a successful summer; during which 770 guests stayed there, compared with 550 in the 1959 season.

The chapel is to be consecrated on April 8 next year by the Archbishop of York.

The inaugural course of the College of Preachers will be held there from November 7 to 11, and the centre's first industrial week-end will take place from November 11 to 13, for representatives of firms in Wigan.

This will be followed by the second course for the College of Preachers and the Bradford diocesan lay readers' conference.

## W.C.C. SECRETARY FOR NEW WORK

ECUMENICAL PRESS SERVICE

Geneva, November 7

The expanded programme of aid to areas of acute human need for the World Council of Churches will be organised by a secretary appointed this month, the Reverend Heinrich Puffert.

Mr Puffert has for the last ten years been in charge of the diaconal work in Wesphalia, Germany, for the Evangelical Church in Germany.

## FESTIVAL IN SYDNEY

### S. ANDREW'S CATHEDRAL

The Bishop of Central Tanganyika, the Right Reverend A. Stanway, will preach at the opening service of S. Andrew's Cathedral Festival in Sydney on November 27, at 11 a.m.

The chairman of the A.B.C., Sir Richard Boyer, will preach in the evening at the annual service of the Social Workers.

On S. Andrew's Day, November 30, there will be missionary intercessions from 11.30 to 1 p.m., followed by the lunch-hour service at which Bishop Stanway will speak.

The Archbishop of Sydney will preach at Festival Evensong at 5.30 p.m. This will be followed by the annual dinner in the Chapter House and the film, "A Queen is Crowned."

### BAND RECITAL

Other festival activities include the Theatre Guild's presentation of Henri Brochet's "Christmas at the Crossroads" on November 26 at 8 p.m.; a band recital in the cathedral grounds on November 28, at 1.15 p.m.; and an organ recital on November 29 at 8 p.m.

Representatives of parishes in the diocese will attend evensong on December 1, at 7.15 p.m.

The Choral Society will present Handel's "Judas Macabeus" on December 2 at 8 p.m. and at the same time on December 3.

On Sunday, December 4, the chairman of the Australian Board of Missions, the Reverend F. W. Coaldrake, will preach at 11 a.m.

There will be a combined Fellowship tea at 5 p.m., followed by Evening Prayer at which the Right Reverend A. W. Goodwin Hudson will preach.

## TRAFALGAR DAY SERVICE

FROM OUR OWN CORRESPONDENT

Perth, October 31

"Duty" meant paying what was your due, said the Reverend E. L. Beynon; we were debtors to the past. He was preaching at the Trafalgar Day service held in S. John's Church, Fremantle, last week.

The service was conducted by Canon W. Kirby, Rector of Fremantle and Port Chaplain, assisted by the Reverend C. W. Chetwynd, Missions to Seamen chaplain.

The Lessons were read by the Governor of Western Australia, Sir Charles Gairdner, and Commodore Rodney Rhoades.

Sea Cadets carried the flags of shipping companies into the church. At the close of the service, known also as the Annual Service for Seafarers, the Red Ensign of the Western Australian Branch of the Company of Master Mariners was marched back to the church where it was laid up for safe keeping.

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# SIR THOMAS BROWNE: PHYSICIAN AND PROSE-POET

BY THE REVEREND EDWARD HUNT

DRINKWATER in his "Outline of Literature" repeatedly draws attention to the many literary clergymen of our church, remarking that their contribution to our national literature was of tremendous value, and a contribution unmatched by the men of letters of any other church.

Indeed Anglican literature is one of the greatest glories of our church. Not only are these men interesting in themselves, but their many and varied writings are a storehouse of theological and spiritual treasures reflecting the sound and practical wisdom of our ancient church.

Among these, Drinkwater cites Robert Burton in particular, whose remarkable book, "Anatomy of Melancholy," is unique in English prose, many of its phrases having become counters of everyday speech, such as "Rob Peter and pay Paul," "penny wise, pound foolish," "castles in the air," "birds of a feather go together," "many a slip between cup and the lip."

But Sir Thomas Browne receives even more praise as a famous writer, and merits special attention as one who wrote professedly as a Christian, his masterpieces "Religio Medici" commencing thus: "I dare without usurpation assume the honourable style of a Christian."

Thomas Browne was born in Cheapside on October 19, 1605, the son of a mercer, and educated at Winchester and Oxford. He studied medicine for some years on the continent, before settling at Norwich, where he lived and practised for over forty years, dying in 1682 and was buried in S. Peter's, Mancroft, Norwich.

The first edition of "Religio" was published in 1642, and achieved immediate popularity, being translated into French, Dutch, German and Italian during the author's lifetime.

Browne also wrote "Christian Morals," "Letter to a Friend" and "Urn Burial."

A deliberate stylist, he cared more for manner than matter, embroidering his prose with remarkable skill, being more of a literary artist than scientist or philosopher.

## VERBAL BEAUTY

His rather difficult style however should not blind us to his genius for beauty in words or the philosophic value of his disquisition on the mysteries of life and death.

"The flesh," he says, "limits not my mind. That surface that tells the heavens hath an end cannot persuade me I have any. There is surely a piece of divinity in us, something that was before the heavens and owes no homage unto the sun. Nature tells me I am the image of God, as well as Scripture. He that understands not this much, hath yet to begin the alphabet of man."

