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SYNOD APPROVES THREE DIOCESES IN S.A.

DETAILED DISCUSSION ON NEW BOUNDARIES

FROM OUR OWN CORRESPONDENT

Adelaide, September 17

The Synod of the Diocese of Adelaide this month gave general approval to the State of South Australia being divided into three dioceses.

At present there are two: the Diocese of Adelaide and the Diocese of Willochra.

Standing Committee will now have to consider the implications of synod's decision and report to the next meeting of synod.

Detailed discussion of the matter began on September 5, when the adoption of the Committee's report was made the first order of the day.

This committee had been appointed by the bishop, at the request of synod.

In its report, the committee said that "at the earliest possible date the State of South Australia should be divided into three dioceses."

It said that the dioceses should consist of:

• the Diocese of Adelaide, comprising the present archdeaconry of Adelaide except O'Halloran Hill;

• a Northern Diocese, comprising the present Diocese of Willochra, the Rural Deaneries of Eyre Peninsula, York Peninsula, Clare and Gawler, excluding the parishes or districts of Waikerie, Berri-Barmera, Loxton and Renmark;

• a Southern Diocese, comprising the present Rural Deaneries of Mount Gambier and Strathalbyn, together with the parishes or districts of Waikerie, Berri-Barmera, Loxton, Renmark and O'Halloran Hill.

On the matter of finance, the committee said that the bishop of each diocese should have an assured income of £2,500 per annum.

It said: "In the case of the Northern Diocese, the present Diocese of Willochra has certain assets (including a bishop's residence), and an additional sum of £22,500 would have to be found to assure an annual income of £2,500."

"In the case of the Southern Diocese, the sum of £50,000 would have to be found, including £8,000 for the purchase of a house."

The committee was of the opinion that the necessary finance would have to come from generous benefactions or from a public appeal.

MUCH DEBATE

The committee recommended that action should not be delayed until all the necessary finance had been acquired, "but that strenuous efforts should be made to implement a part of this programme by creating the proposed Northern Diocese as a first step, and to have the necessary canon ready for presentation at the next session of General Synod."

In moving the adoption of the report, the Dean of Adelaide, the Very Reverend A. E. Weston, said that the committee's recommendations avoided some of the errors made in other parts of the Commonwealth, for the plans did not hand over country areas to other dioceses, leaving all of the metropolitan area to the Mother Diocese.

The motion for adoption was debated extensively. It was felt by some that because any diocese must have adequate finance, the assets of the Diocese of Adelaide should be split up to give the

new dioceses some working capital.

Others felt that the boundaries of the Diocese of Adelaide should be further restricted to allow some of the rapidly expanding northern and southern suburbs to be added to the new dioceses.

Some felt that the report suggested a division which would create two dioceses that would be a financial burden for some years, while the Diocese of Adelaide would remain strong.

Bishop Reed explained how the problem of a Southern Diocese had arisen. He said that Eyre Peninsula had been prepared to go to the Diocese of Willochra, but only if the Rural Deaneries of Clare and York Peninsula went too.

The latter were prepared to become a part of the Diocese of Willochra, but only if a Southern Diocese were formed.

CLAUSE 8

There was some discussion about Clause 8 of the "Church of England in Australia Constitution Act," which was assented to in the State Parliament in November last year. Clause 8 enabled the Act to be passed by the Parliament and satisfied the wishes of those clergy in the diocese who were opposed to parts of the Constitution.

Clause 8 would enable the bishops, clergy and laity of the Diocese of Adelaide to be no longer bound by the constitution of the Australian Church, depending on certain conditions being met.

Some of the clergy at synod feared that the formation of a new diocese in South Australia might mean that the new diocese would not be similarly "protected" by Clause 8.

Synod decided eventually to receive the report and to refer the recommendations in it to the Provisional Provincial Council, asking the council to report to the synods of the Dioceses of Adelaide and Willochra

(Continued on page 12)

ANOTHER AFRICAN BISHOP FOR CENTRAL TANGANYIKA

FROM A CORRESPONDENT

Dodoma, September 17

The Archbishop of East Africa, the Most Reverend L. J. Beecher, consecrated Canon Musa Kahuranaga to be an Assistant Bishop of the Diocese of Central Tanganyika at Kasulu on August 24.

The service was held in a very large grass-roofed enclosure, constructed in local materials by the Kasulu congregation.

The archbishop was assisted by the Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, and the Bishop of Nakuru, the Right Reverend Neville Langford-Smith, and also by Bishop Yohana Omari and Bishop Maxwell Wiggins (both Assistant Bishops of Central Tanganyika).

A feature of the service was the full participation of the Right Reverend Bengt Sundkler, Bishop of the Evangelical Church of North-west Tanganyika, which was brought into being by the Church of Sweden Mission.

Musa Kahuranaga was a schoolboy at the C.M.S. school at Kibondo in 1934 and at Katoko from 1935 to 1938 under Bishop Langford-Smith and Archdeacon L. J. Bakewell.

He was baptised by Archdeacon Bakewell in 1935.

Canon Kahuranaga, a Muha, will have special responsibility for the oversight of his home area of Uha, in Western Tanganyika, but will also visit most of the main areas of the diocese within the next year.

A congregation of about a thousand people gathered in the enclosure, with a further five hundred or more outside, and included representative clergy and Church members from many parts of East Africa.

There was strong representation from the other main areas of the diocese, many people having travelled several days in order to be present.

It is interesting to recall that Bishop Langford-Smith, Bishop Omari and Archdeacon Bakewell were all pioneers in the West, and it was of great significance to have them present at the service.

In his sermon Archdeacon Bakewell mentioned how he had walked into Southern Uha from Kibondo with Bishop Chambers 33 years ago, to open the first churches and schools.

Archdeacon Bakewell preached from the verse in Acts 20: 28. "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of God which He obtained with His own blood."

After recalling his first visit to Kasulu in September, 1929, and Canon Musa's connection with C.M.S. from 1934, Archdeacon Bakewell proceeded to answer three questions:

Who is making him a bishop? Why is he being made a bishop? What work is he being appointed to do?

It was the Holy Spirit who had chosen Canon Musa for the work of a bishop, or guardian, or overseer; he would need the help of the Holy Spirit continually, and it was the responsibility of the Church to pray for him.

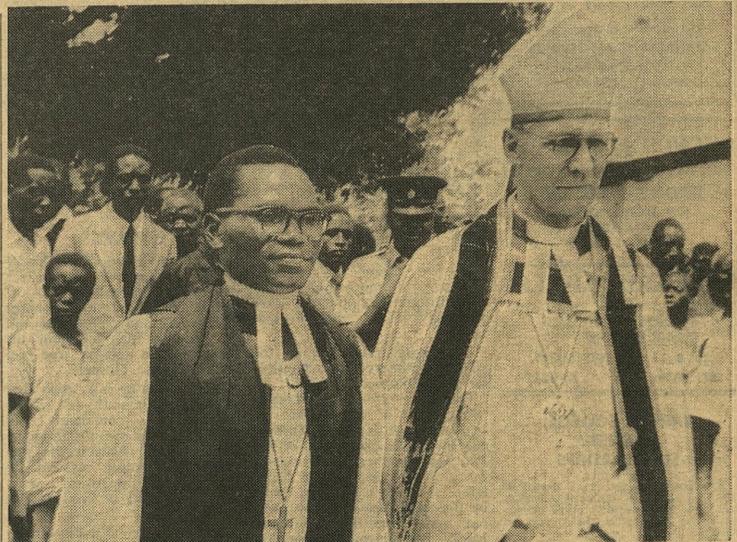
WHY A BISHOP?

He was being made a bishop basically because God loves His people. Archdeacon Bakewell referred to the Queen of Sheba's words to King Solomon recorded in 2 Chron. 9:8. "Because thy God loved Israel . . . he made thee king over them. . . ."

He was being appointed to feed the Church of God with the Word of God.

The bishop and the Church have a responsibility for extending the Church.

In conclusion, Archdeacon Bakewell said "In praying for our brother who is about to be asked solemn questions and given weighty warnings, and to have hands laid on him by the bishops present, let us remember that he is being consecrated by the Holy Spirit, he is being appointed because God loves us, and in order that he may feed the Church of God, and let us offer ourselves anew that we may be vessels in His hands for the spread of the Gospel of salvation everywhere."



Bishop Musa Kahuranaga with the Archbishop of East Africa, the Most Reverend L. J. Beecher, after his consecration at Kasulu on August 24, to be an Assistant Bishop of Central Tanganyika. This diocese is a field of the Church Missionary Society of Australia.

THE NAKURU APPEAL

"Praise God. Magnificent response. Great encouragement. Church in Kenya now facing urgent challenge: Neville Nakuru."

This is the text of the telegram received from the Bishop of Nakuru, the Right Reverend Neville Langford-Smith, when he heard that the target of £5,000 for the Special Appeal for his diocese had been reached.

The appeal is now closed. Those who desire to continue to support Nakuru are asked to send their gifts to the Bishop's Commissary, the Venerable G. R. Delbridge, Diocesan Church House, George Street, Sydney.

The following donations, not already acknowledged, have been received (they bring the total to £5,032/14/-):

Salisbury, S.A., £2; "Third Donation," £5; Mrs J. C. McCombe, £10; Mrs. E. Alexander, £3; Miss D. Thompson, £1; Anon., Denilquin, £1.

OPPOSITION TO STATE AID

The Primate, the Most Reverend H. R. Gough, has joined Protestant Church leaders in N.S.W. in a statement disagreeing with Cardinal Gilroy's recent proposals for State aid to independent schools.

The statement reads: "The statement recently issued by Cardinal Gilroy, in which he asks the Government of New South Wales for financial aid for independent schools, does not seem to bring to light any new reasons that would justify departing from the Education Act of 1880.

"We feel, therefore, that we must state that our Churches cannot support Cardinal Gilroy's request, and we would reiterate our opposition to 'State Aid to Church Schools'."

It is signed by Archbishop Gough and Presbyterian, Methodist, Congregational, Baptist, Churches of Christ and Salvation Army leaders in N.S.W.

STUDY CONFERENCE

FROM OUR OWN CORRESPONDENT

Melbourne, September 17
Two hundred lay people, representing most parishes in the Diocese of Melbourne, attended a study conference on contemporary life at the Camberwell Grammar School last Saturday.

Speakers included the Archbishop of Melbourne, Mrs Frank Woods, Professor J. Burke, Dr. L. Trengrove, Dr D. W. Menzies and Mr J. H. Reeves.

CONTEMPORARY RELIGIOUS ART SHOWING IN MELBOURNE PARISH

FROM A CORRESPONDENT

Melbourne, September 17

An exhibition of contemporary religious painting and sculpture will be shown in S. Peter's Hall, Gisbourne Street, Melbourne, from October 14 to 21.

S. Peter's Church, Eastern Hill, Melbourne, has arranged a representative collection of painting and sculpture to illustrate the development in recent years of religious themes in Australian art.

Exhibits have been drawn from the National Gallery of Victoria, the Art Gallery of New South Wales, private collections, and from artists themselves.

Works by many well-known painters and sculptors will be shown.

Among them will be Eric Smith, winner of the 1963 Helena Rubenstein Travelling Art Scholarship; Matcham Skipper, winner of the 1963 Italian Government Travelling Scholarship; Andor Meszaros, Justin O'Brien, Clifford Last, Louis Kahan, Clifford Pugh, Lawrence Daws and Kenneth Jack.

Mr Eric Westbrook, Director

of the National Gallery of Victoria, will open the exhibition in S. Peter's Hall on Sunday, October 14. It will then be open daily until October 21, from 10 a.m. to 10 p.m.

The Reverend G. J. Taylor, acting Vicar of S. Peter's Church, Eastern Hill, said:

LECTURES

"We have two things in mind in arranging this exhibition. We want to encourage our artists to use religious themes for their work by providing them with an incentive and opportunity to exhibit.

"We want also to provide Church leaders with an opportunity of seeing and acquiring suitable contemporary works for the many new churches now being built."

The Church has always looked on art as an ally in the service

of God and through the centuries has turned to the artist to enlist his help in her task of directing men's hearts and minds towards God.

Two special lectures on religious contemporary art will be another feature of the exhibition.

The Very Reverend Michael Scott, S.J., Rector of Newman College, University of Melbourne, will speak on Wednesday night, October 17, and Dr H. R. Smythe, Vicar of S. James', East St Kilda, Melbourne, on Friday night, October 19.

Four Leonard French "Campanio" colour plates will be a highlight of the exhibition catalogue.

These outstanding prints will be used as the cover of the catalogue and will be available in this unique form for the first time in Australia.

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BARKER COLLEGE, HORNSBY SCHOLARSHIPS

Scholarships, tenable from First Term 1963 for six years' secondary schooling, are open for competition at an examination to be held at the College on October 27 next.

They include the Carter Scholarship for sons of Church of England clergy which entitles the winner to free education and board, two Annual Entrance (complete remission of Day Boy fees), one boarding scholarship equivalent to one-third of the boarding fee and several other scholarships.

All scholarships are for boys between 11 years 6 months and 12 years 9 months on December 31, 1962, who are at present in Sixth Class Primary.

Arrangements can be made for country boys to sit locally.

Further details available from the Headmaster. Closing date for entries, 19th October, 1962.

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THE THIRTY-NINE ARTICLES . . . 39

OF A CHRISTIAN MAN'S OATH

By FRANCIS JOHN BRERLY

THE Thirty-ninth and last Article of Religion was written against another tenet of the Anabaptists.

It says, "AS WE CONFESS THAT VAIN AND RASH SWEARING IS FORBIDDEN CHRISTIAN MEN BY OUR LORD JESUS CHRIST, AND JAMES HIS APOSTLE, SO WE JUDGE THAT CHRISTIAN RELIGION DOETH NOT PROHIBIT, BUT THAT A MAN MAY SWEAR WHEN THE MAGISTRATE REQUIRETH. IN A CAUSE OF FAITH AND CHARITY, SO IT BE DONE ACCORDING TO THE PROPHET'S TEACHING, IN JUSTICE, JUDGEMENT, AND TRUTH."

Confess means acknowledge. Vain swearing means light swearing without thinking. Rash swearing means blasphemous oaths.

The magistrate means the judge or whoever is responsible for an oath's being taken.

Our Lord Jesus Christ said, "Swear not at all; neither by heaven; for it is God's Throne nor by the earth; for it is His Footstool; neither by Jerusalem; for it is the City of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; nay, nay; for whatsoever is more than these cometh of evil."

James His Apostle wrote, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation."

The prophet is Jeremiah who said, "Thou shalt swear the Lord liveth in truth, in judgement, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory."

To swear has two meanings. The first is that condemned by Our Lord and S. James, which the dictionary defines as "To utter the Name of God or of sacred things profanely." The second meaning is that to which Jeremiah refers and is defined by the dictionary as "To affirm, calling God to witness; to give evidence on oath." To affirm means to assert confidently or positively.

The Anabaptists taught that all swearing is wrong and that to take the oath in a Court of Law is against the Divine command.

If, however, we examine the two types of swearing as exemplified by Our Lord, S. James and Jeremiah the Prophet, we shall see that the Anabaptists are wrong and that light vain swearing or blasphemous oaths are quite different from the oath taken in a Court of Law.

REVERENCE

Our Lord forbade light swearing and blasphemous oaths for the one leads onto the other. If we swear lightly and without thinking, we tend to lose respect for the things of God and when we lose our respect for the things God has made, lack of reverence towards God soon follows.

S. James was teaching what Our Lord had taught, echoing His words in obedience to His command to teach all men to observe and to do as He had commanded.

S. James used an illustration to show why swearing is so wrong. He began by saying that although a bit is a very little thing it controls the horse, and though ships are large, the rudder which guides them is very small; then he went on to say that a tongue is a very small member of a body, but it is like a fire.

One spark from a fire can set a whole forest ablaze; one small tongue can do just as much mischief as a fire. Wild animals said S. James, have been tamed, but no one has ever tamed a tongue.

We have only one tongue, he went on, and we must use it for everything we say; whether we are blessing God or cursing men, and all men, he reminded the

readers of his epistle, are made in the likeness of God.

No spring can give out both sweet water and bitter at once, nor can a fig-tree bear olives or a vine produce figs.

Just as it is impossible for these things to be, he ended, so it ought to be impossible for Christian men even to think of swearing and cursing, for cursing and swearing prove nothing and help no one.

The Prophet Jeremiah, however, is speaking of a different kind of swearing; the swearing that helps men and promotes the glory of God.

WITNESS

At a coronation of a King or Queen, for instance, the monarch swears that he will govern the people committed to his charge with justice and mercy, and will do his best to "maintain the Laws of God and the true profession of the Gospel."

That means he calls upon God to witness his oath and, in so doing, asserts confidently that the Lord liveth in truth, in judgement, and in righteousness and that if the nation responds to the oath he has made, it may well bless itself in God and in Him glory.

A priest swears at his ordination to be obedient to his bishop.

In doing so, he is affirming his belief that the Church is God's and that God has set the bishop

to oversee the work of the Church and so declares that "The Lord liveth in truth."

In the Armed Forces, every man swears to be true and loyal to his King and to uphold the honour of his land, even to dying for it if necessary.

He is affirming that "The Lord liveth in truth, in judgement and in righteousness," since it is God Who has set the King to reign over the land and it is His Laws which are to be defended.

In a Court of Law, each witness takes the Oath to tell the truth, the whole truth and nothing but the truth so that the innocent may be declared guiltless and the guilty punished by magistrates and judges who in their turn have sworn to administer the laws with justice and mercy and equality to all alike.