Browne apologised for writing in English rather than Latin, and used such latinised language that it enraged Hazlitt, who said: "He has a passion for the abstruse. He turns the world round for his amusement like a globe of pasteboard, as if he had taken his station in one of the planets." Almost a forerunner of the modern "man from outer-space"!

Lamb, however, who, like R. L. Stevenson, copied his style, regarded Browne as one of the great literary worthies, with whom he would love to exchange words of friendly greeting.

"Urn Burial" too is a classic in its own right. As Carlyle said, "The conclusion of the essay is absolutely beautiful; so soft, so deep, so solemn and tender, like the song of some departed saint flitting faint under the everlasting canopy of night, an echo of

deepest mourning from the great and mighty nations of the dead."

Saintsbury says of the same essay it is "the unsurpassable Dead March of English prose." The wonderful clangour and echo of his word-music "Time which antiquates antiquities," for example, had never been heard in English before, mounting with a wonderful burst of mysticism to the dying close "Ready to be anything in the ecstasy of being ever, and as content with six foot as with the moles of Adrianus."

Whitefoot says of this gifted writer: "He had of the earth a minute and geographical knowledge, as if by divine providence ordained surveyor-general of the whole terrestrial orb."

Indeed it is the "altitude" of Browne's thought which so greatly impresses the modern reader, an attitude of mind never so sorely needed as it is to-day.

## CENTENARY FOR MARYBOROUGH

FROM A CORRESPONDENT

Maryborough, Vic., Nov. 7

The centenary of the dedication of Christ Church, Maryborough, Diocese of St Arnaud, will be observed during the week, November 13 to 20.

Preacher at the Corporate Communion and Evensong on November 13 will be the Bishop Coadjutor of Melbourne, the Right Reverend D. L. Redding.

The Bishop of Bathurst, the Right Reverend E. K. Leslie, will preach at the 9.30 a.m. Eucharist on November 20. He is the son of a former rector of the parish.

During the centenary week, a women's rally on the Tuesday evening will be addressed by Miss Margaret Dewey, Principal of Janet Clarke Hall, Melbourne.

On the Friday, the Administrator of the Diocese of Ballarat, the Venerable R. G. Porter, will address a men's rally.

Maryborough has many associations with Ballarat: several former rectors were Archdeacons of the Loddon before the Diocese of St Arnaud was formed.

The parish, under its present rector, the Venerable P. Monie, has recently undertaken a building programme.

## S. JOHN'S HOMES APPEAL

FROM A CORRESPONDENT

In the past twelve months more than 250 applications have been received for admission to S. John's Homes, Canterbury, Victoria, but only 20 of these could be accepted.

At the moment the Homes (until recently only for boys) cares for 74 boys of school age in the Home proper, 20 youths between 15 and 20 in S. Martin's Hostel and 5 boys and 5 girls in the first family unit cottage.

Altogether eight such family units are required, each to accommodate 10 or 12 children together with their cottage parents.

A second cottage is being built at East Doncaster; a third will soon be commenced at Nunawading.

A hostel for girls of school-leaving age is being planned. The appeal for these new developments has already raised £43,000. £57,000 is still required for capital funds.

Donations are allowable income tax reductions. They should be sent to the Secretary, S. John's Home, 19 Rochester Road, Canterbury, Victoria.

Dr Johnson, who conversed so well about so much, said that Browne shall never lose esteem while learning shall have any reverence among men.

Lord Jeffrey goes even further, and hails him as a sage born to contemplate, the prose Wordsworth of his times, who sucked divinity from the flowers of nature.

## MORALITY

His pages are filled with a lofty and ideal morality, his maxims bright and luminous with truth.

"Even vulgar music strikes in me a deep devotion and a profound contemplation of the First Composer. There is in the hieroglyphical and shadowed lessons of the whole world and creatures of God, such a melody to the ear, as the whole world,

well understood, would afford the understanding."

No wonder "Religio" has been termed one of the most beautiful prose poems in the language, composed by a writer of the brilliant age when poetry and prose had not yet divided their domain, and when, as Jeffrey says, "the Lyceum of Philosophy was watered by the Illissus of the Nine."

Regarded by some as a Romanist, Browne stoutly maintained his Anglican loyalty, though claiming the freedom of reason in matters receiving no guidance from church or scripture.

Knighted by Charles II when he visited Norwich in 1671, and compared by some to Jeremy Taylor and Milton, this gifted physician and man of letters is an Anglican of whom we may well be proud.

## A GREAT CATHEDRAL AND ITS FAMOUS MUSIC

B.B.C. NEWS SERVICE

London, November 7

S. Paul's has been chosen to open a series of programmes which starts on the General Overseas Service on Sunday, November 20, telling the stories of Britain's cathedrals and the music for which they are famous.

Not only is S. Paul's London's greatest cathedral, it is the masterpiece of England's architectural genius, Wren, and is one of the finest examples of English Baroque art.

Even to-day, when the heightened roof levels of insensitive commercialism have partly masked the elegant magnificence of Wren's conception, its dome and towers, of silvery Portland stone which defies London's grime, are the loveliest sight of the city.

Nowadays the best vantage points to see it are from the top of the Monument, or from the river, or from the heights which encircle the capital; from these one can see S. Paul's standing on Ludgate Hill at the centre of the city's radiating streets, and surrounded by the piercing spires of the churches which Wren designed to lead the eye to this climax, and one can appreciate his full architectural intention.

It was not built without a battle of wills; Wren, like so many seventeenth-century architects, was in love with the circular ground plan, but this was unacceptable to Church and Crown.

## FIVE DESIGNS

Five separate designs were submitted before he received the Royal Warrant to proceed with the cruciform cathedral.

S. Paul's is in fact Gothic in construction, and Baroque in decoration, in which Wren was given a free hand; and he was able to indulge his geometric passions in the interior staircase and in the perfect classical dome which spans the crossing.

In this programme S. Paul's and its history will be described by the Very Reverend W. R. Matthews, Dean of S. Paul's since 1934, and author of several books on the cathedral and the men associated with it.

The musical illustrations will be sung by the cathedral choir under its organist and conductor, John Dykes-Bower.

Later programmes in this series will be devoted to S. Giles' Cathedral, Edinburgh; to York Minster; to Liverpool Cathedral; to Westminster Abbey, and to Worcester Cathedral.

[The B.B.C.'s General Overseas Service is relayed to Australia by the B.B.C. Far East-

ern Station. This programme will be given on November 20 at 6.30 a.m. (G.M.T.)]

## COFFEE PLANTATIONS HAVE VISIT FROM BISHOP

FROM A CORRESPONDENT

The Bishop Coadjutor of New Guinea, the Right Reverend David Hand, last month paid the first episcopal visit to the Wahgi Valley townships and coffee plantations of the Western Highlands of New Guinea.

Occasional visits have been paid to Anglicans scattered throughout this area; but not until the last twelve months have regular monthly Anglican ministrations been organised by the Reverend K. Kenyon, the Rector of Goroka in the Asaro Valley of the Eastern Highlands.

Fr Kenyon has done splendidly, and now has celebrations of the Holy Communion once a month at Kundiawa (Chimbu), Minj, Banz and Mount Hagen (the Divisional Headquarters of the Western Highlands District).

There is unlikely ever to be Anglican missionary endeavour amongst the local indigenous population, as the area is already well peopled by the missionaries of the Roman Catholic, Lutheran and other smaller bodies.

But an increasing number of blocks of land for coffee-planting is being taken up by Anglicans, and an increasing number of Papuan Anglicans is finding work in the area.

Local Anglicans intend to build with their own hands a church at Banz, for which land has already been secured. A church building block is being applied for in Mount Hagen. Elsewhere, club-houses, school-houses, court-houses, private homes are used for services.

On the occasion of Bishop Hand's visit, a reception was organised at Minj by a former

member of his staff—Mr Tom Watson, now in Government Service but carrying out a valuable lay apostolate in the area.

Seven candidates were confirmed at Banz. A plantation wedding was solemnised. Altogether 93 acts of Communion were made at four Eucharists.

## CONFIRMATION

And a visit was paid to some native boys from the Anglican Mission area in the Jimi River Valley who are attending school at Mount Hagen which is only 20 minutes' flight from the Jimi River Patrol Post airstrip at Tabibuga. The extent of development in the Wahgi area is shown by the fact that Bishop Hand and Fr Kenyon covered over 500 miles in the rector's Volkswagen sedan.

People at each centre expressed enthusiasm for, and appreciation of, the monthly visits of a priest. The bishop hopes to repeat his visit at least annually.

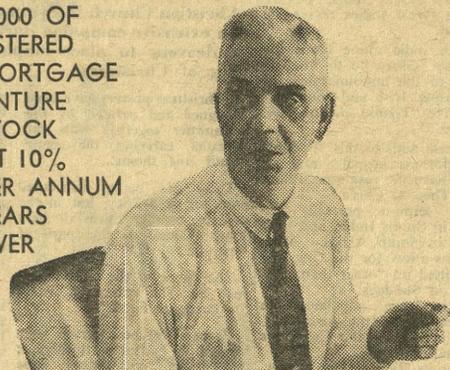
Churches' concern at deportation

ANGLICAN NEWS SERVICE

London, October 31  
The British Council of Churches resolved on October 26 to invite the South African High Commissioner in London to hear from representatives their concern over the summary deportation of the Bishop of Johannesburg, Dr Ambrose Reeves.

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# SOME CHANGES IN THE EUCHARIST

BY THE REVEREND ARTHUR LLOYD

IN the Eucharist, the central act of all Christian worship, it is to be observed the greatest variety of changes.

Alternatives to the Decalogue are common to all, and it is good to see that the Christian Liturgy need no longer begin with the reading of the Jewish Riot Act.

The Offertory is more emphasized than previously, the Prayer of Humble Access moved to better place, the Canon generally revised, the Fraction re-introduced in its proper place, and attempts made to bring back the *Anamnesis*, *Epiclesis* and *Agnus Dei*.

India and 1928 provide a Form of Preparation, following the Traditional pattern.

South India provides a Preparation of the Scriptural Warrant (1 Corinthians xi, 23-9), the Decalogue or Our Lord's Two Laws, and an Exhortation.

The opening Lord's Prayer is omitted in India, West Indies, South India and South Africa.

South India follows the Collect for Purity with the *Gloria in Excelsis*, or the *Trisagion*, or Litany of the Lamb.

It also allows for the invitation, confession, comfortable words and absolution to follow—a change not yet supported in other revisions!

All books allow Our Lord's Two Laws to be used instead of the Decalogue; and the Irish alone does not further permit the use of the Kyries here. The West Indies follows with the *Gloria in Excelsis*.

In all but the Irish, the Mutual Salutation and *Oremus* follow. Irish (with alternative forms) and Canada retain the Collect for the Sovereign.