Such swearing which helps other people and promotes God's glory is right and needful. It proves that "the Lord liveth in truth, in judgement and in righteousness; and the nations shall bless themselves in Him and in Him shall they glory."

It means that the nation which has taken God for its King of Kings and Lord of Lords has taken His Laws for its standards. Only so can any nation bless itself in Him and in Him glory.

Loyalty and faithfulness to God are part of our reverence to God and whenever and wher-

ever we show reverence to God or to the things of God, we are promoting His glory.

So then we need have no fear of disobeying Our Lord's command when we take the oath in a Court of Law, for a Court of Justice exists to bring faith and charity out of hate and discord. It is to help and not to hinder. It is to bring proof and innocence out of doubt and disbelief.

The Article then declares that although the Church of England admits and acknowledges in her teachings that all light and vain swearing and blasphemous oaths against God are forbidden, both by Our Lord and S. James His Apostle, yet the Christian religion does not prohibit the taking of the oath in a Court of Law, for it is in telling the truth, the whole truth and nothing but the truth that faith and charity are set forward and we affirm confidently that "the Lord liveth in truth, in judgement and in righteousness; and the nations shall bless themselves in Him and in Him shall they glory."

This article concludes the series. Numerous requests have been made for this exposition of the Thirty-Nine Articles to be reprinted in book form. This will be considered if there are sufficient potential buyers. Please let us know.

POLYNESIA NEEDS MORE HELP, SAYS BISHOP VOCKLER

FROM A CORRESPONDENT

Suva, September 14

"I cannot conceal my earnest conviction that failure to support adequately dioceses such as ours rests finally on the loss of a sense of mission by large areas of the Church in Australia and New Zealand," said the Bishop in Polynesia, the Right Reverend J. C. Vockler, here on September 3.

He was delivering his Charge to Synod in Holy Trinity parish hall, Suva.

Bishop Vockler said there were many Anglicans in the isolated islands of the Pacific who were cut off from the ministry of the Church for years at a time.

Stop-gap arrangements had been made for Nauru and the Cook Islands in the past.

"I want to challenge the Church in New Zealand and Australia with this problem.

"Am I to take seriously the charge given to me in Polynesia, or am I to regard myself simply as Bishop in Fiji, Tonga and Samoa?"

At least one itinerant priest was urgently needed to travel round the diocese caring for isolated groups of Anglicans.

Such a ministry, in travelling expenses, would cost £1,000 a year.

Many of these people were in positions of great responsibility and were "sons and daughters of the Australian and New Zealand Churches."

In so scattered a diocese, "ultimately there must be an assistant bishop in Polynesia or the diocese itself must be divided."

UNDERSTAFFED

Bishop Vockler said the diocese was grossly understaffed. More men were offering from within the diocese but more people were needed from outside to train them.

As well as priests, lay evangelists, teachers and nurses were urgently needed; at least nine priests and 11 layworkers.

He hoped that some of the indigenous priests would be able to serve a second curacy in Australia or New Zealand.

Much new building was needed. A world-wide appeal would be launched for the completion of the cathedral in 1970, the centenary of William Floyd's work as a pioneer priest.

More money was needed; the present annual budget would have to be doubled by 1972 to

cover the expansion of work throughout the diocese.

Apart from increased help from New Zealand, A.B.M., and S.P.G., the bishop hoped that a free-will offering system would soon operate in the diocese.

He said that indigenous priests would in future be paid the same as expatriates.

Amongst other needs of the diocese, the bishop said, were a diocesan youth camp, provision

for training the clergy in the language in which they have to work, libraries for schools, Prayer Book translation and educational aids for parish work.

Evangelisation was urgent among the Indians, white people and Polynesians who had drifted from the Church.

Prayer, regular instruction, Bible classes, regular retreats and quiet days were needed to achieve this.

FOR TRINITY 14

SAMARITAN

(St Luke XVII : 12)

One of ten. Ten in our lepers' yard
littered with dead men's bones — the untidy beguest
thick anaesthetised flesh had held till sundown,
when the earth called that her breast was an urgent bed:
And she summoned next our white-tubercled frames to rest,
voices turned hoarse to be still, twenty eyes, fierce and hard,
to close their shutters against that compound of the dead,
their glassy yearning for dawn, since skies to west
were full of slumber, bright and soft as a quilted spread. . .

Shun the tree, or you defile her shroud,
Hobble through open places, alone and apart,
where the goat in his wilderness is crying,
crying "Unclean," and "Unclean," through a hellish land,
and the night-bird sounds the refrain of your craven heart:
Hide with a veil turgid lips that were stronger than the proud,
and rend your robes — let the flesh glist like salt on the sand —
give brittle whispering of prayer its cogent part,
and will each listening nerve to wait His Mercy's Hand. . .

L. M. HOWELL

O.G.S. VISITOR

ANGLICAN NEWS SERVICE
London, September 17
The Archbishop of Canterbury is to consider the late Bishop of Gloucester as Visitor of the Oratory of the Good Shepherd. Canon George Tibbatts has been re-elected Superior for a term of three years.

BISHOP OF THE ARCTIC

ANGLICAN NEWS SERVICE
London, September 17
The Bishop of the Arctic, the Right Reverend Donald Marsh, arrived in England last week for two months.

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YOUTH WORK SHOULD NOT BE IN ISOLATION

CONSULTATION'S FINDINGS

FROM A CORRESPONDENT

Milbourne, September 17
Twenty-two executive members of the national youth organisations of the Church have agreed that we must no longer plan youth work in isolation from adult and children's work.

The members of the consultation met this month for five days at the Retreat House, Cheltenham, under the chairmanship of the Reverend P. S. Prentice.

G.F.S. was represented by the Commonwealth president, Mrs R. E. Richards, wife of the Bishop of Bendigo, Miss Ethel Seekamp and Miss Pat Franklyn.

C.E.B.S. was represented by the Reverend Brian McGowan, Y.A.F., by the national secretary, Miss Helen Dewhurst, the Reverend Donald Wallace, the Reverend Thomas Morgan, the Reverend Richard Kaaney and Miss Eileen Ellis.

League of Youth was represented by the Reverend Alan Nichols, Miss Marlene Hickin and Mr Ken Readwin; Comrades of S. George, by Miss Ruth Byfield, Mr Jim Gosbee, Mr Warwick Humphries and Miss Doreen Bauer.

The Reverend Douglas Dargaville and Miss Meryl Johnson represented young Anglican people not involved in any of the national organisations.

Miss Una Clifford represented the Australian Board of Missions' youth department.

The agenda for the consultation covered three levels of Church activity — parish, diocese and national.

At the parish level such questions as these were asked:

1. What is the purpose of each organisation in relation to the task of the parish?

2. What is the relationship between each organisation within the three age-level divisions (children, youth and adults)?

3. Whose responsibility is the total parish programme?

The parish programme was defined as "All that takes place, formally and informally, to implement the mission of the Church."

DIOCESAN LEVEL

4. Do the organisations see themselves as being responsible to the parish, helping to carry out the programme better, or do they see themselves as being more responsible to their diocesan and national councils?

Questions at the diocesan level included:

1. What is the relationship between the youth organisations and other organisations at the children's and adult level?

2. How is the diocesan programme determined and whose responsibility is it?

3. What is required on the diocesan level to ensure that there is adequate integration of the three age levels?

On the national level questions discussed were:

1. What is the relationship between the national youth organisations and adult organisations within the Church and what is the best way of integrating these agencies?

2. What is the Anglican youth representation in ecumenical and secular youth work? How do we provide a more effective link with these groups?

Concern was expressed by all the members that organisations are not sufficiently aware of the total parish, diocesan and national programmes.

Each organisation is more concerned with its own life rather than the mission of the Church. It was urged that all organisations should meet together to plan for and carry out the most effective programme for the parish. They should "fit together, not fight together."

"WHOLE PARISH"

It was agreed that, very often, only the rector saw the parish as a whole unit and the members shared little responsibility for it. The rector has the ultimate responsibility for the parish programme but not the sole responsibility.

Effort needs to be made to help the parish as a whole become more aware of this. When discussing the need for the parish to meet together, much was said about the relationship of parents to young people in the home.

Although adolescence was a difficult time for young people, it was also a difficult time for parents.

Much more opportunity was needed on the parish level for adults and young people to meet. Interesting experiments on these lines were described by the chairman.

On the diocesan level much goes on that only a few know about. No one is able to visualise the whole diocesan picture.

It was therefore felt necessary to have the kind of diocesan structure that makes provision for the three age levels and their respective organisations to meet in order to keep each other informed and to plan for the maximum co-operation possible.

This will make more effective the frequently unrelated programmes of the organisations and make more adequate provision for the needs of the parish. A closer link with the diocesan boards of education is necessary.

A third consultation is planned for next year, as it is considered valuable to continue meeting on a national level.

Representatives from some of the adult organisations are to be invited, as it is strongly felt that youth and adults must plan together.

CHURCH ARMY COLLEGE OPENED

Last Saturday a large number of friends and supporters of the Church Army gathered at Croydon, N.S.W. for the official opening of the new Church Army training college at 15 Malvern Avenue.

The Archbishop of Sydney, who is president of the society, performed the opening ceremony.

Among those present were the Bishop of Newcastle, members of the Church Army Executive Board, officers of the society from Sydney, Newcastle and Bathurst and a representative gathering of clergy and people from the Sydney diocese.

At 3 p.m. the official party assembled on the front porch of the college but, owing to heavy showers of rain, it was necessary to move indoors for the opening ceremony.

The Bishop of Newcastle, as chairman of the executive board, welcomed the Primate, and then the Rector of Croydon, the Rev-



The Bishop of Newcastle, the Primate, and the Reverend A. W. Batley at the opening of the new Church Army training college at Croydon, N.S.W., last Saturday afternoon.

erend J. LeHuray, conducted a short service.

The Primate then spoke of his pleasure in welcoming the Church Army to Sydney and referred to his long and close association with the society in England.

The establishment of the college in Sydney would enable the diocese to make full use of the society in many directions.

He also announced the appointment of the Reverend D. G. Livingstone, Rector of Holy Trinity, Kingsford, N.S.W., as honorary warden of the college.

Appropriate prayers were then read, and after invoking the blessing of God, he declared open the college as a centre of training for lay-evangelists in the Church.

A tour of inspection followed

during which the college chapel was dedicated.

Afternoon tea was then served. Owing to the inclement weather it was not possible to enjoy the colourful sight of the flowering shrubs in the well-stocked garden, but in spite of the crowded atmosphere inside, all present enjoyed the splendid refreshment provided by Sister Bacon, who is in charge of the college, and the members of her Women's Auxiliary.

The college has accommodation for twelve students, six men and six women, and young people who may be interested in the possibility of serving in the society are invited to call and inspect the premises.

SEMINARS FOR CLERGY

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, will officially open the special series of seminars for clergy being conducted in Newcastle by the Father and Son Welfare Movement on Tuesday, September 25.

The series will be on "Understanding Psycho-Sexual Development" and will continue for a period of three weeks.

The series, open to clergy of all denominations, will be the first regional series of seminars conducted by the movement in the new Hunter Valley and Near North Regional Centre.

Earlier this year the Father and Son Welfare Movement opened the regional centre in Newcastle and appointed the Reverend Murray Ling as staff worker for the area.

ISLANDER ORDAINED AT THURSDAY ISLAND

FROM OUR OWN CORRESPONDENT

Thursday Island, September 17
On S. Bartholomew's Day the Reverend Eddie Mosby was ordained priest in All Souls' Cathedral, Thursday Island, Diocese of Carpentaria.

This came at the end of the annual clergy retreat, so both Island and Mission priests and deacons were present at the service.

The cathedral was packed and many stood outside at the wide doors which were open on both sides of the building.

The new priest was born on

Yorke Island in the Torres Strait. His grandfather was known as "Yankee Ned," an American pearl-shell trader who owned luggers and cutters and engaged Island crews in what was then a lucrative business.

He married a Yorke Island girl, and had four sons and one daughter.

Eddie Mosby's father was the elected chairman and senior churchwarden of Yorke Island. In 1955 Eddie went as a student to S. Paul's Theological College, Moa Island, and became Senior Student in July, 1959.

He was made deacon on the fourth Sunday in Advent, 1960, and has been trained at All Souls' Cathedral.

He has shown a great love of souls and has been tireless in his pastoral visitation on Thursday Island.

MISSION AT HORSHAM

FROM A CORRESPONDENT

Horsham, September 17
The Vicar of Gunnedah, Diocese of Armidale, Canon R. F. Kirby, was welcomed to Horsham on Saturday by the Mayor on the Town Hall steps.

Horsham is in the Diocese of Ballarat, in Western Victoria, called the Wimmera.

After the choir had sung the anthem, there was a procession of witness up the main street to S. John's Church.

The Vicar-General, the Venerable R. G. Porter, then commissioned and blessed the missionaries.

Every one of the 785 Anglican homes in Horsham had been visited three times by the mission visitors.

These men have been praying at the Eucharist, every Sunday morning for the families they visited; the parish priest has prayed for the visitors.

The mission prayer has been said every day at noon by at least 1,000 men, women and children.

CANVASS HELD AT LAE

FROM A CORRESPONDENT

Lae, T.N.G., September 17

The Parish of All Souls', Lae, Diocese of New Guinea, has concluded a successful canvass, the first ever held in this parish.

It was directed by the Rector of Rabaul, the Reverend A. N. Haley, assisted by Mrs J. Patey, of Sydney.

The canvass commenced with a parish dinner held on July 27 at the Hotel Cecil. It was the biggest gathering ever held in Lae; 270 people attended.

The District Commissioner of Lae, Mr H. L. R. Niall, was general chairman.

The Bishop of New Guinea, the Right Reverend Philip Strong, then spoke of the project which was to bring together as many people as possible into the fellowship of the greater family of the Church.

Bishop David Hand, the Reverend Jeremy Ashton and Miss Emily Clarke were also present.

Mr Ken Nizette, the secretary of Standing Committee, and Mr

R. Oberg, the district school headmaster, also spoke.

They explained that pledges of money were needed for parish needs and development (extensions to church, rectory and a new hall) and support of missions and such extra-parochial appeals as a transit camp for Papuans.

The target was £8,000 to be given over two years.

Of the 300 family units in the parish, 103 are now pledging. £6,050 has been promised over three years.

The rector, the Reverend D. K. Rowney, would now like to have a parallel venture for the 200 Papuan members of the congregation.

C.A. WARDEN

The Reverend D. G. Livingstone, Rector of Holy Trinity, Kingsford, N.S.W., has accepted the invitation of the executive board of the Church Army, to become honorary warden of the Church Army Training College in Croydon, N.S.W.

The appointment has the full approval of the Archbishop of Sydney.

It is important to point out that Mr Livingstone will continue as Rector of Kingsford and his Church Army appointment is in an honorary capacity.

At present he is on leave from his parish, on a visit to England, and during his time in that country he has made contact with the Church Army in London, where he is spending some time at the English society's training college.

He plans to return to Sydney in January, 1963, and after he has settled down again to his parish work he will give his attention to the Church Army training course.



At the loyalty dinner held in Lae, Diocese of New Guinea: (left to right) Mr K. E. Nizette, the Reverend D. K. Rowney, the Bishop of New Guinea, and Mr H. L. R. Niall (speaking).

THE ANGLICAN

THURSDAY SEPTEMBER 20 1962

THE CHURCH AND ARBITRATION

The basis of industrial arbitration and conciliation in Australia is under severe strain. Our machinery for the settlement of industrial disputes, which won thirty years ago the unqualified praise of such English economists as PROFESSOR BENHAM, has tended to become ever more complicated, artificial and expensive. Neither employers' nor employees' organisations now like that machinery; more significantly, there is unease about it even in that specialised section of the legal profession which has made a tolerable livelihood from our arbitration system.

Most of us are so accustomed to our edifice of industrial conciliation and arbitration that we quite forget the part played by the Church of England, and the Protestant Churches, in clearing the ground for its erection. Its structure owes much to the best thought in the Church during the nineteenth century, and in the early decades of the twentieth. Those uncomfortable currents which moved the English conscience first to recognise, then to start palliating, and later, in some degree, to make reparation for, the wretched condition of the urban working classes in the wake of the industrial revolution, happened primarily to be Christian currents; not economic or anything else. Not that the Church has any cause for pride in recalling the work of those of her sons who were in the van of the social reform movements; they were only the leavening minority, and they only did their duty as Christians anyway. That duty, however, which involved hammering into the consciousness of society Christ's teaching about the individual human soul, was so done as ultimately to revolutionise the social and political condition of England and, indirectly, to make impossible the export of much social injustice to the Dominions and Colonies.

Not Karl Marx, or any Continental philosophy, created the public attitudes which made possible in England what happened after the Taff Vale decision, or made possible the growth of Labour Parties and the steady development of the trade union movement in the United Kingdom and Australia, the development of Whitley Councils and other such machinery in England, and the system of industrial arbitration in Australia. All these evolved upon ground that was cleared by Christian social reformers — by no means all of whom, incidentally, were socialists. Christians to-day should do more merely than to remember this. They should get it quite clearly in their minds that what brought it about was not concern, or a sense of duty, for the "working class," but a sense of responsibility for each individual member of the human family as an individual.

The aim of the Christian social reformers of a century ago was not merely to improve the material condition of the working classes; degraded though that was, it was only a symptom, not the real ill. Its amelioration was but an incidental, though inescapable consequence of society's acceptance of Our Lord's teaching about the relationship of each man with his fellows.