South India rather unnecessarily squeezes in an Old Testament lesson after the Collect for the Day. South India, U.S.A., Canada, West Indies revive the Gradual.

South India alone omits the response "Glory be to Thee O Lord" to the announcement of the Gospel. Irish and South Africa have "Thanks be to Thee, O Lord."

Scottish adds to this "For this Thy glorious gospel"; and all others have the response "Praise be to Thee, O Christ."

The sermon precedes the Creed in South India, and may do so in South Africa. Most revisions allow for the Creed to be omitted on "other than holy days and Sundays."

South India stipulates the genuflection for the *Incarnatus*, and the Sign of the Cross for the final article.

After its Biddings for Prayer, the Intercession (the Prayer for the Church in Litany form, or the Litany of S. James), Intercessory collect, and a "first" Benediction, others than communicants now leave.

## THE OFFERTORY

The number of Offertory Sentences are generally enlarged. Alms are taken, but in many cases the churchwardens present, not only the alms, but also the bread and the wine, and a hymn of anthem is allowed.

South India, Scottish, Canada and South Africa have a special prayer for the Offertory. Canada introduces the Prayer for the Church with special biddings.

In all, except Irish and Canada, the limiting words "militant here on earth" are omitted, while India substitutes "and for all men according to their needs."

Irish and U.S.A. follow 1662, but others expand and improve it—notably West Indies.

India has the Prayer in alternative Litany forms. The historic Exhortations are only retained in 1928 and Irish.

Irish, 1928, India, U.S.A., Canada and South Africa follow with the Invitation, Confession, Absolution and Comfortable Words.

India allows for this section

to be omitted on week-days, provided that the Opening Devotions were used with the congregation.

1928 and South Africa alone take the useful step of providing shortened forms for use on week-days.

Scottish omits all that has been said since the Offertory from this place, and continues, as do all the others with the Mutual Salutation (omitted in Irish and U.S.A.) and Sursum Corda, General and/or Proper Preface.

Scottish, Canada, U.S.A., India and West Indies stipulate that the people are to recite the *Tersanctus* with the priest.

West Indies, South India (with the Sign of the Cross at the opening words), Scottish and Canada include the *Benedictus*.

Irish alone retains the Humble Access prayer in the 1662 order. 1928 unhappily places it after the Comfortable Words, prior to the Sursum Corda.

All others defer its use to later, and all proceed with the Canon, but with wide variety of changes.

Irish alone follows 1662. All others begin with a paean of praise and glory to God, then the 1662 Consecration Prayer, continuing with the Oblation.

All (except Irish) include an *Anamnesis*, and (except Canada and Irish) revert to an *Epiclesis*.

## SYDNEY ONCE AGAIN TO HAVE CHRISTMAS CRUSADE

The Crusade for Christian Christmas Committee which is comprised of representatives of every Christian Church in Sydney will once again conduct an extensive campaign during Christmas week in an endeavour to place emphasis on the true meaning of Christmas.

Christmas posters have been designed and printed by the committee together with car stickers carrying the same motif and theme.

These are being distributed not only in Sydney, but in the suburbs, country towns of New South Wales and other parts of Australia.

The theme of the crusade this year is "The Prince of Peace for Peace on Earth".

Three branches have been formed in suburbs this year; the branch committees have arranged special programmes.

On December 9 the Burwood Committee will hold a Christmas programme in Burwood Park; on December 10 the Chatswood Committee will stage the play "Christmas at the Cross Roads", which will be played by the Australian Christian Theatre Guild; and on December 20 the Kogarah Committee will stage a tableau and carol singing in the Jubilee Park, Kogarah.

Each committee will use the same theme.

## TOWN HALL SCENE

The Central Committee has arranged for carol singing to take place on the balcony of the Sydney Town Hall against the background of a large Nativity scene, from December 19 to 23.

There will also be recorded carol singing each evening, and a live choir will sing from the balcony on the evening of December 23.

The crusade's tableau will be staged in Hyde Park at the corner of Liverpool and Elizabeth Streets on the evening of December 22.

The Governor of N.S.W. will attend and address the

Most attempt to exalt, not only the Passion, but the Resurrection, Ascension and Heavenly Glory of Christ.

U.S.A., South Africa, India, West Indies, South India and 1928 proceed with the Lord's Prayer, introduced with *Oremus* and the traditional, "As our Saviour Christ hath commanded and taught us, we are bold to say."

Scottish here includes the Prayer for the Church, between the Consecration and Lord's Prayers.

Generally, the Prayer of Humble Access follows—preceded by the Pax in Canada, Scottish, India, West Indies, 1928, but followed by it in South India and South Africa.

South Africa, Scottish, West Indies and South India stipulate the Fraction, in its proper place, with the Pax.

## "HUMBLE ACCESS"

Canada and India direct the people to join in the recital of the Humble Access, as is being done unofficially in most parts of the Anglican communion.

The words of this prayer have been greatly improved, first in South India and more recently and preferably in West Indies. The last sentence has removed, in these cases, the possibility of a serious doctrinal objection.

Scottish and West Indies precede the Humble Access with the Invitation, Confession, Absolution and Comfortable Words (it is strange that none to date have dropped the latter!).

The *Agnus Dei* is said prior

to the Invitation in the West Indies, but during Communion time in Canada, Scottish, India and South India.

Irish, South India, Canada, Scottish, U.S.A. follow the 1662 administration, but West Indies, India and 1928 allow for the use of the traditional "Draw near and receive . . ."