In recent years, the Church in Australia has had little on the whole to say about those aspects of men's lives which are covered by our several industrial conciliation and arbitration Acts. This is the more to be regretted, because most Australians have been so dazzled by incidental, material considerations that they have quite missed the moral bases without which the whole machinery of arbitration will fall to the ground, and which it might be though it is the duty of the Church to keep before the eyes of all men.

Might the Church perhaps best do her duty by re-examining some of the principles upon which our present system is tacitly assumed to rest? For example, can it really be true, in this highly complex industrialised society, that there are only two parties to any industrial dispute—as when transport workers strike to resolve a difference with a government department, and third parties, more numerous by far than the parties principal to the dispute, suffer in consequence? Or is it the Christian view, tacitly endorsed by the Church, that there is a valid distinction in our society between "employers" and "employees"? And that the interests of each are in fact automatically opposed? Or is this idea hopelessly out of date? Again, are penalties within the power of the Court to impose under an arbitration Act any real substitute for cheerful, voluntary acceptance of a Court's decision?

These questions are especially relevant at this time, when ten important trade unions in New South Wales, Australia's oldest and most litigious State, have deferred through an abuse of democratic processes the payment of fines imposed upon them by a competent Court some fifteen months ago. As things are, there is obviously a substantial amount of mistrust, for all the machinery of "conciliation," as between employers and unionists. The Church can, and should, shew herself more eager to press for the application of Christian morality in industrial relations.



"Everything which touches the life of the nation is the concern of the Christian."
—Dr Geoffrey Fisher

Breaking Back Of Unemployment

Any satisfaction at the disclosure this week that there were 83,000 registered unemployed in Australia at the end of August must be strictly relative.

The drop of nearly 7,000 in a month is welcome after the stubbornness with which registrations have clung close to the 100,000 mark.

With the winter well behind us and seasonal industries offering more work, it is to be hoped that registrations will fall even more sharply in the current month.

It has always to be remembered that the official registrations tell only a partial story. Nearly all idle men and women have dependents who share their hardship. And not all unemployed register promptly because some hope they will find work again without much delay.

No one can be happy that we still have 83,000 out of work. The Federal Government earlier in the year aimed at restoring full employment by the end of the year. That objective is very unlikely to be realised. But the Government should strain every nerve to encourage economic conditions which will enable the back of this distressing problem to be broken in the next few months. Especially it must resist any temptation to be complacent because of last month's improved figures.

"That Adventurous Spirit"

A Mount Gravatt (Brisbane) reader, Mr Keith Groundwater, has sent me the copy of a prayer, of which he says the late Archbishop Halse was particularly fond, with the suggestion that I should print it in this column. Here it is:—

"O Thou, Who art heroic Love, keep alive in our hearts that adventurous spirit which makes men scorn the way of safety so that Thy will be done; for only so, O Lord, shall we be worthy of those courageous souls who in every age have ventured forth in obedience to Thy call and for whom the trumpets sound on the other side, through Jesus Christ Our Lord.—Amen."

RELIGIOUS BROADCASTS

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

- SUNDAY, SEPTEMBER 23: RADIO SERVICE: 9.30 a.m. A.E.T. Chapel of the Convent of Mercy, Adelaide.
- RELIGION SPEAKS: 4.15 p.m. A.E.T. "The Second Vatican Council—the Council and its authority." The Reverend Frederick McManus.
- PRELUDE: 7.15 p.m. A.E.T. A.B.C. Adelaide Singers.
- PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. Dr Emlyn Davies.
- THE EPILOGUE: 10.48 p.m. A.E.T. From the Temple Church, London.
- MONDAY, SEPTEMBER 24: FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend W. J. Tobbin.
- WEDNESDAY, SEPTEMBER 26: RELIGION IN LIFE: 10.00 p.m. "God in My Day—as a Musician." Mr. Frank Milburn.
- FRIDAY, SEPTEMBER 28: EVENSING: 4.30 p.m. A.E.T. S. John's Cathedral, Brisbane.
- MONDAY, SEPTEMBER 24—SATURDAY, SEPTEMBER 29: READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. Dr John O'Neill.
- PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend Keith Doust.
- DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
 - Monday—Miss Margaret Dewey.
 - Tuesday—The Reverend Peter Newell.
 - Wednesday—"School Service"—"God with His People"—"The Story of Stephen."
 - Thursday—The Reverend A. P. Campbell.
 - Friday—The Very Reverend E. M. Webber.
 - Saturday—The Right Reverend Keith Dowling.
- EVENING MEDITATION: 11.15 p.m. A.E.T. Dr Henry Davis.
- TELEVISION: SUNDAY, SEPTEMBER 23: ABN 2, SYDNEY:
 - 11.00 a.m. "Divine Service" from S. Michael's Church of England, Wollongong. Preacher: The Reverend B. H. Williams.
 - 4.30 p.m. "Paul of Tarsus—To the Gentiles."
 - 6.30 p.m. "Meeting Point"—"This is

My Groundwater says: "It was a stirring experience to hear the archbishop reciting this prayer in his majestic voice with emphasis on the words 'scorn the way of safety.'"

When Bishops Go Visiting

When a bishop goes on tour in his diocese is there a convenient word or phrase to describe his peregrinations?

This question, asked by a correspondent in "The Times" (London) a week or two ago, has led to a whimsical correspondence.

"A bishop in orbit" was the most up-to-the-minute suggestion. A humorist suggested "a bishop goes to see" on which another sought to improve by writing, "I think see-faring is the word your correspondent wants."

Taking the inquiry more seriously, one correspondent asked: "Why not a circuit like H.M. judges and Methodist ministers?" Another suggested "progress," while a third wrote: "Surely the right word is journey. S. Paul was always making them."

But I liked best the suggestion that came from Dorothy Emmett, Department of Philosophy, University of Manchester: "Could not the bishops adopt a term from the Australian Aborigines and go 'on walkabout?'"

Fijian Paper Knows Better

The campaign which this column has been waging to persuade the secular Press to describe the clergy correctly has been noticed as far away as Fiji, where the Press is more punctilious.

This is shown by a clipping from the "Fiji Times" of September 11, which was sent to me this week by the Reverend P. J. Thirlwell, of the Anglican Mission at Labasa.

In a column, "Flotsam and Jetsam," this Suva newspaper stated: "Last week's Royal Gazette records that 'The Reverend Whonsbon-Aston' has been appointed a member of the Eastern Divisional Liquor Tribunal. This column suggests, ever so gently, that the Government and the Assistant Secretary, over whose name the information appears,

might have paid the appointee the elementary courtesy of including his initials and using the mode of address to which he is entitled as archdeacon."

Mr Thirlwell comments: "This suggests that not the entire Press is 'very far gone from original righteousness!'"

But, alas, the Sydney Press is still slow to learn. Last week a "Daily Mirror" columnist, in recording that the Reverend Donald Begbie, of S. Paul's Church of England, Wahroonga, Sydney, paints for a hobby, introduced the paragraph—"An artist in a Mause!" At least the columnist had the grace to use an exclamation mark.

From This Week's Reading

"A bishop nowadays is lucky if he gets paid as well as the headmaster of a grammar school and he has much greater expenses: an incumbent gets an assistant master's salary; a curate gets less than a railway porter. This is because there is no more money to pay them." A correspondent to the "New Commonwealth" (London), answering a charge by Mr J. B. Priestley that the Church of England is "immensely wealthy."

"The communion service gives each man a precious treasure for himself. The communion links the recipient with the vast invisible Church but it detaches him from those actually present."

From a review of "Crowds and Power" by Elias Canetti in the "Spectator" (London).

—THE MAN IN THE STREET.

SOCIAL WORKERS WANTED

FROM OUR OWN CORRESPONDENT

Thursday 1st, September 17
The Minister for Territories has approved the appointment of qualified social workers by the Church and mission groups to work among Aboriginal and part-Aboriginal people in the Northern Territory.

Such social workers must have a diploma or degree in social work from an Australian university or such overseas qualifications as would be recognised by Australian universities.

Such social workers will be employed by the Diocese of Carpentaria in the Northern Territory who will be responsible for accommodation, transport, etc., and the diocese will be subsidised in an amount of £950 while continuing to carry out effective work in this special field.

The Brotherhood of the Good Shepherd, whose headquarters are at Alice Springs, Tennant Creek and Catherine, and the Rector of Darwin parish would be glad to have such qualified social workers to assist them among the Aboriginal and part-Aboriginal people in their districts.

Applications for appointment should be made in the first place to the Bishop of Carpentaria, Thursday Island, Queensland.

THE ARCHBISHOP OF MELBOURNE

The Bishop Administrator of the Diocese of Melbourne, the Right Reverend D. L. Redding, wishes it to be known that, although the Archbishop of Melbourne, the Most Reverend Frank Woods, will be resuming duties on October 1, his medical advisers have insisted that for the rest of this year the archbishop's duties must be kept to the minimum.

Bishop Redding asks for the co-operation of all church people and friends to this end.

ONE MINUTE SERMON

UNION WITH THE FATHER

S. JOHN 10: 17-END.

What strange mystery there is in the self-giving of Jesus Christ. He lays down His life — no one could take it from him. The word "power" is a poor translation. It should be "authority." The Father gave Him authority to offer His life freely and to take it again.

All is in obedience to the Father who loves Him and whom He loves. There is a sense of beauty and unity in this relationship, and in the Son's self-giving of Philipians 2: 8-9 and Hebrews 10: 8-10. His death is itself a triumph — for He gave Himself freely, and His Resurrection a further triumph to a fuller ministry than the limitations of earthly life allowed of. S. Luke 12: 50. "Death has become a loss which is turned into gain, a giving up of life which is made the means whereby that life is received back again renewed, transfigured and fulfilled."

And once more we meet controversy and the crowd is divided. What can such a saying mean? While they still argue the Feast of Dedication comes on. This feast was instituted by Judas Maccabeus to commemorate the cleansing of the Temple from the pollutions of Antiochus Epiphanes, and it was kept in winter time. There is a play on words in their question. Jesus had said "No one taketh away my soul" — and they ask "How long dost thou take our soul" a phrase for keeping people in suspense. Tell us plainly!

How would He? Words will never suffice, will only open the way to new questions. He is the Messiah but not in the way they expect. For Him Messiahship will mean "The Son of Man must suffer" (S. Mark 8: 31) but that was not their conception of it — nor would they (nor even the disciples) understand. His life, His works have borne witness!

But they are not of His flock and will not hear His voice. To them He is a stranger. Those who are His may suffer loss, trial, death — but not unto Eternity. At the last they will be found still safe. No wolf can take them. Romans 8: 35, 38, 39. Here is implicit the claim to divine status — and then it is made explicit "I and the Father are one."

They prepare to stone Him. But He expounds! Is it blasphemy? Nay, it is perfect Sonship. His union with the Father is the perfect form of a relationship that is open to us all and in a measure has been achieved by some.

Many are set wondering! He leaves them and they go over the story again. Does not all evidence point to Him as Messiah. "And then many believed on Him." Have you made up your mind and committed your life to Him?

CLERGY NEWS

CORRIGAN, The Reverend J. T., Resident Chaplain at Trinity Grammar School, Kew, Diocese of Melbourne, to be Assistant Priest in the Parish of Berwick in the same diocese, from October 1.

GANLY, The Reverend D. A., Vicar of S. Stephen's, Belmont, Diocese of Melbourne, has resigned as from November 1 to take up a new appointment with the Missions to Seamen in Queensland.

GRANT, The Reverend D. O., Chaplain of Christ Church Cathedral, Diocese of Newcastle, to be Rector of Braxton, in the same diocese.

KURIEN, The Reverend V. T., has been appointed Locum Tenens of S. George's, Malvern, Diocese of Melbourne, from October, 1962, to May, 1964.

MOSS, The Reverend S. C., Vicar of S. George's, Malvern, Diocese of Melbourne, will leave in October to take up his Turner Fellowship at Worcester College, Oxford.

SHEARMAN, Canon D. N., Director of Adult Education and Promotion in the Diocese of Bathurst, to be Rector of S. Margaret's, Mildura, and Archdeacon of Mildura, Diocese of St. Andrew, He will take up his new duties early in December.

CHURCH CALENDAR

September 23: Trinity 14.
September 26: S. Cyprian, Archbishop and Martyr.
September 29: S. Michael and All Angels.

LETTERS TO THE EDITOR

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

BAPTISM

ORDER CRITICISED

To THE EDITOR OF THE ANGLICAN
Sir.—Your readers must pay tribute to your initiative in publishing in your issue of September 6 a "Suggested Order for the Baptism of Infants" designed to fit more easily into the framework of Matins (incidentally, why not Evensong also?) than does the present order in the Book of Common Prayer. The design is admirably fulfilled by the elimination of duplications—for example, of the New Testament lesson, of the Creed, of the Lord's Prayer—which unduly lengthen the combined service according to the present Order. It is therefore the more to be regretted that the proposed Order, in its detailed wording, should be vitiated by a basic theological misunderstanding.

The misunderstanding concerns the relation of the virtue of faith to the baptismal rite. We learn from the twenty-seventh of the Thirty-nine Articles that one of the effects of Baptism is to confirm the faith of those who receive it rightly. In the introductory part of the "Suggested Order" we read, on the contrary, that "Baptism is an act of faith." How can faith by its own act confirm itself?

The truth is quite different and is stated, it so happens, repeatedly and emphatically in your very same issue of September 6 by Canon Leonard Hodgson in his article, "Why I signed that Letter," which he writes: "Sacraments are essentially acts of God. The reality of any particular sacrament does not depend on how it is regarded by men, but on what God is doing in it"—a principle of which there is not the faintest suggestion in the proposed new Order. I am the more happy to cite Canon Hodgson with approval in this connection in that last year you generously afforded me the hospitality of your columns to criticise the Open Letter of which he was one of the thirty-two signatories.

In the thought of the compiler of the "Suggested Order," the confusion of cause with effect is reflected in a corresponding confusion of the outward sign with the inward grace. This appears when "the declared faith of those present," which is certainly, like regeneration, an inward grace, is coupled with the outward sign of the inward grace of regeneration, and with "the will of God" (as though God's will and man's will could be co-ordinates) as the cause of another inward grace, namely, "membership of Christ's Church." It is not inward faith, but, as Article XXVII tells us, the outward sign of Baptism which is the instrumental cause both of faith's confirmation and of all the other graces of Baptism.

As if such confusion were not enough, the inward grace of being, as Article XXVII states, grafted into the Church, is wrongly cited as "grafted into the body of Christ's Church." To belong to the Church is to be, as the Catechism tells us, not a member (or limb) of Christ's body, but a member (or limb) of Christ the Head of the body. Otherwise, we would be dead members of a decapitated corpse. Nor let it be thought that this exception taken to a particular phrase is finical or merely verbal. For this phrase echoes only too faithfully an erroneous theme which runs right through the "Suggested Order" and which is stated quite simply at the Order's commencement, immediately after the Gospel lesson.

For, we are there told, "We" (not, be it noted, God) "are met together to baptise" (the formula,

even in our proposed Order, when it comes to the point, is correctly given as "I baptise...") "this child and to receive him into"—not membership of the Christ who is in Heaven, but primarily into "our community of worship... our own branch of Christ's Church, but also" (secondarily) "the Lambeth Conference thought it vital to demand in the North India Reunion Plan, with regard to the lesser sacrament of Ordination, a reversal of this sequence) "into that Universal Church which is... primarily, "militant on earth and" secondarily—where its Head may be found! "triumphant in Heaven."

One final point of criticism: where in Christian tradition can precedent be found for the pronouncement of a blessing by the whole congregation? The pronouncement of a blessing in the congregation is so specifically a sacerdotal act, that in the liturgy of the Church of England the bishop, if present, must pronounce it; while a deacon (and *a fortiori* a layman) must never pronounce it—unless one follows the Roman rite in the single solitary exception it makes in favour of a deacon when, in the absence of a priest, he administers Holy Communion from the Reserved Sacrament.

Where there is so much to criticise unfavourably, it is indeed pleasant to be able to comment wholeheartedly, and on strictly theological grounds, one important feature in the "Suggested Order." The petition in the blessing of the water, that "this child now to be baptised therein may receive the fullness of thy Spirit," does justice economically but differently placed petitions in the rite of the Book of Common Prayer ("Give thy Holy Spirit to this infant, that he may be born again;" and "Grant that all things belonging to the Spirit may live and grow in him"). This good feature of the "Suggested Order" is very timely; for it satisfactorily excludes the view that the indwelling of the Holy Spirit is not given in Baptism, but only in Confirmation. This theologically impossible view, originally advanced by F. W. Puller and later by A. J. Mason in the latter part of the last century, has gained considerable currency from its more recent advocacy by the late Dom Gregory Dix and a number of other scholars learned in Patristics but not (except the late Fr Lionel Thornton, who wavered on the point) at all distinguished in the field of systematic theology.

The "Suggested Order" will have served a useful purpose if it alerts the Church in Australia to the danger of allowing the work of Prayer Book revision to escape from theological control. Recent sad experience in England has shown that specialists in Patristics and liturgics are not always gifted with theological acumen and are liable, if given their head, to produce suggested alternatives to the Book of Common Prayer which serve only to provoke or exacerbate controversy and to delay seriously the achievement of much-needed reforms.

Yours faithfully,
(The Reverend)
J. S. DUNKERLEY,
North Adelaide.

To THE EDITOR OF THE ANGLICAN

Sir.—If the "Suggested Order for the Baptism of Infants" in your issue of September 6 is intended as a serious attempt at Prayer Book revision on behalf of the Church of this country, let us hope that the author is not included in the body to which such revision is ultimately entrusted.

The first requirement of any revision of the liturgy is that it should express the action taking place, in an ordered and, in a sense, timeless way, so that the participants in the Sacrament are caught up in the action of the universal Church throughout the ages. The indicated setting of the Order under discussion may not have been intended to be so rigidly determined, for surely the author must admit the possibility that in many churches in Australia Matins is not the service at which the "maximum number of the local church assemble. Indeed, if any such setting of the service of Baptism

within the framework of the regular round of parish worship is to be demanded, surely it should be within the service of the Holy Communion.

A second requirement of liturgical revision must be that the words of the rite are expressed in sound grammar and with a sense of liturgical propriety. Such biological exactitude which demands separate references to "brothers and sisters" to knowledge has neither precedent in liturgical forms of the past nor place in those of the future.

The harangues with which the Order opens and closes while having some basis in the forms already existing, only add to the unbalanced nature of the revision, the whole being almost a monologue by the priest with a minimum of interruption from either godparents or congregation. There is no real part for the congregation apart from their recitation of the Lord's Prayer (which they would already have recited once previously in the service) and the Aaronic blessing (which the rubric suggests should be sung, and thus it would in many places become the prerogative of the choir). Perhaps the congregation are regarded as passive onlookers who have no real connection with what is being done.

It is to be hoped that the editor will not waste space by bothering to print any further "Suggested Orders" unless they are produced by some eminent liturgical scholar, and are likely to be of some constructive value in shaping the mind of the Australian Church.

Yours faithfully,
(The Reverend)
ARTHUR J. GRIMSHAW,
Lancelfield,
Victoria.

To THE EDITOR OF THE ANGLICAN

Sir.—It distresses me to think that a priest of the Church could hold such a faulty view of the sacrament of Baptism, and it grieves me even more that he should print such a wishy-washy "service" as that under the heading of "Suggested Order for the Baptism of Infants" in the September 6 issue.

The whole tenor of the article, as shown by the introduction, is completely at variance with the teaching of the Catholic Faith. "They strive to underline... the faith of the congregation as being the really potent force behind Baptism!" Sir, the potent force behind Baptism is the force of the Omnipotent God. For "God... saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly through Jesus Christ" (Tit. iii. 5). As our ordinary birth is not dependent on ourselves, so our Regeneration or New Birth is GOD'S ACT.

The 27th Article describes the cardinal GIFT of Baptism as "a new birth unto righteousness," and then proceeds to enumerate the effects accompanying this great event in the life of the soul, its transference out of the merely natural into the Spiritual order. It is "A sign... whereby, as by an instrument," admission into the Christian society is obtained and whereby God's promises "of the forgiveness of sin and of our adoption to be sons of God" are guaranteed. We may say that Baptism is the Sacrament of Initiation, of Justification (as its instrumental cause on God's part, faith being its condition on ours) and of Adoption. Moreover, the promises of each of these blessings "by the Holy Ghost are visibly signed and sealed"... and by no one less; for in each of its aspects Baptism is His Act. It certainly is not the act of a "potent force," the faith of a congregation! Faith neither creates nor bestows; but faith alone can receive.

The Article then adds that by Baptism "faith is confirmed and grace increased by virtue of prayer unto God." The reference would seem to be to the faith of the congregation, if, as seems likely, the Article regards Infant Baptism as the normal mode of its administration. It makes the effect of Baptism dependent only upon its being received "rightly" and omits all such conditions as that it be "worthily and with faith" received, as demanded from the recipients of the Eucharist in Ar-

PD LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

How should we keep Sunday in the 'sixties?

While we must ever remember that the Sabbath Day was given as a day for worship and for rest, we ought not to forget that this fourth commandment is the only one of the ten not repeated in the New Testament.

Far too long has all that applied to the Sabbath which God set apart after Creation been equated with the Sunday. There is no New Testament evidence for this view. In fact, Colossians 2:16 could be used as a proof text against its abandonment.

Nevertheless, this does not mean that we are not to keep it; but rather that the irksome and elaborate regulations governing the Sabbath ought to be forgotten. It is worth remembering, however, that it has been rather narrow-minded sabbatarians who have preserved this day for us. Anger and ridicule from its opponents would long since have swept it away had it not been for their activity.

How, then, are we to treat Sunday to-day?

First, so ancient is this commandment that it is clearly part of the social texture. Human

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.

well-being needs it. We must rest from our everyday chores. The snapping of a bolt due to metal fatigue caused a Viscount airliner to crash some years ago. Metal frequently fractures under stress and strain. If this is true of metal, how much more is it true of men and women?

In what peril is the man who works at one job during the week and during the week-end is fully employed at another. Life was not made that way. And life rebels if it is made to work that way.

Leslie Weatherhead, the eminent English preacher, shortly before his retirement was asked to appear on radio and answer the question, "What have you learned from life?" From the confidences of innumerable men and women, and from his own failures over 45 years in the ministry, he said he had learned

out the derivation of the word rather than a later interpretation.

Thirdly, he considers that the Collects cause a major "differentiation" between Matins and Evensong. Therein I was guilty in not stressing that there was a difference between morning and evening.

Yours, etc.
(The Reverend)
E. PATTISON CLARKE,
Waverley,
N.S.W.

ASSASSINATION OF EDWARD II

To THE EDITOR OF THE ANGLICAN
Sir.—May I let Canon Egerton (September 6) know, through your correspondence columns, that the "by" in the sentence "Edward II was assassinated by his son..." (Article 37, Part 9) was a typing slip on my part?

As I have "Edward II was assassinated AND his son..." in my original writing, I assumed the "by" was a printer's error. Subsequent correspondence with you, Sir, has, however, revealed that the slips came in my typing, not in my knowledge!

I would like to congratulate your printers and proof-readers on a very high standard of accuracy in all the thousands of words printed in the Articles.

I am, etc.,
FRANCIS JOHN BRERLY,
[More correspondence on page 11.]

ARCHITECTURE AND THE LITURGY

ANGLICAN NEWS SERVICE
London, September 17
A course on "The Modern Architectural Setting of the Liturgy," which is being held at the Rathbone Hall, Liverpool, from Monday, September 17, to Wednesday, September 19, is to be attended by over 100 clergymen and architects.

The course has been organised by the Extra-mural Department of the University of Liverpool, and the speakers are to include Professor J. G. Davies, Dr Gilbert Cope and Dr George Pace.

REPLY TO REVIEWER

To THE EDITOR OF THE ANGLICAN
Sir.—May I thank you for reviewing my book, "How and Why We Worship" (September 6)—it is an honour—but may I crave your space for a few lines of defence?

Your reviewer "J.T." dislikes the term "casket" instead of "coffin" as an Americanism. I used the term "casket" deliberately as being more comprehensive. A clergyman is sometimes asked to meet not a "coffin" but an urn or other receptacle containing ashes. Even a bishop's ashes have been taken to his old cathedral for interment. I know THE ANGLICAN finds its way into distant parts, but I hope the pleasant atmosphere of Elysium will not be disturbed by quips levelled at Milton and Shakespeare, who both used the term "casket," for employing an Americanism. It is possible, for in a timeless world there can be no such thing as an "anachronism."

Secondly, the term "Collect" was antecedent in use to the Synod of Agde, and I pointed

that life will work only one way—God's way.

Across every other path, there is a barricade. "No thoroughfare." If that barrier is surmounted, there is a precipice. "Men will not learn," he said, "the truth of six words, 'Outside God, there is only death.'"

So, secondly, it is still a day for worship. That is not a matter of choice. It is a duty. Our Roman brethren can teach us that. Their stricture that attendance at Mass is obligatory is grounded on the belief that to miss it is a mortal sin. Absence spells death to the soul. Worship is necessary for poise of soul, for correction of standards of value, for strengthening our resolve.

During the Second World War, Archbishop Temple in a broadcast talk said, "To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God. All this is gathered up in that emotion which most cleanses us from selfishness because it is the most selfless of all emotions—adoration."

Is there any better evidence of the importance of Sunday than the fact that very few boys and girls who have attended Sunday school with any regularity ever appear in the Children's Courts? Statistics prove it. While the 'sixties need to recapture both these facets, yet we of the Church need to appreciate an entirely new point of view.

To many people closeted in office or factory through the week, and spending many hours in travelling in overcrowded trains or buses, there is need not for quietness alone but energetic exercise. Very often the equivalent of physical rest needed in the pastoral Old Testament days is strenuous physical exertion to-day.

ENJOYMENT

This does not mean competitive sports, with hosts of spectators. It means exercise, walking or cycling or enjoying a game that drains of energy yet tones up the system.

Perhaps the day is not far distant when, after the early service, our young people will be better catered for by the Church authorities. Picnics *en famille* will be encouraged. Youth excursions will be planned. More effective use will be made of the long winter Sunday evenings.

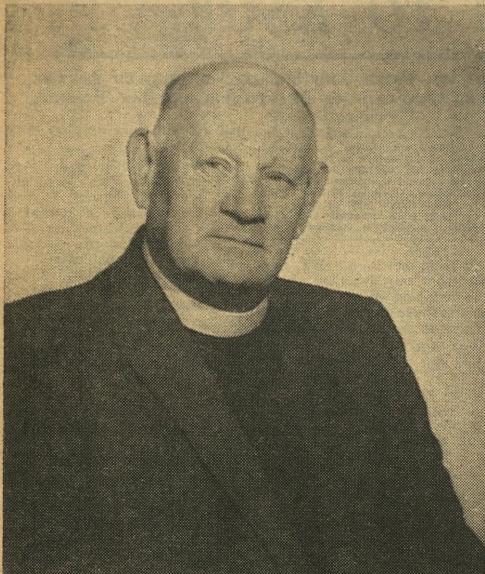
This will be open to criticism. But criticism will only be valid if it is not negative. Robertson of Brighton opposed the opening of the Crystal Palace on Sundays, but he said, "There is a tendency now to be very indignant about a poor man's spending Sunday afternoon in a tea-garden while there is little zeal against the real damning sins of social life."

How would Christ act to-day? His gay infectious spirit made Him loved by the common man. His bronzed manliness would have given him strength to walk many a modern hiker off his feet. Would He not still say, "The Sabbath is made for man, not man for the Sabbath?"

There is something distinctive about this day. The old commandment said that it was to be kept holy, or different and separate. But it is not so much to be observed as it is to be enjoyed.

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ANGLICAN OF THE WEEK



Our Anglican of the Week is a priest who retires this week after serving in the one parish for thirty-eight years.

He is the Reverend William Kingston, who conducted his final services last Sunday at S. Andrew's, Lakemba, Diocese of Sydney, and leaves on Saturday by the "Fairsea" for another visit to his birthplace, his beloved Ireland. He plans to return to retirement in Australia some time in 1963.

In 1912 William Kingston arrived in Australia from Ireland. After training at Moore College he was made a deacon in 1919 and a priest in 1920.

In 1924 he was appointed Curate-in-charge of the Provisional District of Lakemba and was appointed the first rector of the parish when it was formed in 1924. He is the only rector which the parish has had.

The present beautiful Church of S. Andrew, dedicated in 1928, is a fitting tribute to his foresight. It has since been consecrated.

From 1929 to 1939 he gave himself almost entirely to the organisation of relief for families during the great depression. It was an urgent job and S. Andrew's halls were in use all the time.

At the end of the second World War he organised a memorial fund for the East-end Ascension window, one of the finest in Australia.

Faithful to the Scriptures, the Prayer Book and our Church's historical background, Mr Kingston has laid spiritual foundations worthy of our Anglican heritage.

He laid particular emphasis on the Occasional services as a foundation for evangelism and on the Holy Communion as central to all worship and devotion.

Tribute was paid to him at a public civic meeting on September 12, presided over by the Mayor of Canterbury, local members of Parliament, local ministers of other denominations

FOR CHILDREN

THE CREATION. Illustrated by Reinhard Herrmann. Macmillan. 15s. 9d.

In the same series as "Noah's Ark," "Jonah and the Whale" and "The Prodigal Son," this book for small children is beautifully illustrated in many colours.

The pictures of fish, flowers, the sun, the stars, etc., will appeal to the imagination and teach a greater lesson than words alone.

There are many animals, too: a large elephant, a monkey in a tree, swans on the lake and, of course, Adam and Eve.

The book will be a great help to parents in explaining the supremacy of God — and a wise counter to too many space stories.

Although expensive, it is likely to prove its worth as a child's treasured friend.

—J.S.

and Archdeacon H. G. S. Begbie spoke. The Mayor of Canterbury presented a wallet of notes in testimonial of the outstanding work he has done both in Church life and in civic affairs.

His farewell services on Sunday, September 16, were crowded and many thousands will remember with gratitude his ministry at Lakemba.

He was always a great supporter of THE ANGLICAN and in his notices at each service it was his custom to outline the main points of interest in the current issue of the paper.

A THOUGHTFUL "REVIEW"

S. MARK'S REVIEW, August, 1962. 2s. 6d.

A CASE for honorary priests assisting the professional ministry is made out in the August number of S. Mark's "Review" by the Archdeacon of Canberra, the Venerable F. M. Hill. We must be grateful to the writer for re-introducing us to this problem, but we doubt whether his arguments will be accepted by the Church.

The honorary priest would be able to minister to those whom the professional priest cannot touch through pressure of duties, says the archdeacon.

"The present full-time ministry cannot hope to cope effectively with the ever-increasing pressures made upon it. To multiply its numbers would be to bog down the financial aid and manpower which are so much needed in the spread of the Gospel beyond our shores."

We might agree with the first sentence, but what are we to make of the second?

The archdeacon tells us that eight honorary deacons are serving in the Diocese of Canberra and Goulburn, and that, in his opinion, "they would be more effective in their ministry if they were ordained to the priesthood. As priests they could perform an ever-increasing ministry to the laymen of the Church."

We might pose the question, "Who are these men?" and be told that they are outstanding in secular fields. That prompts a second query, and an important one, "Will the witness of such prominent men be impaired among their fellows when they cease to be laymen?"

The shortage of priests is serious, but far more serious is the shortage of dedicated laymen, prominent in their particular occupations.

If the function of the "Review" is to make us think, then Archdeacon Hill has rendered an important service by his article.

Much has been written about the recent General Synod, but nothing more refreshing than the

BOOK REVIEWS

HOLY COMMUNION AND DAILY LIFE

MINDFUL OF THE LOVE. Stephen F. Bayne. Oxford University Press. Pp. 132. 2s. 6d.

I WAS one of those privileged to hear Bishop Bayne speak at the occasion of General Synod, and I can see his radiant personality through the pages of this book as he seeks to unfold the things dearest to his heart. I can also hear his rich, resonant voice as I read.

As the title would suggest, the book has to do with the Holy Communion. Most of us are familiar with Bright's hymn, "And, now, O Father, mindful of the love." Indeed, the subtitle of the book is, "The Holy Communion and Daily Life."

Although not primarily a work of theology, it is steeped in theological thought. If Dr Bayne must be labelled, then I must label him with that dull term, "cental churchman." Which means, in this context, that his position will not be acceptable to everyone. Nevertheless, no one can fail to profit from the rich experience which is Bishop Bayne's, even if he disagrees with this or that.

The book is not meant to deal with practical problems, but the author does not hesitate to express his opinions where he thinks they can be of help. For example, he has something worthwhile to say as to what the morning service should be in the parish church on Sundays.

The bishop stresses again and again that Christ is the minister of the Eucharist, and its implications for clergy and laity. It is a devotional study of the sacrament, lively and active, rather than passive and pietistic.

Two disadvantages will be found for the Australian churchman. Delivered originally as a series of lectures in the Diocese of Michigan, Dr Bayne naturally uses the American Prayer Book.

the structure of which varies from the book we use. Explanatory footnotes have necessarily been added.

Then, it is difficult to understand why the price of the book should be so high in Australia, even though it is published by the Oxford University Press.

But, when you come to think of it, the price is less than you would have to pay for a good seat at the theatre!

—C.M.G.

FOR MEDITATION

THE WAY TO BLESSEDNESS. Thomas Traherne. Faith Press. Pp. 311. 29s. 9d.

Thomas Traherne belongs to the group who were known as "devout humanists," explicitly opposing a Christian philosophy to the materialism of Thomas Hobbes.

Traherne wrote for educated men in a scientific and profligate age.

He firmly adheres to the central doctrines of Christianity and writes with urgency, as a man who has good news to give.

He has an imperfect apprehension of the power of evil and underestimates the wrong in human life, placing all his emphasis on the search for virtue and seeming to neglect the overcoming of vice.

For this optimism as for other reasons, his book is most attractive, though for modern readers it would seem to be long drawn out and with a great deal of repetition.

Nevertheless, as a book for meditation and regular reading, it is a worthwhile addition to any library.

—J.S.A.

article, "General Synod, 1962," by the Bishop of Gippsland.

It is written in the tone of sweet reasonableness which seems to have characterised the synod, and which makes one optimistic about the future of the Church of England in Australia.

Both the article and the synod would have delighted the heart of the bishop's gentle and revered father.

What does the word "gospel" really mean? It is not sufficient to translate the Greek "evangelion" as "good news."

In New Testament days the word had come to have a technical meaning in the Church.

So argues the Reverend C. C. Cowling in a well-reasoned article which makes a real contribution to the subject.

The lack of scholarship in the Australian Church is often lamented, but the "Review" shows here that the criticism needs to be tempered.

The Reverend L. E. Styles, of Melbourne, writes on "The Australian Trade and Industrial Mission" and its development among the various Church bodies of the country. For many readers it will be a first introduction to the A.T.I.M.

The number concludes with helpful book reviews.

G.M.G.