Irish and Canada alone have left the Lord's Prayer to follow Communion. All others continue with the Mutual Salutation or the traditional call to give thanks, then the Prayer of Thanksgiving (South India giving two forms), the *Gloria in Excelsis* (if not already said at the beginning) and the Blessing.

1928, West Indies and Canada permit the omission of the *Gloria* on week days, as does India (except during season of Easter). Extra collects are all provided which may be included before the Blessing.

South India provides a private office of Preparation, and another of Thanksgiving after the service. Most books give extra Prefaces for special days.

South India, West Indies and South Africa specifically allow for Reservation. In all others, it is neither forbidden nor specified.

The rubric concerning the remaining Elements being consumed and not "taken away," was introduced, not to forbid Reservation, but to prevent the Puritan habit of taking home consecrated breads, either for disrespect or for use as common food.

## BISHOP REEVES ON AMERICAN TOUR

THE "LIVING CHURCH" SERVICE

New York, November 7  
The Bishop of Johannesburg, Dr Ambrose Reeves, is due to arrive in the United States on November 8 for a month of public speaking engagements.

## NEW W.C.C. YOUTH HEAD

ECUMENICAL PRESS SERVICE

Geneva, November 7

A priest of the Protestant Episcopal Church in the United States of America, the Reverend Roderick S. French, has been appointed executive secretary of the Youth Department of the World Council of Churches.

He succeeds the Reverend Philip Potter, who has become the general secretary for West Africa and the West Indies of the Methodist Missionary Society.

Mr French has been an associate secretary of the Youth Department since September, 1959.

Previously he had been for six years chairman of the youth committee of the World Council of Churches and the World Council of Christian Education.

In 1951 and 1952 he was chairman of the National Youth Commission of the Protestant Episcopal Church.

## THREAT SEEN TO CLERGY

THE "LIVING CHURCH" SERVICE

New York, November 7

The possibility that European clergy in the Union of South Africa would be in constant danger of deportation was described by Fr Trevor Huddleston, C.R., Bishop-elect of Masasi, last week.

"If South Africa goes forward to become a republic next year, numbers of European clergymen will not automatically qualify to become South African citizens.

"So, if they continue to oppose South African racial policies, they will be under constant threat of deportation," he said.

Fr Huddleston said he was satisfied that Anglicans in South Africa would stand solidly behind the Church in opposing any concession to apartheid.

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Mr R. J. Mason (Hon. Secy.), 13 Wellesley St., Mount Albert.  
All communications to be addressed to the Hon. Secretary.

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## DIOCESAN NEWS

## ARMIDALE

## RURAL DEANERY MEETING

The clergy of the Moree Rural Deanery met at Moree on November 5 under the chairmanship of the rural dean, the Reverend R. F. Kirby. The celebrant at the Holy Communion was the Venerable R. I. H. Stockdale. Final arrangements for the forthcoming missionary exhibition were made, and there was some useful discussion concerning parish-dioocese relationships.

Following upon a recent decision to develop the work of the Mothers' Union on a deanery basis, a small conference was held of Mothers' Union and Young Wives' members, led by the diocesan secretary, Mrs R. F. Kirby.

## MULLALEY CHURCH

The foundation stone for a new weather-board church at Mullaley will be set on November 9 by the Venerable F. S. Young. The church will be erected under contract, but a good deal of voluntary labour and materials will be used. During the vacancy in the parish (Tambor Springs) weekly visits are made from S. John's, Tamworth, by the Reverend J. G. Bear.

## NEWCASTLE

## THE C.E.M.S.

The Bishop of Bendigo, the Right Reverend R. E. Richards, who is national president of the Church of England Men's Society, admitted several men to the society at S. Stephen's Church, Adamstown, last Sunday.

He also spoke at a tea arranged by the Cessnock branch of the C.E.M.S. on Sunday afternoon. He admitted a group of Cessnock men at a special men's service after the tea.

## ISLINGTON

The bishop last Sunday commissioned canvassers for the parish of Islington. The parish launched its stewardship campaign at a loyalty dinner last week.

## PERTH

## C.B.S. HELPS MISSIONARY BISHOPS

Members of the Confraternity of the Blessed Sacrament, and other folk who were interested, got together and raised funds for providing copes, mitres and other episcopal vestments for missionary bishops overseas. The Confraternity gave some help also to the Rector of S. Andrew's Church, Subiaco, in getting a pair of Queen Anne brass candlesticks for use at the Home of Peace, and is providing him with a purple burse and veil for use in Advent when he ministers to the old people of the Home of Peace.

## CO-OPERATIVE SOCIETY FOR ABORIGINES

The Reverend Alfred Clint, of the A.B.M. Co-operatives, has just spent a week in Perth conferring with the committee of the Forrest River Mission, with other committees and with Members of Parliament. Mr Clint has found so much enthusiasm and interest in co-operative societies for Aborigines that he hopes to return to Perth early next year, and, if the need arises, to open an office in Perth.

## WOLLASTON COLLEGE FESTIVAL

Wollaston College Festival will be held on November 18 at 8 p.m. While some invitations have been issued, all others are requested to join in the festival and are assured of a warm welcome.

## HOSTESSES ENTERTAIN PRIOR

Father Laurence Eyres, S.S.M., was invited to address a large gathering of ladies who met at the home of Mrs H. V. Reilly of Peppermint Grove, at what was called an American Morning Tea. Mrs H. T. Forbes, of Claremont, was co-hostess. The function was arranged in aid of the Priory recently established in Mount Lawley.