WHAT THE CHURCH TEACHES

INTRODUCING ANGLICAN BELIEFS. Roy Herbert. Church Information Office. Pp. 93. English price 3s. 6d.

A STATEMENT of the essential beliefs of the Church of England is presented by the Reverend Roy Herbert, Training Tutor of the Church of England Youth Council.

There is a commendation by the Archbishop of Canterbury and a foreword by the Bishop of Bath and Wells, the Right Reverend E. B. Henderson, chairman of the Church of England Youth Council, who believes that it "will help all who read it — young and old — to a deeper and more intelligent understanding of the Christian Faith."

The book is an extension of some notes compiled for the Anglican delegates to the Ecumenical Youth Assembly at Lausanne in 1960, and more recently used as preparatory material for the Third British Conference of Christian Youth, which was held at Leicester from Friday, July 27, to Friday, August 3.

Mr Herbert writes from the standpoint of one who believes that "the Church is exciting, because it is concerned with, and

indeed is made up of people of all kinds — old and young, good and bad, living and departed."

In the early sections Mr Herbert explains why the Church is described as the Holy, Catholic and Apostolic Church, and discusses the Lambeth Quadrilateral which was drawn up by the Lambeth Conference of 1884 as a statement of the Anglican position and of the points considered desirable for a reunited Church.

In other sections he examines the part played by tradition and reason in the Church of England's beliefs, and the Creeds, the Holy Scriptures, the Sacraments, Baptism and Confirmation, the Holy Communion and the Threefold Ministry (bishops, priests and deacons) are all discussed in Mr Herbert's book, which ends with appendices on the links between Church and State and the world-wide scope of the Anglican communion.

The book also contains a reading list of books which are likely to be found useful by serious students of the Church of England.

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CHURCH IN UGANDA

MR OBOTE ON IMPORTANCE

ANGLICAN NEWS SERVICE
Kampala, September 17

"Politically Uganda will be independent in October. This, in political language, means we shall be on our own, but I speak as a politician," said the Prime Minister, Mr A. M. Obote, last month.

"In another sense we cannot be on our own, we need a power from outside to help us. This is the great contribution the Churches have to make to Uganda," he said.

Mr Obote was replying to a speech of confidence made on the future of Uganda by the archbishop, the Most Reverend Leslie Brown.

The archbishop had invited the Prime Minister and his colleagues to a morning coffee party at his house after the national leaders had returned from the London conference.

He said the Church would work with the Government in uniting the country and tackling social problems.

The Prime Minister said he had wanted contact with the Church "but you have found the way more easily than I. Nevertheless the road has been found and I intend to follow it."

He said the Church had played a more important part in the country than the Government.

"All these, my colleagues, are the products of the Church's education."

Had it not been for the Churches it was doubtful if there would be any question of Uganda being independent on October 9.

"Independent Uganda will find new levels of closer unity with the Churches."

PRAYER IN U.S.A. SCHOOLS LEGAL

ECUMENICAL PRESS SERVICE

Geneva, September 17

Students in Washington, U.S.A., will continue to recite the Lord's Prayer as part of opening exercises in public schools.

The chief legal officer of the District of Columbia, Corporation Counsel Chester H. Gray, issued an opinion holding that the practice of reciting the prayer is legal unless the United States Supreme Court specifically rules it unconstitutional.

At issue is a rule by the District of Columbia Board of Education requiring that: "Opening exercises shall include the salute to the flag, a reading from the Bible, without note or comment, and the Lord's Prayer."

In his ruling, Mr Gray held that the recent Supreme Court decision which declared unconstitutional a 22-word prayer for New York public schools prescribed by that State's Board of Regents was limited to "a determination that Government officials may not compose an official prayer for use in the classrooms in the public schools and require such a prayer to be recited at the beginning of each school day."

Therefore, the legal officer said, "the ruling is inapplicable to the questions posed by the superintendent of schools."

AID TO KOREAN FLOOD VICTIMS

ECUMENICAL PRESS SERVICE

Geneva, September 17

The World Council of Churches is asking its member Churches to subscribe 10,000 dollars so that 50 families, made homeless by a flash flood in Suncheon, Korea, can be rehoused or resettled.

A cable from Mr Colin Morrison, director of Korea Church World Service, has informed the W.C.C.'s Division of Inter-Church Aid, Refugee, and World Service that 200 people were drowned in the flood and that a total of 12,000 persons lost their homes.

Korea Church World Service distributed clothing, food and medical kits to the survivors immediately after the disaster.

NEW STUDY BY W.C.C.

WITNESS IN NEW PROBLEMS

ECUMENICAL PRESS SERVICE

Geneva, September 17

Urgent new problems of the Church's witness in contemporary society are the subject of a major study being undertaken by the World Council of Churches.

Slated to extend over the next four years, the study will be concluded by a world conference to be held in 1966. The working title of the study, which is being made by the W.C.C.'s Department on Church and Society, is "God, Man, and Contemporary Society."

A preparatory paper notes that the ecumenical movement and especially the World Council have sought to keep abreast of social and theological developments by such intensive study programmes, the most recent of which dealt with areas of rapid social change.

"The time has come now," it says, "to look at the problems of society in the modern world from the perspective of God's call to man, and thus to help to develop a body of theological and ethical insights which will assist the Churches in their witness in contemporary history."

MANY CONCERNS

New developments in the world situation, it says, have brought about "a crisis of the social structures which have governed man's relationship to man: in family and community, in education, in economic and political life, and in the churches and Christian institutions, and has provoked a search for new forms."

It lists among these contemporary concerns: scientific and technological developments, man's power to destroy the entire human race or to transform human society, the amazing developments in means of communication, the emergence of new nations—all of which, it stresses, emphasise the constantly enlarging, interdependence of societies.

In the light of these, the paper proposes three key questions. These are:

(1) How many Christians understand the action of God in Christ in contemporary history?
(2) What may Christians expect and not expect to accomplish in the transformation of society?
(3) How many Christians meet the challenge of the many radically new situations for the life and the structure of the Church?

The project is designed to encourage new discussion and thinking, leading to a series of books as the basis for conference deliberations, and to initiate a widespread programme of study in the churches.

MISSIONS TO SEAMEN

ANGLICAN NEWS SERVICE

London, September 17

Chaplains of the Missions to Seamen from Canada and Europe will be among about 150 members of the staff of the missions who are to attend a conference at Keble College, Oxford, from Monday, September 17, to Friday, September 21.

During the conference the Reverend John Mulligan, director of the Seamen's Church Institute of New York, will speak on Ministering to Seamen in the United States, and the general secretary, Prebendary Cyril Brown, will speak on his recent tour of the Middle and Far East.

The deputy general secretary, the Reverend T. T. Kerfoot, will address delegates on a visit he made to Africa, Australia and New Zealand, and Canon Hayden Parry, Warden of the Flying Angel Fellowship, which is affiliated to the Church of England Men's Society, will speak on the ministry of the layman at sea.

U.S.S.R., VISIT

TALKS WITH ORTHODOX

ECUMENICAL PRESS SERVICE

Geneva, September 17

A ten-member delegation of the Faith and Order Commission of the World Council of Churches has returned here from an eight-day visit to Russian theologians in the U.S.S.R.

An announcement on their arrival in Geneva said the talks had been very satisfactory and that both the Russian theologians and delegation members had agreed that similar meetings should be held in the future.

Purpose of the visit was to acquaint the Russian Orthodox theologians with the work of the Faith and Order programme and to ascertain their attitudes towards various questions.

Dr Lukas Vischer, Swiss Reformed, who is research secretary for the W.C.C.'s Faith and Order Department, Geneva, said that "in spite of considerable doctrinal differences, agreement was reached on several points."

DOGMA

"This seems to indicate that further theological talks are not only desirable but necessary in order to achieve better mutual understanding."

He said the Russian Orthodox theologians stressed repeatedly that theological discussion should occupy a much larger role because "it is the heart of the ecumenical movement."

Questions under discussion included whether the Church should be considered fallible or infallible, the relationship between Scripture and tradition, including the query, "Can Scripture and the tradition of the first centuries be considered the standards by which the Christian Churches of to-day should measure themselves?"

At conversations held in Zagorsk representatives of the Russian Baptist Church also took part.

During the visit the delegation attended services at several Russian Orthodox and Baptist churches.

AID FOR IRAN

ECUMENICAL PRESS SERVICE

Geneva, September 17

The World Council of Churches has issued an urgent appeal to its 201 member Churches for all available clothing, medicines and "substantial" money grants to aid victims of the Iran earthquake.

The council made the appeal in response to cabled requests from its agent in Iran.

Meanwhile, the World Council has sent Christopher King, of its Division of Inter-Church Aid, Refugee and World Service, to Iran to make an on-the-spot assessment of needs.

Cables from Teheran indicate the Churches best role for helping survivors will be to undertake long-term projects for their rehabilitation. When King returns it is expected he will have detailed recommendations for such projects and for finances required.

W.C.C. officials said that before making the appeal Churches in several countries had volunteered funds and supplies.

Offers came from Churches in the Netherlands, Germany, Great Britain, Norway, Sweden.

MORE OBSERVERS APPOINTED

ECUMENICAL PRESS SERVICE

Geneva, September 17

The World Alliance of Reformed Churches (World Presbyterian Alliance) is sending three observers to the Vatican Council.

They are Pastor Hébert Roux, Paris; the Reverend D. W. D. Shaw, Edinburgh; and Professor J. H. Nichols, Princetown, U.S.A.

The International Conference of Bishops of the Old Catholic Churches has appointed Dr P. J. Maan, of Utrecht, as an observer to the Vatican Council.

NO BAPTISTS FOR COUNCIL

INVITATION DECLINED

ECUMENICAL PRESS SERVICE

Geneva, September 17

The Executive Committee of the Baptist World Alliance has notified the Vatican Secretariat for Promoting Christian Unity that it could not agree to encourage an invitation for Baptists to send an observer to the Second Vatican Council.

The committee assured authorities of the Roman Catholic Church of its "hopes and prayers that the forthcoming council will contribute to an understanding of the will of God and the unity of His people."

Some 124 representatives of Churches in Burma, Australia, Argentina, Nigeria, Cameroon, Liberia, the United States and Canada, and from Europe, including the U.S.S.R., Poland and Yugoslavia, took part, at Oslo.

Participants from the United States included representatives of the Southern Baptist Convention which is not a member of either the National Council (U.S.A.) or the World Council of Churches.

Several sessions were devoted to a discussion of the advisability of sending an observer to the Vatican Council.

Dr Josef Nordenhaug, general secretary of the alliance, had received a letter from Msgr J. G. M. Willebrands, of the Vatican Secretariat, suggesting that if Baptists desired to send an observer the invitation to do so would doubtless be forthcoming.

This has been the procedure with regard to other Churches.

Twenty-seven speakers took part in the discussion. They were about equally divided for and against asking that an invitation be sent.

WEST INDIAN VISIT

ANGLICAN NEWS SERVICE

London, September 17

A full programme is planned for two West Indian clergymen who are coming to England later this month for a two-months' "Good Will" lecture tour.

They are Canon Wellington Collingwood Cooper, who was ordained in the Windward Islands in 1954, and the Reverend Michael Eldon, who was born in Nassau, and educated at Cambridge and S. Stephen's, Oxford.

Both come from the Diocese of Nassau and the Bahamas and their visit is being organised by the Society for the Propagation of the Gospel in co-operation with the Nassau Mission, as part of the diocese's centenary year celebrations.

Canon Cooper is to arrive at Southampton from New York on the "Queen Mary" on Tuesday, September 18, and Mr Eldon is arriving at London Airport from Nassau on September 19.

During their stay they will go on a "whistle-stop" tour delivering numerous lectures and preaching in churches throughout the country.

IMMIGRANTS

Among the places they will visit will be Chichester, Oxford, Swansea, London, Cambridge, Manchester, Eastbourne and Bristol.

"While our two visitors are here they are hoping to find out how West Indian immigrants are settling down to life in this country," says the Reverend Dewi Morgan, Editorial and Press Secretary to the S.P.G.

Mr Eldon is to preach at morning service at S. Mary the Virgin's Church, Paddington, on two occasions during their visit, which is due to end on or about November 29.

The Diocese of Nassau and the Bahamas lies south-east of Florida and north-east of Cuba and consists of a chain of some 700 islands of which about 30 are populated.

English settlers have lived in the islands for over 350 years, and it is 229 years since the S.P.G. sent its first missionary there.

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THE ALL-AGE BIBLE STUDY GROUP . . . 4

MAKING A START

By WINIFRED M. MERRITT

THE study group is now ready to commence work, and is faced with the problem of how to begin. A course must be charted before a start is made, for no study group can be successful unless it has a plan and a destination.

It is of no use for a ship to leave the wharf until its route is known, and a study group which just "drifts about," trying this and trying that, is no more likely to "make port" than is an individual who adopts such tactics in life.

First of all, make sure that the group is ready, that all the members are keen to embark on the projected voyage of discovery, that they all accept the programme, and that they are determined to "see it through."

They should all be in possession of notebooks and pens, and whatever else has been decided upon as necessary. The arrival of even one member of a group without equipment can create a minor disorder. See, also, that the members know the group rules:

1. The group is incomplete when all are not present. Attend regularly.
2. Don't be late.
3. Pull your weight.
4. Stick to the subject, and stick together.
5. Don't interrupt.
6. Don't "take over" the session. Cultivate group good manners.

7. Hold fast to personal convictions, but keep an open mind.

8. Don't start or take part in a heated argument.

9. Don't allow individual personal likes and dislikes to frustrate the work of the group.

10. Don't engage during a study session in private conversation with another group member. Speak to the group as a whole.

Some at least of the members of any group will find concentration difficult at first, and it is a good idea, in the early stages of a group's life, to have a little concentration practice exercise at the commencement of each session.

A good method is for the group organiser, or a nominated member, to select a passage from a simple, well-written book and read it slowly, a paragraph at a time, to the group.

RECALL

At the end of each brief reading the group members should write down what they can recall of the contents of the passage read.

The purpose, of course, is not to memorise the words spoken, but to interpret them. Only that which is understood is absorbed into the mind and personality, and much of what is listened to nowadays "does not register."

If you doubt the truth of this, ask your friends what last Sunday's sermon was about. And don't blame the preacher.

Another thing to be done at the beginning of a group's life is to accustom inexperienced members to the sound of their own voices.

To this end, a simple question may be set for general discussion, for example, "Under what conditions may we expect the Divine Presence to be with us in our group?"

If one of the group members is elected to record the suggestions offered as the discussion proceeds, these can be reviewed at the close of the exercise. The discussion will, no doubt, result in the emergence of at least some of the following:

(a) When we are all of one accord in one place, as at Pentecost.

(b) When we engage in silent prayer together.

(c) When our minds are in a receptive state.

(d) When we are faced with a problem and are looking for guidance.

(e) Every time we gather together in the Name of Jesus.

It is important that those who wish to remain silent be permitted to do so.

In the earlier stages of its life a group may need a degree of prompting in discussion subjects. The prompter must sit in with the group as a member of it. He should not stand apart as a kind of instructor.

In addition to "spot" discussions, preparation questions may be set. These should be distributed at least a week, perhaps two weeks, before the discussion date.

One such question might be: "List the characteristics of each of the Twelve Disciples of Jesus."

Most of the Twelve will present no great difficulty, but Simon and Jude, the "other" James and Thaddeus must also be made to come alive as people.

A similar, though slightly more difficult assignment, could be concerned with the friends and helpers of S. Paul.

Practice exercises such as these provide useful information as to the group's initial capacity and potential, and give at least some indication of the type of study course most suitable. They also help in the building of a group sense among the members.

Yet another good practice exercise is the selection of a passage of Scripture (for example, 1 Corinthians 3:1-15) for group reading and meditation, to be followed by group discussion.

(1) Put this passage into your own words.

(2) What would have been its message to the Corinthians?

(3) Has it a message for us to-day?

A single verse is sometimes sufficient for such an exercise—for instance, Galatians 4:4.

(1) In what sense was the first century the "fulness of the time"?

(2) What would conditions to-day suggest that the "fulness of the time" has again come?

(3) Is there any evidence that God is present in our twentieth century situation?

QUESTIONS

During any session, a member may desire to ask a question, sometimes but not always connected with the matters immediately under consideration.

Members should be encouraged to ask a question whenever they have an urge to do so, even though the answer may need to be reserved for another occasion.

An unasked question is capable of adversely affecting the concentration of the group as a whole, besides blocking reception by the individual member whose mind is working apart from the group.

Deferred questions often form excellent introductory thoughts at a subsequent session. The answers are almost always of interest to the entire group.

Commencing and concluding devotions should not be allowed to be or to become stereotyped, as this tends to "flatten out" the group's thinking.

A carefully chosen reading bearing on the session subject

can be a valuable alternative to a prayer, either at the beginning or at the end of a session.

Variant physical prayer attitudes and differing prayer forms within the denominations not infrequently cause embarrassment in interdenominational study groups.

And formal prayers can so readily become a mere routine or convention, stifling the group's spontaneity. The ideal is as wide as possible a variety of devotional procedure.

Study groups provide a golden opportunity for keeping members abreast of current happenings and reading matter.

A good organiser will be able, by a study of book reviews and visits to church bookshops, to find a plenitude of recently-published books concerning most aspects of the Christian Faith, the existence of which would normally perhaps never be known by many who would find them profitable.

If the group organiser is the possessor of a private library which he is prepared to place at the service of his group, that group is indeed fortunate.

A reservoir of devotional, inspirational and factual books to nourish the spiritual life of the group is almost a "must," even if the organiser merely reads extracts from some of the books, or talks, about them at group sessions.