## NEW HALL AT HIGHGATE

The new parish hall at S. Alban's, Highgate, was blessed by the Right Reverend W. E. Elsey and declared open by the Lord Mayor of Perth. The rector, the Reverend F. L. Mann, writes that they were very pleased to have with them on that occasion Mrs Hudleston, widow of the late Archdeacon and a former rector. Three hundred people were present at a parish concert held later in the week. All the organisation in the parish worked hard to make all the events a success.

## SYDNEY

## DENHAM COURT CHURCH

A special service will be held in the Denham Court Church, twenty-seven miles from Sydney, near Ingleburn Military Camp, on Sunday, December 11, to inaugurate the establishing of regular services. The church was designed nearly a century and a half ago by the architect, John Verge.

## NEW CHOIR SCHOOL

The Cathedral Chapter and the Standing Committee of the diocese have approved the building of the first section of the new choir school on the Bathurst Street frontage. It is hoped that the contract will be let soon and that the foundation stone from Westminster Abbey will be set.

## R.S.C.M. FESTIVAL

The Royal School of Church Music festival took place in the cathedral on November 5 when Evensong was sung by the combined choirs, under the direction of Mr Mervyn Byers. The Right Reverend A. W. Goodwin Hudson preached the sermon.

## CRICKETERS' SERVICE

The Rector of S. Mark's, West Wollongong, the Reverend R. Gray, preached at the annual Cricketers' Service at S. Clement's, Mosman, last Sunday evening. This annual service commenced eight years ago at S. Clement's. Each year a large number of Sydney cricketers have attended.

## REMEMBRANCE DAY

On November 13 the Royal Armoured Corps' Association will attend the Remembrance Day service at 11 a.m. in S. Andrew's Cathedral. Their president, Sir John Northcott, will read the first lesson; the president of the Ex-Naval Association, Captain Morton Moyes, will read the second lesson.

Canon A. C. F. Charles, of Auckland, New Zealand, will preach at Evening Prayer.

## CATHEDRAL CONFIRMATION

The archbishop will confirm a number of adults in S. Andrew's Cathedral on Sunday, November 20, at 3 p.m.

## WANGARATTA

## HOLY WEEK PLANS

The clergy of the Diocese of Wangaratta met at Holy Trinity, Benalla, on October 30 to discuss proposals for the observance of Holy Week in parish churches. They described the need for an adaptation of the traditional ceremonies to mark the stages of the Passion, to be used in addition to the services in the Book of Common Prayer. A report has been submitted to the Bishop of Wangaratta for his approval.

## COMMEMORATIVE PLAQUE

The Bishop of Wangaratta, the Right Reverend T. M. Armour, on October 23, dedicated a plaque in S. Paul's Church, Euroa, commemorating the Church of All Saints, Shear's Creek, which was recently given to the Parish of Nathalia for use at Waaia.

## MISSOURI DIPLOMA FOR RECTOR

The Reverend R. A. Johnson, Rector of S. Jude's, Randwick, Diocese of Sydney, has been notified by the Neotarian Fellowship and College of Philosophy, Kansas, Missouri, that he has successfully passed the required examinations in Biblical Interpretation, and Philosophy, gaining an "A" Grade in each subject.

Mr Johnson's thesis on "The Bible Doctrine of Eschatology in its Historical Evolution with a Review of the teaching of the Ethnic Religions on Eschatology" has been accepted for the Diploma of Ph.D.

The degree is granted under the laws of the State of Missouri under which the college operates.

Mr Johnson with his wife and daughter, Patricia, left for England last Wednesday where they expect to live for the next twelve months.

Mrs Johnson is the Australian delegate, representing the A.N.C.M. at a World Conference of Christian Nurses to be held in Denmark next June.

## CONSECRATION IN AUCKLAND

(Continued from page 1)

ing's wife, his mother (who had come from Sydney for the occasion), and his eldest son, Michael, partook of the sacrament.

Two bishops who were to have played important parts in the service were prevented by illness from doing so.

They were the Bishop of Christchurch, the Right Reverend A. K. Warren, who was to have preached; and the Bishop of Aotearoa, the Right Reverend W. N. Panapa.

Representing the Maori people, he was, with the Bishop of Nelson, to have been one of the presenting bishops, by special request of the bishop-elect.

In traditional style, Bishop Gowing knocked three times on the great west door of S. Mary's Cathedral for his enthronement the same evening.

The dean, the Very Reverend G. R. Monteith, admitted the bishop to a fanfare of trumpets, and after the deed of consecration had been read, led him to the episcopal throne.

The Archdeacon of Auckland, the Venerable A. E. Pebble, and the Chancellor, Mr A. Marsden-Woods, offered him loyal greetings.

In his sermon, Bishop Gowing

said that the Gospel must be preached now in a way relevant to the age in which we lived—an urgent and technical age.

"The race of the future is not the race our forefathers ran. Our age is an urgent age, and our race is a race against time.

"There is an urgent need in society for a Church alive to the evangelistic tasks of the contemporary world.

"There are far too many people for whom to-day morality is only a relative thing.

"There are far too many young people who are scarcely aware of the question of what is right and wrong.

"The only question they ask is: 'What can I get away with?' because that is the predominant question of their parents.

"We must go forward as one man," said Bishop Gowing.

"In the eyes of the world we are Maori and European. In our own eyes we must be first of all Christian men and women.

"I sincerely believe the Maori has a great contribution (quoting the late Sir Peter Buck), to make to our common treasury.

"If we are committed to unity in the Body of Christ, then we are committed to prayer and

work for restoring unity in the Church of God.

"That our divisions are a scandal no one will deny. The way to unity is not easy. There are important issues to be resolved.

"Our complex, divided and torn world needs a Church that is united. We must be receptive to the guidance of the Holy Spirit as we go forward in the race, that His will may be done."

Christianity was the most materialistic of all religions, said Bishop Gowing.

It was a human body which God took to reveal Himself to us. It was in an earthly life that He won His victory.

"It is essential that we lay aside the sins which beset us—divisions, jealousies and preoccupation with secondary things.

"The present generation is more aware of social evils than those before, but it is less prepared to acknowledge individual sin.

"Organisation and external splendour count for little if holiness is absent from the clergy and laity," said the bishop.

"I am your chief pastor, but we are all pastors. We are all called to be pastors and ministers to others in the name of Jesus Christ our Lord."

## "WORLD OFF COURSE"

FROM A CORRESPONDENT

Melbourne, November 7

The Church Missionary Society's Victorian branch has organised a public rally, "World Off Course," in the Festival Hall, West Melbourne, for next Monday night, November 14, at 8 p.m.

The Archbishop of Melbourne, the Most Reverend F. Woods, will preside.

The two speakers will be Canon M. A. C. Warren and the Right Reverend A. Stanway.

7,500 people are expected to attend the rally. The Governor, Sir Dallas Brooks, and Lady Brooks will be present.

On Sunday, November 13, Canon Warren will preach at S. Paul's Cathedral, Melbourne.

At 2.15 p.m. he will appear in the programme, "On the Spot," on GTV 9, when he will be interviewed for half an hour.

## C.E.N.E.F. RE-UNION

The Archbishop of Sydney and Mrs Gough will be present at the twenty-first birthday luncheon rally of C.E.N.E.F. and the S.D.C.A. at the C.E.N.E.F. Auditorium on November 11 at 12.30 p.m.

This will be a re-union of all who worked in the huts and hostels during the war and the chaplains who served in the Forces. The annual meeting will follow the luncheon.

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# CHURCHES TO MEET IN SOUTH AFRICA

## ANGLICANS ACCEPT ABSENCE OF BISHOP REEVES

ECUMENICAL PRESS SERVICE

Geneva, November 7

The consultation of leaders of the eight member Churches of the World Council of Churches in South Africa on the racial situation will be held as originally planned in the Union of South Africa, probably in Johannesburg, from December 7 to 14.

Plans for the inter-racial, interdenominational meeting were confirmed by Dr Robert Bilheimer, associate general secretary of the World Council of Churches, last week.

Dr Bilheimer has just returned from South Africa where he has been in consultation with church leaders about the projected conference.

The fact that it will be held in the Union means that the Bishop of Johannesburg, Dr Ambrose Reeves, who was to have been one of the delegates of the Anglican Church, will not be able to attend.

Bishop Reeves, an articulate opponent of the government's apartheid policies, was deported on September 12.

A unanimously adopted statement issued by the planning committee following last week's meetings said in part:

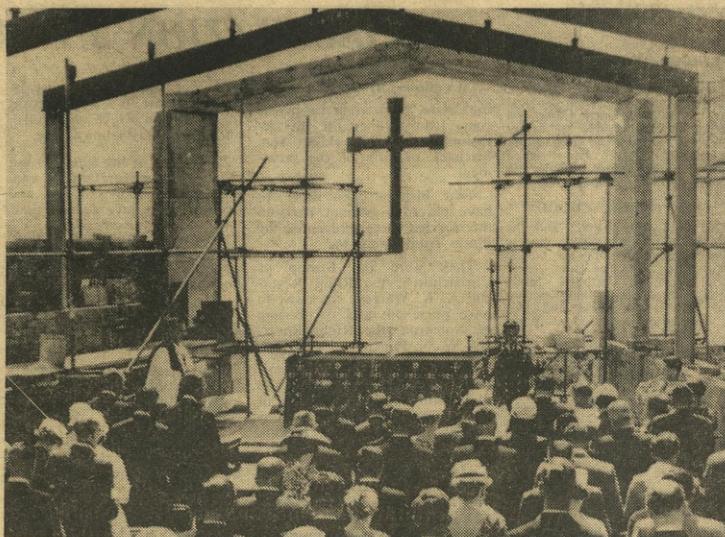
"One delegate, officially nom-

inated by a member church, will not be permitted to attend, and this has created difficulties in connection with the consultation.

"A request was presented by representatives of the planning committee to the government for a re-entry permit for Bishop Ambrose Reeves.

"Even though this request was denied and the planning committee's wishes in the matter not granted, the planning committee adheres to the scheduled dates."

The statement said that such a gathering met to attempt a fresh understanding of the meaning of the Christian Faith for our times. "constitutes in itself a Christian witness of importance, although it is recognised that as yet there is no common mind on the issues which form the substance of the consultation."



In the memorial chapel under construction at H.M.A.S. "Watson," Sydney, a service was held this month for those sailors who were drowned when the H.M.A.S. "Woomera" was lost.

### MISSIONARY APPEAL IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, November 8  
The Church Missionary Society in the Diocese of Adelaide will hold a "Missions to the Heathen" Sunday on November 20 when all parishes will be invited to contribute to the society's work.