Naturally, individual members cannot be expected to purchase all the books dealt with, nor is it necessary that they should do so, though occasionally someone will desire to secure a copy of a particular volume.

TASMANIAN PARISH HAS ENTHUSIASTIC MISSION

FROM A CORRESPONDENT

Queenstown, Tasmania, September 17

The knowledge that parishes and individuals throughout the diocese, in other parts of Australia, and even overseas, were praying for the Mission to Queenstown, Tasmania, was a great encouragement to this parish this month.

A thorough preparation of the parish during the six months before the mission was carried out in accordance with the plans laid down by the missioner, the Reverend Arthur Lloyd.

The rector, the Reverend W. R. Paton, the priest-assistant, the Reverend J. H. Smith, and the publicity officer, Mr John Evans, were ably supported by a team of more than thirty visitors.

Great interest was aroused by the "mystery circulars" issued weekly during July on the theme of "The Key."

The origin of these leaflets was a well-kept secret, revealed during August, when letters were sent to all parishioners from the bishop, the missioner, the rector and the churchwardens.

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, made a special visit to Queenstown to commission Mr Lloyd.

OTHER CHURCHES

At a public welcome to the bishop and the missioner on the eve of the mission's commencement, the Warden of Queenstown, Councillor A. Broadby, expressed the goodwill of the people of the municipality, while a namesake of the missioner, who is priest-assistant of the Roman communion in Queenstown, spoke on behalf of the other Christians in the town.

The missioner and the bishop thanked the speakers and the large and representative gathering of citizens present for their warm welcome.

The same evening the missioner

was interviewed over radio 7QT by the Reverend Graeme Gregory, Methodist minister at Rosebery.

Many extra forms had to be brought into church on Sunday morning for the family service at which the bishop commissioned Mr Lloyd and the rector handed over the pastoral care of the parish for the coming week.

The mission continued from Sunday to Sunday, with two celebrations of Holy Communion each morning, a children's service in the afternoon, and the main mission service at 8 p.m., preceded by twenty minutes of community hymn singing.

Despite heavy rain and hail throughout the week the church was packed each night.

As well as his addresses at the mission services, the missioner conducted an evening meditation over station 7QT each night.

Various parishioners entertained the clergy for meals and the missioner visited the hospital, as well as many shops and homes.

Between 60 and 70 children attended the children's service each day in spite of school holidays and the heavy rain.

On Tuesday evening, after the mission service, a social evening for youth was well attended and they appreciated the special message the missioner gave them.

Each evening the ladies of the parish provided tea and biscuits for the large numbers who remained behind for a talk with the missioner or to browse through the well-stocked book-stalls.

Fifty men came to a men's tea

on the Sunday evening and received a stirring challenge from the missioner.

The mounting attendances came to a thrilling climax at the final mission service on Sunday evening, September 9, when again extra forms and chairs had to be brought into the nave and chancel.

RESOLUTIONS

A large number of people signed resolution cards, many submitting their names for Confirmation preparation, and others for various avenues of service in the parish, and an adult Baptism took place.

Only the coming months will reveal how effective the mission has been. The present impression is that the mission has been the biggest thing that has happened in the parish's 63 years.

After the final service the rector's warden, Mr John Evans, presented the missioner with a cheque and a book on the history of the locality.

In responding, Mr Lloyd expressed his appreciation of being allowed to spend his school vacation in such a delightful area, for making so many new friends, and for being used to stir up the spiritual life of the parish.

He insisted that the success of the mission was not going to depend on their amazingly well-attended services, but in the continued growth and loyalty of the people to their Church, their regular worship, and their life of witness and evangelism in their town.

BOOK REVIEW

BIBLICAL AND HISTORICAL ESSAYS COLLECTED

VOX EVANGELICA. London Bible College, Edited by Ralph P. Martin. Epworth Press. Pp. 75. English price 6s.

FIVE members of the faculty of the London Bible College publish papers delivered at public gatherings: they are of varying length and appeal.

As the title indicates, the Evangelical voice within the Free Churches is attempting to grapple with the problems of modern scholarship; and grappling, it speaks with a note of certainty.

The first paper on the Greek and Roman background of the New Testament, although available in many publications, is concisely and yet most thoroughly treated.

Rooted in history, not in myth or in some theory of the constitution of the universe, Christianity met the needs of men in the first century as it is still available to meet men's needs to-day. But are we as prepared for its message as those of the first century were?

The Editor's paper concerns the composition of 1 Peter. He investigates the three current theories concerning its literary origin—the form analytical approach: a baptismal document; a baptismal liturgy—and comes to the conclusion that the epistle is an apostolic letter including two baptismal homilies, one delivered before and the other after the rite had been performed.

An historical approach is found in the paper concerning a nineteenth-century Nestorius, Benjamin Wills Newton, one of the early leaders of the Plymouth Brethren.

Some of the similarities are quite fascinating: in both cases those who were associated with

HISTORIC CHURCHES GRANTS

ANGLICAN NEWS SERVICE

London, August 27
Grants totalling £53,728 were allocated to 153 parochial churches in 35 English dioceses by the Historic Churches Preservation Trust in 1961, it is stated in the trust's annual report which has just been published.

Interest-free loans amounting to £13,250 were made to 14 other churches, mostly to ensure the continuance of essential repairs begun with the help of earlier grants.

Since the trust was founded in 1952 a total of £545,889 has been distributed in grants to 1,248 churches in all but one of the English dioceses and to 39 chapels in the main Nonconformist traditions.

The biggest grants made in 1961 were of £1,000 to Queenborough, in the Diocese of Canterbury, £1,000 to Northleach, in the Diocese of Gloucester, £1,300 to Worlingworth, in the Diocese of St Edmundsbury and Ipswich, and £1,000 (first instalment of a grant of £5,000) to Christ Church, Spitalfields, London.

Christ Church, which was built by Nicholas Hawksmoor, had to be closed in 1957 on account of the unsafe condition of the nave, roof and ceiling.

To initiate sufficient first-aid repair to prevent the ceiling from collapsing the trust undertook to give £5,000 on condition that a similar amount would be contributed by the diocese.

This condition has been agreed to, and a further sum of £2,500 has been promised by Messrs Truman, Hanbury and Buxton, whose headquarters are near the church.

The trust's grant is its largest single benefaction since the beginning of its work.

the condemned party became well known for their missionary endeavour, whereas their opponents largely became absorbed in theological speculations of an almost mystical character.

One hopes that what the Principal says in his introduction becomes a reality—"from time to time it may be possible to make a publication similar to the present one."

The quiescence of the Evangelical voice, both within the Church of England and the Free Churches, has not made for the strengthening of the Church's witness.

—A.V.M.

ANCIENT CHURCH RESTORED

ANGLICAN NEWS SERVICE

London, September 10
The Bishop of Southwell, the Right Reverend F. R. Barry, is to re-dedicate the ancient parish church of S. Luke, Broughton Sulney, Notts, on September 12.

S. Luke's, formerly known as S. Oswald's church, was mentioned in the Domesday Book and was built in 1146.

In recent years the church has been almost completely rebuilt, and as a result it has been decided to re-dedicate the building.

Much of the work has been carried out by members of the church congregation.

The rector, Canon J. R. H. Knox, states that work began in 1956 when drains were laid round the church, and when thousands of tons of concrete were poured under the buttresses of the east wall, which was erected on clay with an 18-inch foundation and was in danger of collapsing.

Among other work which has since been carried out is the inclusion of a new east window and restoration of the other windows, the rebuilding of the south porch, the addition of a side chapel and vestry, the inclusion of a new heating and lighting system, and the restoration of timber and re-leading of the roof.

Because of dry rot and death watch beetle the wooden floor of the chancel and sanctuary has been replaced by stone, and the floor of the nave has been dug up and restored.

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A MUSICAL MISCELLANY

BY THE REVEREND EDWARD HUNT

A FEW strands of thought still remain to be gathered together in drawing these articles on the music of the Church to a conclusion.

The Psalms, for example, deserve a further mention.

The word "psalm" means "a hymn accompanied by stringed instruments," and the Book of Psalms is the oldest book of song still in use, and has helped to create the music of the Church more than any other.

Seventy-three psalms are traditionally ascribed to David; others simply to "the chief musician."

The psalms, however, cannot be fully appreciated until their verse system is understood.

This system is peculiar to Hebrew poetry and, contrary to popular belief, does not lend itself easily to a musical setting, as it is not really metrical, even in the original, having no rhyme and little regular rhythm.

The expression is of thought rather than of words, and this parallelism of thought should be grasped by all concerned with the musical rendering of the psalms.

Lack of such understanding is the reason why many worshippers find the psalms "difficult to sing."

The "melody" of the psalms consists in either two balanced clauses of a verse, expressing the same or similar thought; or in an antithesis between two clauses, or by a second clause stating the result of the first.

Apparently even in the recent E.H. Service Book, the pointing of the psalms is still rather confusing.

The psalms form the backbone of the Roman offices and, following this tradition of 1,000 years, also of Anglican Morning and Evening Prayer.

The music attached to the psalms in services of the Christian Church, whether Gregorian tones or Anglican chant, is antiphonal and dates from the time of Solomon's Temple.

The importance of the psalms

in the music of the Church may be gauged by the fact that all the great composers in history have set single psalms or groups of them to music, Schütz, Bach, Mendelssohn, Franck, Schmitt and Kodaly in particular.

Oratorios are of interest, being an extended setting of a religious libretto, for solo vocalists, chorus and orchestra for concert or church performance.

They took their rise in popular plays given in the oratory of Philip Neri (later canonised) in Rome, 1556, developing their present musical sense about 1600. The first oratorio was by Cavallieri (c. 1550-1600) who was in the service of the Medici Court in Florence; called "Soul and Body," it was really a morality set to music and almost a "religious opera."

Carissimi (c. 1604-74), Scarlatti (1660-1725), Schütz (1585-1672), Handel, Bach, Spohr (1784-1859), Mendelssohn and Elgar, may be mentioned among those who composed oratorios of high competence and poetical and emotional appeal.

Symphony, or "sounding together," now has more than one meaning, but may be applied to portions of religious works, as in the instrumental movement in Handel's "Messiah," called Pastoral Symphony.

SONATAS

Sonatas (Italian "sounded," implying instrumental composition in distinction from Cantata—"sung") comprise both chamber sonata and Church sonata, for strings with a keyboard background.

These developed in the seventeenth and eighteenth centuries when Church and secular music each influenced the other.

Cantatas, for instance, were mainly secular, "Room Cantatas," but in the seventeenth century Cantatas Da Chiesa (or Church cantatas) were popular, consisting of an extended vocal solo with recitatives and arias.

Faburden and descant are musical terms puzzling to some, because they have had a surprisingly large number of different applications at different periods; usually Faburden is any added melody to plain-song, liturgical singing, metrical psalm singing, Anglican chant or even the refrain of a song.

Descant ranges from a melody sung above the plain-song to the more modern, freely written soprano part added to a hymn tune whilst the tune itself is sung by the choir's tenors or the congregation.

Conductus, a type of Church composition of the twelfth to

fifteenth centuries, consisted in adding voice-parts to an existing melody, but from the sixteenth century was superseded by the motet, which has more contrapuntal (counter-pointal) freedom, and is still alive to-day.

Byrd and Palestrina made the motet an able expression of finest musical thought, the latter writing about 180 motets, while Bach has six magnificent motets to his credit, the greatest being Singet Dem Herrn ("Sing to the Lord").

In church services sequences may "follow" the Gradual and Alleluia.

Earliest sequences were in prose, not, as later, in rhymed verse, and the term "prose" is still sometimes used instead of "sequence."

Dies Irae (now part of the Requiem), Veni Sancte Spiritus, Victimae Paschali, Lauda Sion and Stabat Mater Dolorosa, are examples of the sequence.

We may conclude this survey of general musical terms with

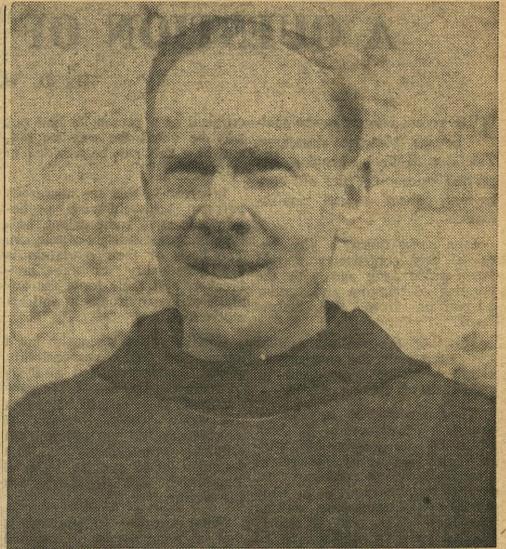
reference to Cecil Sharp (1859-1924) who was organist at Adelaide Cathedral, 1889-92, and Principal of Hampstead Conservatory, London, 1896-1905.

He then gave himself to the collection and publishing of English folk songs and folk dances, realising the importance of this national heritage, whose music largely grew up in the shadow of the Church.

He also travelled in Eastern U.S.A. collecting tunes amongst descendants of English settlers in the Appalachians.

He was granted a government pension in recognition of his valuable work, and Cecil Sharp House, built in London, 1930, as a memorial, carries on his work.

From these many and varied references to the music of the Church we may grasp more than ever how rich and widespread is the music of worship and how much it has influenced for good the music of the world.



Brother Henry Arkell, S.S.M., formerly of the Victorian Police Force, now a member of the Society of the Sacred Mission at Crafers, S.A.

A POLICEMAN TURNED COOK

LOOKING just like a figure from the Middle Ages, a Brother of a Religious Order walking down Little Bourke Street, Melbourne, was asked by a "down-and-out" if he could spare a coin for a meal.

The Brother hesitated before replying. And well he might, for a few years before he had been a constable, never on this particular beat, but certainly at times in this area, and his training at the depot having left its mark, he found himself cautioning the man.

This might be considered a strange position for a man whose previous employment led him to patrol the streets of Fitzroy on night duty, and to feel quite happy doing it (even though at times there would be the natural fear when sending on their way a couple from a party, who would be suffering from a "king-sized" hangover when going to work later).

Strange, too, that the same man should now be a cook, changing his black garb for an apron, and confined to the kitchen for his working day. Stranger still for him to be just as content to cook as to patrol the streets.

Cooking for sixty hungry men and remaining cheerful at the end of the day requires all the patience one has learnt to exercise with certain individuals at football matches or our merry friends from their midnight party, and then more.

This gift of patience, which

must be found in all members of the Force is one of the chief assets, coupled with obedience, that enables our friend to carry out his duties as a cook in his Religious Community at the summit of the Mount Lofty Ranges; those hills which form such a picturesque backdrop to the city of Adelaide.

Our ex-policeman's Community is the Society of the Sacred Mission, an English foundation with its headquarters in the picturesque English village of Kelham. S.S.M. has been working in Australia since 1947.

The Mount Lofty community is a family consisting of the Brothers of the Community—both priests and laymen—and about forty students studying for the Anglican ministry. The students, who go through an exacting five years' course, will in due time return to "the world"; already about fifty old students are working in parishes throughout Australia.

But the Brethren, who have surrendered personal claims for the traditional vows of poverty, celibacy and obedience, stay put unless they are transferred—as may happen—to other parts of the world.

Not only do they "stay put" in the geographical sense, but also in their work. "You may not choose your work," is a principle of the society, and they continue loyally on the particular "beat" assigned to them. So our friend finds himself cooking. Visitors staying at St. Michael's House find very early in their stay that giving up one's worldly possessions in no way dampens the enthusiasm of the residents.

Their day, if they are professed members, starts with Prime at 6.25 then at 6.40 these early risers are joined for Morning Prayer by the remainder of the House, which includes novices (those who one day hope to become fully professed brothers) and also by the students. This is followed by Holy Communion.

DAILY ROUTINE

Some students are "hardened veterans" doing their fifth and last year, and are quite accustomed to getting out of a nice warm bed on a cold, wet morning at this rather uncivilised hour, but the more junior ones, straight from high school or work, find it rather irksome once the first flush of enthusiasm has worn off. But they, too, after a year or so of perseverance, find this habit makes life easier.

Our policeman friend goes to an earlier celebration of the Eucharist in one of the side chapels and, with the help of one of the students previously detailed, prepares the breakfast for the house.

After breakfast there is the cleaning of the house to be done, pigs to be fed, vehicles to be cleaned and checked, the chapel to be polished, and potatoes to

be peeled besides the washing up and preparing the refectory, where meals are eaten.

These duties are done by all members of the house; each taking his turn, fortnight about, to assist in the smooth running of the whole.

And, oddly enough, it is all done in silence. Ordinary conversation is not engaged in until after everyone has been to chapel once more at 9.20 for the twenty minutes' meditation required by rule.

After this, as the chapel empties, everyone is allowed to talk, and there is rather a lot of noise for a few minutes as one hears the "good mornings" being said, together with comments on the weather and all the usual things one says at that time of day.

MANUAL WORK

But then there is quietness once more as the students go to their lectures or to their rooms for private study; the lay staff go to collect their tools for some more work in the garden, or to the office where letters are waiting. The carpenter has his job and so have the cooks.

At 12.45 p.m. there is a short service in chapel, which is followed by lunch, after which those whose turn it is will clear away whilst the lucky ones read the papers in the common room.

On three afternoons each week there is manual work for all hands. This may mean anything from mixing concrete to scrubbing floors. Surely, you may say, this is rather a strange way to train a clergyman.

Yes, but as there are no paid servants someone has to do it, and as Our Lord once washed His disciples' feet because nobody else would stoop to do that menial job, one must learn that no task should be below one's dignity. Also the founder of this society made it clear that God was to be found just as much at the kitchen sink as anywhere else.

Sport is important to the formation of character, so one finds games of basket ball being played on afternoons in the winter and tennis in summer. Walking is popular on week-ends, and on Saturday evenings the men relax in the common room, reading, playing bridge or chess, or sometimes singing around the piano. After tea, which is at 4 p.m., everyone settles down to work again until Evening Prayer and then dinner. Even then, except on Saturdays, work is not finished, for the evening is spent by everyone in reading or study. A cup of tea at 9 p.m. leads to the Compline and then to bed in silence.

Perhaps this is not so strange a life for an ex-policeman. It has much in it that he found in the Police Force: a discipline and demanding life, demanding "tact, kindness, courtesy, and a sense of humour."

RHODESIAN CHURCH

ANGLICAN NEWS SERVICE

London, September 17

The new S. Cuthbert's parish church, Gwelo, Southern Rhodesia, which has cost £30,000 to build, was dedicated by the Bishop of Matabeleland, the Right Reverend K. J. F. Skelton, on September 12.

Although the church in Gwelo has been in existence for only 64 years, the new church will be the third S. Cuthbert's.

The first church, built in 1898, was situated on the perimeter of the town, since it could not then be known in which direction Gwelo would grow.

This was replaced by a second church built in 1919-21 in the centre of the town and dedicated in 1922; but the town centre is no longer a suitable site, as the residential areas of Gwelo have now spread away from it.

The latest S. Cuthbert's has therefore been built in Gwelo East.

Striking features of the new church are its 11 ft. 3 in. altar slab, which consists of a single piece of granite, and the furnishings which have been made in red maranti. The church will seat over 300 people.

WELSH UNITY

OFFER

ANGLICAN NEWS SERVICE

London, September 17

Welsh Free Church leaders met for two hours at Shrewsbury on September 10 without reaching a decision on a £250,000 unity offer from Sir David James, the Welsh-born magnate.

Last January he made his offer to the four Nonconformist denominations in Wales—Baptist, Congregational, Presbyterian and Methodist—on condition they achieved unity within a year.

Later, it is understood, he extended the period to ten years. After this month's meeting Sir David Hughes-Parry, the chairman, said:

"We have not reached a decision, and now we have to consult our own denominations. We shall meet again in about a month's time. I shall have further negotiations with Sir David."

SCHOOL VISIT TO NEW GUINEA

FROM A CORRESPONDENT

Dogura, September 17

Nineteen boys from the Geelong Grammar School visited the Diocese of New Guinea during their school vacation with a master, Mr M. Perse.

They joined with the boys of St. Peter's School here in worship, conversation and games.

During their stay they were able to gain some idea of the largeness and the spirit of the New Guinea Mission.

They travelled from Samari in the "S. George" and, after two days at Dogura, they went to Kilterton to visit the Martyrs' School on Martyrs' Day.

The party then flew to Lae, to Port Moresby, and then back to Victoria.



The combined rectory and parish hall being built at Katherine, Northern Territory. Of the £2,000 spent on it, £800 has come from the parcels of used clothing sent by readers of "The Anglican" in the last eighteen months, and sold by the Anglican Churchwomen's Union in Katherine. Another £1,000 is needed to complete the building.

A QUESTION OF RESPONSIBILITY

By D. W. MENZIES

THE recent interest in the Melbourne vicarage murderer, Tait, due to die by hanging, has revived once more the old controversy about capital punishment.

In a sense this is a pity, because this controversy should have ended long ago with the banning of hanging and similar barbarities from the Statute Book.

However, the public argument has raised again the problems of criminal responsibility, and as such deserves further study.

The murder was appallingly brutal. The question is how much Tait was responsible. Welfare agencies and psychiatrists, as well as ordinary common folk, tend to say, "Nobody in his sane senses could have done a thing like that. The man is clearly mad, or was so at the time he committed the murder."

These voices try to make something easy which is in practice very difficult. Less than justice is done to the law, and to ourselves who are the law. Less than justice, because the issue of responsibility is not so easily dismissed.

The plain fact is that human beings do atrocious things. However, the motives are explained, the deeds remain atrocious. We may do good things for bad reasons, or bad things for good reasons, but the things we do remain good or bad. Once they are done, they assume a quality of their own, and become in a sense independent of the doer.

This is where we are tied up with the question of responsibility. We judge an act on its merits, and then judge the doer on the assumption that he is responsible.

Of course, it is an assumption—a fantasy if you like. It is possible to argue that we humans are reflex machines, and that what we do is in the last analysis a predictable response to our environment. It is possible to produce superficially convincing evidence that none of us is truly responsible, and that "free-will" is imaginary.

But it is necessary to realise the price of this type of reasoning. It is a grave price. If we eliminate responsibility, we eliminate free-will, and if we eliminate free-will, we eliminate humanity.

If I am not in a real sense responsible for what I do, then suicide is the only logical course of action, and any form of meaningful religion is impossible.

This from the metaphysical point of view, but also from the practical standpoint, the assumption of responsibility is necessary. Someone must be in charge if the wheels are to be kept running. Someone must be "on the mat" if anything goes wrong.

IDEA OF WELFARE

The captain of a ship is ultimately responsible for what happens to that ship, and if anybody from the second-in-command to the stoker's mate does not do his duty, it is the captain who shoulders the blame.

All this by way of preamble, and by way of explanation of the attitude of the law towards an offender. For society assumes the responsibility of the criminal. The law and the police work in an atmosphere of praise and blame, of reward and punishment. It is their natural and proper atmosphere.

The trouble is that it is an atmosphere difficult to explain in set terms, or even formally to defend. It is an atmosphere which can be misrepresented as one of revenge and sadism. But it is not. It is simply the responsibility assumption in formal operation.

On top of this we superimpose an enormous complication, the idea of welfare. Here we have another concept entirely. Here our business is to investigate the

criminal as a person, to find out why he acted the way he did, and how this can be avoided in future.

Involved in this are numerous persons—psychiatrists, probation officers to some extent, welfare officials, ministers of religion. The basis of their operation is the personality of the law-breaker, and their tools the analysis of his environment and his motives.

Conflict arises when the law's assumption of responsibility meets the personalised analysis of welfare. The two ideas cannot mix. They do not belong in the same world. Asking a psychiatrist for an opinion on criminal responsibility is like asking a blind man to judge a Rembrandt. His eyes cannot see the picture.

What happens in practice is that a compromise is reached which satisfies neither judge nor psychiatrist. Tension is created and maintained which will no doubt still be causing trouble ten thousand years from now.

This tension spills into any discussion which tries to link criminal motives with criminal responsibility. In offering a few remarks on this matter, I am therefore deliberately mixing two entirely different concepts. My only excuse is that this mixture has to be made every day in our courts, and in many situations of our daily life.

Any discussion of motive and responsibility in criminals must first eliminate the criminally insane, those who qualify under the "McNaghten rules," sufferers, for instance, from delusional schizophrenia, so that they do not know the nature and quality of their criminal act. McNaghten himself was under the impression that the Pope, the Jesuits, and Sir Robert Peel were in a conspiracy against him. He tried to shoot Peel, as the easiest target of the three!

BRAIN DAMAGE

Counted with the delusionally insane are those who commit crime under the influence of cerebrovascular degeneration or other brain disease, or who are grossly mentally defective. Modern views would also include among these the brain damage of a rapidly advancing and poorly controlled epilepsy—an exceptionally dangerous group.

In certain places leniency is given to those who commit crime under the influence of extreme emotional shock, such as the discovery of open infidelity. In England since the Homicide Act of 1957, certain people can be described as being of "diminished responsibility."

But when all these have been separated out—and many do not even come to trial nowadays—one is still faced with the problem that most criminals do not qualify under the criminal insanity provisions. The law regards them as responsible. How far does examination of their motives justify this attitude?

It is hard to examine the motives of criminals because most of them are against delvings of this kind. They have a profound contempt for psychiatrists, and believe that they are fully responsible for what they do in spite of the stock excuses given to welfare officials who may try to help them.

The very young fry do, however, show definite thought disturbance, which the older and more mature successfully conceal. The main symptom of the disturbance is an inability to wait for the fulfilment of a wish. For them, to wish is to have.

This involves abnormality, both of value and of time. Of value, because the object desired has often little or no value in adult eyes. These juveniles will often hoard an extraordinary assemblage of junk which seemed desirable to them at the time but which, once possessed, is no longer an object of desire.

Of time, because the idea of waiting for the desired object does not enter their calculations. Nor does any idea of consequence in the adult sense. They are not deterred by the example of others. They live strictly in the moment, and to them the future does not exist.

This is a fairly normal thought pattern of a three-year-old, but when adolescents think this way they become dangerous. They know the nature and quality of their act. They know they are doing wrong, but the thing is there and they must have it, and this desire throws its grim shadow over every crime from petty theft to assault and murder.

In dealing with delinquents we have also to consider what may be termed "We-They" thinking. Adults are often intrigued by the apparent acceptance by the juvenile delinquent that a code of morals does exist, and that it is a thing to be respected—but not by him.

This separation of moral values from the offender is accomplished by "We-They" thinking. "We" are the criminal society in whatever form it touches the boy—possibly the group in his own milk-bar, possibly an organisation of wider ramifications. "They" are everybody else—parents, probation officers, welfare workers, police, clergymen.

"They" are out to get "Us." "We" must fight "Them." "They" have a moral code which is all very well in its way, but is irrelevant because the condition is one of battle, and "We" do not accept the rules of the enemy.

Although I have been discussing principally the juvenile delinquent, these thought patterns are not confined to the young. They can be found in

many adults who tangle with the law.

They are everyday occurrences in the prison population, and they are very common in the ranks of the "psychopaths"—a general name to designate the drifters of the world, people sometimes of high intelligence who refuse to accept either responsibility or scruple, and who continue to be a nuisance despite all efforts to reform them.

Are these people responsible? The question, it seems to me, is whether we accept their own special pleading. Admittedly, they have a point of view. To them their desired object is irresistible; they are driven by the compulsions of their criminal society. But the law cannot pay attention to these attitudes. They are an explanation, not an excuse. From our society's point of view, the criminal psychopath is culpable. No other assumption can be made.

GREAT ADVANCES

We should be very careful about whitening away this assumption of responsibility. No doubt in future there will be great advances in the psychiatric and sociological care of the criminal.

I myself hope to see a grass-roots attack on the institutional treatment of the young delinquent, a field in which a great amount needs to be done. But in spite of this, the idea of responsibility is basic to society, and must be guarded with care.

For, although based on a hypothetical assumption for which there is no formal proof, the problems of responsibility are real, and specially so in the criminological field.

Over-sentimentalism and over-welfarism in these matters can be as dangerous as over-vengefulness and over-legality.

W.C.C. HELPS REFUGEES IN RWANDA AND BURUNDI

ECUMENICAL PRESS SERVICE

DURING August the member Churches of the W.C.C. sent 42,400 dollars to Africa through the Division of Inter-Church Aid, Refugee, and World Service to help the 120,000 refugees from Rwanda (formerly Ruanda) who have recently flooded into Burundi (known as Urundi before independence), Uganda, Tanganyika and the Kivu province of the Congo.

Earlier, 50,000 dollars had been transferred to ecumenical agencies in the refugee centres to set up an emergency feeding programme.

In addition, C.R.O.P. (Christian Rural Overseas Programme in the U.S.A.) had sent 5,000 dollars through the W.C.C. to the Protestant Alliance of Burundi for tools, pots and pans for refugees, and is to ship 22,500 lb. of beans through Church World Service to be distributed by mission stations.

CHURCH HELP

In Burundi, some 22,250 refugees are being cared for in mission compounds or directly in Church institutions. According to Dr Gordon Hindley, field secretary of the Church Missionary Society in this area, these people have been kept alive largely through the generous gifts sent through inter-church aid agencies through the World Council of Churches.

During August 8,400 dollars was sent by the W.C.C. to Burundi to cover immediate requirements for educational and pastoral services to refugees there, and a further 400 dollars to buy two sewing machines and cloth for refugee women in the Bwirre area.

In Uganda a grant of 22,400

dollars was made to meet pastoral and educational needs in the Orkinga district. The money has enabled simple buildings of mud and wattle to be put up to serve as churches, schools and community centres, and to be staffed, under the general leadership of the Anglican Bishop of Ankole-Kigezi, by religious workers and teachers who are themselves refugees.

A special gift of 11,200 dollars was sent to Tanganyika by the Reformed Churches in Holland to assist a programme for the agricultural resettlement of refugees from Ruanda. This scheme, which the Government is supervising, will benefit 5,000 persons. The money from Holland will be used to help buy them tools, basic equipment, and seeds.

REHABILITATION

The August contributions from the W.C.C. member Churches and the earlier grants mean that roughly 100,000 dollars has now been distributed among the refugees from Ruanda. The World Council, however, has appealed to the Churches for 640,000 dollars to make possible a comprehensive plan for the re-establishment of people in the countries which they have fled.

This plan was formulated by the W.C.C.'s Division of Inter-Church Aid, Refugee, and World Service on the basis of projects and programmes considered urgent and necessary by the Protestant Alliance of Ruanda-Urundi, the Anglican Church of Uganda, and the Christian Council of Tanganyika.

Earlier, these Church organisations had been in consultation with Christopher King, of the W.C.C., and Grover Allison, of Church World Service, who had spent a month with them and seen the conditions in the field.

TOO MANY ASSEMBLIES, SAYS BISHOP

ANGLICAN NEWS SERVICE

London, September 17

While the Church is becoming over-obsessed with putting its own house in order it is allowing the people to perish, says the Bishop of Portsmouth, the Right Reverend John Phillips, in his current diocesan letter.

"There is an awful danger," says the bishop, "that organisation is more and more becoming the priority, and we spend so much time trying to get the organisation right that less and less have we time for people."

"A parish priest knows this danger well enough, but I wonder

if as a Church we are alive to it as we ought to be.

"We are becoming obsessed by conferences, committees, assemblies, debates—all concerned with organisation—so that fewer and fewer clergy and lay people have any time to do the essential work of the Church."

The bishop believes that the trouble with conferences and assemblies is that there is a vicious Parkinson's Law at work in them for, "the more the discussion, the more there is found to be discussed, and that calls for another committee."

He says: "I wish I felt that the revision of the Prayer Book was really going to make a difference to the religious state of the land."

"I wish I felt there is an answer to be found in new experiments within the ministry."

"I wish I felt that decisions of Convocation and Church Assembly were so important that they justified the time spent by so many people on them."

"I wish I believed that a new book at the Establishment or a revised canon was really going to affect the Kingdom of God. "Yes, all are desirable and maybe there is much more in our parochial machinery that needs overhauling, but our mission is with people."

"Nothing can replace that care, and now and again we need to be sure that our priorities are right, and that really we are spending our time and energy in the right direction."

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CHURCHES WILL REBUILD IRAN VILLAGE

MONEY RAISED IN SIX HOURS

ECUMENICAL PRESS SERVICE

Geneva, September 17

The sum of 416,000 dollars (about £148,000 sterling), the total needed to rebuild completely a 500-family Iranian village destroyed by the earthquakes, was virtually pledged on September 11 by member Churches of the World Council of Churches.

The funds for the all-Moslem village were raised in a dramatic six-hour telephone marathon from W.C.C. headquarters in Geneva to welfare agencies of its member Churches in a score of countries.

Pledges came from Churches in Australia, Denmark, Germany, Great Britain, Netherlands, New Zealand, Norway, Switzerland, Sweden, and the U.S.A.

The W.C.C. made the appeal for funds on the basis of first-hand reports by Mr Christopher King, who returned to Geneva on September 11 after several days visiting quake sites.

Mr King is secretary for Orthodox Churches and Countries of the W.C.C.'s Division of Inter-Church Aid, Refugee and World Service.

The project will be carried out in co-operation with Iranian authorities and their agencies.

Dr Leslie Cooke, Division director, said the rapid response is indicative of the fact that Churches are eager and prepared to give immediate help in times of emergencies.

He said the village would be "a permanent monument to the solidarity of Christian compassion in the face of immense suffering."

This village reclamation scheme calls for the building with local labour of 500 houses, at a cost of 500 dollars each, a school, a well and water system, a public bath and laundry facilities, the provision of pots, pans and similar household equipment, and the restocking of farm-holdings with seeds, tools, animals, and perhaps a tractor.

The scheme was proposed by the Church Council of Iran, which stressed that so much emergency aid has been sent in; long-range rehabilitation projects are now the major need.

In Teheran, King teamed up with Mr Joe Thompson, Lutheran World Federation's senior representative in Jerusalem, who had been sent to Iran on a similar mission. King and Thompson toured the earthquake area together by air-taxi which flew low over the stricken villages.

DEVASTATION

"The devastation was so extensive that from the air it often looked that the houses had been ploughed back into the earth by some giant plough," King reported to the World Council on his return.

At the village of Bouine, where about half of the 5,000 residents are believed to have perished, King and Thompson's air-taxi landed and they were able to see from the ground the extent of the destruction.

"We were told of one village with a population of some 4,000 where there are only 500 people left alive," King reported. "On the day of the earthquake there had been a big wedding in the village and many guests were staying there overnight."

"When we left it was still not known how many of these visitors had been killed."

"Another story we heard concerned a man from Bouine who had gone out across the mountains to fetch supplies. On his way back he was delayed because of trouble with his donkey. As he neared Bouine he saw in the moonlight the village collapse as the earth trembled. "That man is the only one alive."