### "WATSON" CHAPEL FUND RECEIVES FURTHER GIFTS

FROM A CORRESPONDENT

The prayer-desk used by the late King George VI and Queen Elizabeth, the Queen Mother, in H.M.S. "Vanguard" is to be included in the furnishings of the memorial chapel at H.M.A.S. "Watson," Sydney.

The Chaplain to H.M.A.S. "Watson," Padre J. Trainer, said last week that he had also been notified of a gift from the Royal Netherlands Navy—of a stone to be included in the altar.

The walls of the chapel, in some places more than two feet thick, are nearly completed.

Among the contributions received since the previous acknowledgement of gifts is one from the ship's company of H.M.A.S. "Woomera."

### IN MEMORY

Two "Watson" sailors were lost when the "Woomera" went down, and the survivors have given the money in their memory.

Contributions to the appeal now amount to £23,579/3/4.

Previously acknowledged gifts totalled £23,350/14/3 and the following sums have now been received:

H.M.A.S. "Woomera" Welfare Fund, £100/1/3; Dr and Mrs A. Murray, Mr Justice Dovey, Mr A. J. Keeling, £10/10/- each; Concord District R.S.L. Sub-Branch Club, Bankstown R.S.L. Club, £10 each; S. Andrew's Presbyterian Church, Newcastle, £5/10/4; Stockton R.S.L. and Citizens' Club, Beacon Credit Corporation, Mr E. C. Barton, Mr D. Price, Woonona Bulli Sub-Branch R.S.L. Club, £5 each; Mr N. Barrell, £3; Commander P. Wood, Mr Coombe, Commander J. Nisbet, Mr A. Minson, Mr R. Stratton, Mr Davis, Mrs C. Gilder, Mr R. Mason, Lieutenant D. Mooney, Rear Admiral H. B. Farncomb, £2/10/- each; Mr W. Berstrom, Mrs H. B. Farncomb, Mr F. P. Robinson, Punchbowl Methodist Circuit, £2/2/- each; Mr A. Holt, £1/10/-; Miss Southwell-Keeley, £1/5/-; Mrs H. M. Worth, Mrs H. E. Harries, Mrs D. E. Barton, Miss J. Anderson, £1/1/- each; Mrs Williams, £1/-/6; Mr W. Bridgford, Mr Smith, £1 each.

### SYNOD ELECTIONS IN MELBOURNE

FROM A CORRESPONDENT  
Melbourne, November 7

The Synod of the Diocese of Melbourne at its meeting last week elected its members to the Board of Patronage, lay members to the Archbishopric Election Board, and representatives to the Council of the diocese.

The clergy elected to the Board of Patronage are Archdeacon M. W. Britten, Archdeacon G. T. Sambell, Archdeacon T. W. Thomas, the Very Reverend S. Barton Babbage, Canon R. M. Hudson, and Canon E. F. Cooper.

The lay members elected to the Archbishopric Election Board are Dr G. B. Bearham, Mr H. W. Buckley, Mr H. K. Turner, Mr R. L. Gair, Mr A. G. James, and Mr F. H. Gaunson.

The representatives on the Diocesan Council are Canon R. M. Hudson, the Reverend T. G. Gee, the Reverend L. L. Nash, the Reverend L. G. Harmer, Mr R. L. Gair, Mr J. F. Patrick, and Mr F. H. Gaunson.

### NINE RECTORS REMEMBERED

By A CORRESPONDENT

Bowral, N.S.W., November 8

A plaque bearing the names of the nine rectors of the Parish of Bowral was unveiled last week to commemorate the eightieth anniversary of the rectory.

The plaque is the gift of the Reverend Stanley Howard, a son of the first rector.

### CLASSIFIED ADVERTISEMENTS

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

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FEMALE, casual guest vacancies during Students' Christmas Vacation (December to early February). Full board per week: Single Rooms, £5/6/-; Double Rooms, £5/10/-; 6-bed Dormitories, £4/10/-; Warden, Edith Head Club, 37 Spring Street, Melbourne.

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### ACCOMMODATION WANTED

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YOUNG COUPLE. Teachers, require s/c Flat, mid January. Parramatta area preferred. Would consider house where owner going overseas. Reply Box 246, THE ANGLICAN.

WANTED. Clergyman, wife and daughter require furnished Cottage or Flat; two weeks from January 11, 1961, Sydney suburb. Rector, 19 Staffa St., Broadview, South Australia.

WANTED - FAIRY GODMOTHER. Working mother with young baby must find board, Melbourne. Urgent. Reply Box 244 THE ANGLICAN.

### POSITIONS VACANT

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### TOURING PLAY

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MIRFIELD MISSION Hymn Books for Mission Station. Any number; small or large. I. Stuart, Embi, Papua.

### VESTMENTS TO BE DEDICATED

FROM A CORRESPONDENT

Yallourn, Vic., November 8

Violet vestments, part of the set that has been presented to S. John's Church, Yallourn, Diocese of Gippsland, will be dedicated on the First Sunday in Advent, November 27.

The Eucharistic vestments are a family gift from parishioners.

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



The Governor of Queensland, Sir Henry Abel Smith, left, who unveiled a sundial to commemorate the foundation of S. Paul's School, Brisbane, on November 5, with the Archbishop of Brisbane, the Most Reverend R. C. Halse, and the Dean of Brisbane, the Very Reverend W. P. Baddeley.

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