"We heard, too, of a father who was found by a missionary scrambling away frantically with his hands among the wreckage of his home to release his child. He had no tools to remove debris and all the nails of his fingers had been torn away. But the child was dead."

King explains that the casualty roll has been so severe because most people were already indoors and asleep at the time of the earthquake. When their houses collapsed they were trapped.

This also accounts for the heavy losses of livestock which, because of the coldness of the nights, had been herded into stables.

Besides the loss of their homes and household belongings, including their farm animals and tools, the survivors also face a grave water shortage because their supply was based on a complicated system of underground channels which the earthquake has damaged.

Back in Teheran, King and Thompson had talks with those

who are planning to bring relief to the distressed, and have drawn up a joint report of what the Church Council of Iran, which has set up a special Relief Committee for Earthquake Sufferers, is planning to do.

The report notes that the Armenian Orthodox Church has given prompt and ungrudging aid irrespective of religion to all in the villages where it has communities. The World Council is also asking for members to support what the Armenian Orthodox Church is doing.

Another problem which the Church Council of Iran is considering is how it can best cooperate with the Iranian authorities to help the many children who have been orphaned by the earthquake.

deal with pregnancy and childbirth, and will be conducted by a Newcastle medical specialist. The film, "Human Reproduction," will be shown at this session. Each session starts at a quarter to eight, and is open to those engaged, contemplating engagement, or newly married, and to all other adults.

PERTH

TO ASSIST WOLLASTON COLLEGE

The ladies of St. Andrew's parish, Subiaco, have organised a Musical Afternoon, which will be held in the parish hall on September 26. The Koonawarra Ladies' Choir will provide musical items and at the conclusion there will be a sale of work, and afternoon tea will be served. Proceeds in aid of Wollaston College.

BISHOP OF SINGAPORE AND MALAYA

The Right Reverend C. K. Sansbury, Bishop of Singapore and Malaya, is due to arrive in Perth at 3 a.m. by direct flight from Singapore to Perth. During his brief stay here the bishop will preach in the Chapel of St. George's College at a broadcast service in the morning of Sunday, September 23, and preach in St. George's Cathedral on the same day.

EMBERTIDE ORDINATION

The Reverend Keith Wilson, who has been serving his diaconate at St. Columba's, Scarborough, will be ordained to the priesthood by the Archbishop of Perth, the Most Reverend R. W. H. Moline, in St. Columba's Church on Sunday, September 23. The retreat will be conducted by the Reverend W. Bastian at the S.S.M. Priory, Perth.

SYDNEY

SOUTH HURSTVILLE MISSION

The archbishop commissioned the Bishop of Armidale, the Right Reverend J. S. Moves, to conduct a mission at St. Mark's, South Hurstville, last Sunday morning.

AIR FORCE SERVICE

The Assistant Chaplain-in-Chief of the Royal Air Force, the Reverend W. E. G. Payton, who is on a visit from Singapore, preached at the annual Air Force service in St. Andrew's Cathedral last Sunday morning.

S. MATTHEW'S, MANLY

A special week-end of services has been arranged for St. Matthew's, Manly, commencing on Friday, September 21, with a service of Holy Communion at 11 a.m. A parish tea will be held in the evening, September 22 will be observed as a Temple Day, when the rector will be in the church from 9 a.m. until noon to receive gifts from parishioners. The objective is £1,000. On Sunday the visiting preacher at 7.15 p.m. will be the Rector of St. Paul's, Chatswood, the Reverend J. Whild.

HOSTEL FOR GIRLS

A meeting of women will be held at St. Paul's Hall, Chatswood, on Tuesday, September 25, at 1.30 p.m. to discuss ways of establishing a hostel under the Home Mission Society for girls of working age who have appeared before the Courts. It is proposed to accommodate 10 girls next year. It is hoped then to open other hostels in different suburbs. The only Anglican home for such girls at present is Lisgar House at Arncliffe, which takes six girls.

LETTERS TO THE EDITOR

(Continued from Page 5)

CHURCH MUSIC STANDARDS

TO THE EDITOR OF THE ANGLICAN

Sir,—As a church organist and also as a specialist music teacher in a boys' High School in Sydney, I should like to lodge an emphatic protest about the determined efforts on the part of some people to lower the standards of music in the church generally, to meet the so-called needs of the modern teenager. We hear of this club and that club connected with the Church, where we have the hymns jived up, juke-boxed, visits by so-called television stars, and, on the whole, a well-organised attempt to debase Church music to the dreadful level which exists for the most part on most TV sessions and on most of the commercial radio stations.

In a lesson on musical appreciation, I can play "Jesu, Joy of Man's Desiring" to the worst class I teach, and I invariably get the response of, "Gee, sir, that's good! Play that one again!" (I don't know whether there is any connection here in the fact that this particular class consists namely of boys of low intelligence who have been belted so much at a particular denominational boys' school further along the line, that they have left there and come to a State High School.)

If I play the "Hallelujah Chorus," there is not one boy in the whole school who will not be profoundly moved by it.

We hear of a certain club in Sydney, how well attended some of their jive sessions are. So what? In the country town I come from, the Roman Catholic bishop will allow no singing at any service in the diocese except Gregorian chanting. That makes no difference to attendances at their services!

I feel that this constant pandering to the lowest tastes and to the lowest levels of intelligence in the community will get the Church nowhere. The average teenagers will take all they can get—particularly if it is free—and give little in return.

The Protestant Churches are worried about attendances, and so we introduce jive sessions for teenagers. But why stop there? Why not set up poker machines and bars in the parish hall to attract the vast crowds of adults who now spend practically every night, and most of Sunday, in the League clubs?

"CHURCH ORGANIST," Sydney.

COMMUNISM AND THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—I become increasingly alarmed at the growing number of educated and usually middle-aged Anglicans who are rapidly drifting towards and into the pernicious doctrines of Communism. I have seen this trend start merely with the possession of an acute social conscience, a looking back to the ideals of the Apostolic Church, and expressed horror of war, or a dissatisfac-

tion with the democratic parliamentary system.

Before such people realise it they are surrounded by Communist groups in the thin disguise of Peace Movements, etc., and are steadily indoctrinated. Inevitably they carry banners, preach the gospel not of Christ but of Marx, unashamedly. Even priests of the Church are not always immune from this corrosive influence.

Three sorts of people emerge from this "treatment":

1. Those who "give up" the Church, become agnostic if not atheistic, and become militant (if intellectual) Communists.

2. Those who are like the first group except that they do not "join" the Communist Party, but associate freely with Communists and participate in the many groups only one shade paler than red.

Both types destroy their own souls and weaken the faith of their families and friends.

3. Those who follow either of the above, but still actively associate themselves with the Church and its organisations. They criticise the Church while worshipping in it, but their daily devotions are to Communism not to Christ. They quote the Bible from memory not from recent reading. Their influence is possibly the worst of all three groups. Other Church people are shaken; some influenced to follow the same path, others to lose faith in the Church and ALL political systems—to become frustrated and lost. The Church which blindly tolerates this is brought to ridicule, and its power in the difficult world of to-day is weakened.

Many people fear Communism because of its possible influence upon the young. I believe its greatest danger is to the middle-aged. Middle-age is often a time when we have reached our peak in our careers, when financial strain is lessening, when family responsibilities are easing, when the lack of struggle causes a looking inwards and finding nothing but empty shells. Is it any wonder that groups of Reds and Fellow Travellers are usually middle-aged and over?

How can the Christian (of any tradition) reconcile the hatred of Communism with the love which Christ and the Apostles taught, revolution with the New Life which the Holy Spirit imparts

through the Church, Cold War with the Church Militant?

By all means let us be politically conscious and aware of the various schools of thought in economic and political life. But let us remember that God is Love, and we who follow him must learn to love Him and our neighbours. The Church and democratic society (developed by centuries of Christian influence) offers all the scope possible for us to serve mankind in whatever way we see fit. The taking of the Communist bait will destroy our own souls and the very foundations of society.

Let us arm ourselves against Communism by loyalty to Jesus Christ and the Church, by increasing our love to God and man by prayer and service, and by keeping ourselves soundly informed on political and social issues.

Should the Roman Catholic Church be left to fight the Communist menace alone?

Yours faithfully,
RICHARD G. THOMPSON,
Sydney.

CHURCH TO PLEAD FOR PEACE

ANGLICAN NEWS SERVICE

London, September 17

The Pope said in a Vatican radio broadcast on September 11 that the leaders of the Roman Catholic Church would make a plea for peace at the forthcoming Ecumenical Council.

The council, he said, would once more raise the cry that came down through the centuries, from Bethlehem and thence from Calvary, to invoke peace—peace which must be rooted in men's hearts and which meant not only an absence of armed conflict but also the consciousness and practice of one's duties.

The world had its problems and was looking in anguish for their solution.

The council would offer solution in harmony with man's dignity and with his Christian vocation.

Towards the underdeveloped countries, the Pope said, the Church wanted to appear what she was, the Church of everyman and particularly the Church of the poor.

It was the duty of every Christian to see that the good things of the earth created by God should be administered and distributed to the advantage of all.

AUSTRALIAN MUSIC EXAMINATIONS BOARD

THEORY EXAMINATIONS

WEDNESDAY, 26th SEPTEMBER, 1962

All Theory notices have now been despatched. If candidates entered for A.M.E.B. theory examinations have not received by this date advice of the examination arrangements, they should contact the A.M.E.B. office immediately, telephone BU 4206, ext. 15 or 16. Practical examination notices are now being despatched, and students will receive advice of the Practical examination arrangements at least a fortnight before the scheduled date of their examination.

L. J. KEEGAN,
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DEPUTATION ON AID TO SCHOOLS

W.A. CABINET TO CONSIDER CHURCH PROPOSALS

FROM OUR OWN CORRESPONDENT

Perth, September 17

The proposals put forward by a deputation of Anglicans and Roman Catholics on State aid to Church schools would be discussed by the State Cabinet, the Premier of Western Australia, the Honourable David Brand, promised the deputation which waited on him last week.

The Anglican representatives were the Venerable T. B. Macdonald, Mr Peter Moyes and Mr R. B. Goode.

The Premier said that State aid would take about £650,000 from Western Australia's loan funds annually, and also add more than £1,000,000 to the budget of the Education Department.

The deputation asked for:
• Payment to Church schools for each secondary school child of half the present cost to the Government of educating a child in State high schools.

• Living-away-from-home allowance payments of all secondary schoolchildren going to boarding schools, irrespective of whether there was a local high school in the district.

• Assistance in capital development, either as grants to cover interest on borrowed capital loans, free of interest or at a low interest rate, repayable over 25 years.

• For certificated teachers to be able to serve their bond at any efficient secondary school. They said there was growing public appreciation of the high cost problems facing independent schools and the valuable contribution they were making to education. The schools were responsible for a big saving to the State.

"HARD PRESSED"

The Premier said he recognised the problems of church schools and was sympathetic to them.

The State was already hard pressed to provide schools, hospitals and essential services and any money made available as aid to independent schools would be at the expense of already strained loan or revenue programmes.

If the cost of education to the State was increased, Western Australia would suffer a corresponding cut in its disability allowance assessed by the Grants Commission.

The Government was adhering

to its election policy, accepting the responsibility of providing schools and education facilities for all who sought them regardless of religion and status.

Until the Government was able to do this it would be very difficult to alter the policy to assist private schools.

ARCHBISHOP OF CAPE TOWN

ANGLICAN NEWS SERVICE

Cape Town, September 14

The Archbishop of Cape Town, the Most Reverend Joost de Blank, has suffered a cerebral thrombosis and has been ordered away from his diocese for two months' rest.

The archbishop is expected to leave for Europe by air next week.

Earlier this month, the Dutch-born archbishop, who is 55, was ordered to bed for a fortnight and told to take at least a month's holiday because of overstrain.

In his absence the diocese will be administered by the Suffragan Bishop of Cape Town, the Right Reverend Roy Cowdry, acting as vicar-general.

STUDY CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, September 17

An "Ashram Study Conference" jointly sponsored by Lutheran and Episcopal student organisations and described as the first major ecumenical venture of its kind in the U.S.A., was held at Stephen's College, Columbia, Missouri, from August 25 to September 1.

Some 800 college students and campus workers attended the study meeting.

Sponsors were the Lutheran Student Association of America and the National Canterbury Association, the Protestant Episcopal Church student movement.



Bishop M. Kahurananga with some of the bishops of the Province of East Africa after his consecration at Kasulu, Tanganyika, on August 24. (See story, page 1.) (Left to right): The Bishop of Nakuru, the Right Reverend N. Langford-Smith; Bishop Omari (assistant Central Tanganyika); the Bishop of Central Tanganyika, the Right Reverend A. Stanway; Bishop Kahurananga; the Archbishop of East Africa, the Most Reverend L. J. Beecher; the chaplain; Bishop Wiggins (assistant Central Tanganyika); and Dr Bengt Sundkler, Bishop of the Evangelical Church of North-West Tanganyika, a member of the Church of Sweden.

BISHOP SANSBURY TO VISIT MANY DIOCESES

The Bishop of Singapore and Malaya, the Right Reverend C. K. Sansbury, will visit this country from September 19 to October 29.

The bishop will attend the Bishops' Meeting at "Gilbulla" in October.

He is to be in Perth this week-end.

On September 25 he will fly to Adelaide, where he will speak at the university, address the clergy of the diocese, and preach in two parish churches.

Visits will follow to Hobart and to Melbourne, where Bishop Sansbury will spend the weekend of October 7.

A brief visit to Canberra will precede the next main stop at Sydney, where Bishop Sansbury will preach at the cathedral and two parish churches on October 14.

Later in the week he will address the clergy of the diocese, the deaconesses and the students of Moore Theological College.

Other engagements in New South Wales are at S. John's College, Morpeth, and Newcastle cathedral.

On October 20 the bishop will fly to Brisbane for the last stage of the tour.

On October 27 he will attend the diocesan youth corporate Communion and the Friends of the Cathedral garden party and on the following day, the Festival Sunday, will preach at the

commissioning of 70 lay envoys in the cathedral, whose task will be to confront the diocese with its commitments at home and overseas.

Bishop Sansbury will return to Singapore on October 29. "Australia is becoming increasingly aware," said Bishop Sansbury, "of its involvement in and responsibility for helping to solve the problems of South-East Asia."

"We in the Anglican Church in Singapore and Malaya have many links with the Church in Australia and I hope my visit will strengthen the bonds between us."

SUPERINTENDENT FOR LOCKHART

FROM OUR OWN CORRESPONDENT

Thursday Is., September 17

On September 17, the entire population of Lockhart River Mission gathered on the beach to welcome Mr Brian Horwood who arrived, accompanied by the Bishop of Carpentaria, to take up the position of superintendent of the mission.

Mr Horwood, married, of Brisbane, was educated at the Brisbane State High School, trained at Woolworths Limited in all branches of store management, and at the time of his resignation to take up missionary work was the warehouse and distribution office manager at Woolworths' Queensland distribution centre in Brisbane.

Mr Horwood's wife is remaining in Hobart until their first child is born in January. She is a triple certificated nursing sister.

They were both trained for missionary work in the Australian Board of Missions House of the Epiphany in Sydney, and it was there that Mr Horwood accepted the difficult task of working as superintendent of an Aboriginal mission.

He not only brings high qualifications as a competent and experienced man of business, but is a devout Christian missionary with a desire to serve God and his fellow men.

Lockhart River Mission is the toughest assignment to which any person can be sent in the missionary work of the Diocese of Carpentaria.

Prayers of Anglicans throughout Australia are asked for him and his people.

During the bishop's visit there was a Confirmation service, followed by the presentation of his licence to Mr Horwood.

At night the Aborigines presented some of their old tribal dances.

ADELAIDE SYNOD

(Continued from Page 1)

Members of synod departed that night feeling that the matter had been finalised. But at the start of the next session on Thursday afternoon, the Bishop of Adelaide sought leave to read a written statement.

In the statement he said that he felt last night's decision only delayed matters, and gave no definite directions to the Provisional Provincial Council.

The synod should make up its mind whether it approved of the cession of any territory to Willochra and whether it approved of the formation of a third diocese.

Matters of policy, property, patronage and finance were involved which the Provisional Provincial Council could not adequately discuss because of lack of information which would be available to Standing Committee and the synod.

Bishop Reed said that he would prefer to see the previous night's motion rescinded and a new one passed which would give general approval to the committee's report, and which would refer it to the Standing Committee of the Diocese of Adelaide instead of the Provisional Provincial Council.

OPPOSITION

He stressed that his reason for wishing to have the previous motion rescinded was because he thought the matter too important to allow it to wait another year, with no real action being taken.

Opposing the rescinding of the previous motion, the Archdeacon of the Broughton, the Venerable J. R. Bleby, said that many people who were not present at the present session but had debated the matter previously, were of the opinion that the matter had been settled.

Bishop Reed objected to the archdeacon's statement on the grounds that it was the duty of every member of synod to be present at every session.

He said he disapproved of members of the synod pushing one barrow-load of bricks and then departing to leave the rest of the members to complete the job!

After the previous motion had been rescinded and extensive discussion on the new motion had been allowed, the new motion was carried on a division, by 162 votes to 21.

If synod had been at full strength, there would have been over 460 members present, but as Bishop Reed pointed out, the highest number which had attended any session of the current synod had been 320.

The new motion gave general approval to the recommendations contained in the committee's report.

CLASSIFIED ADVERTISEMENTS

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ENGAGEMENTS

THE ENGAGEMENT was announced on September 11, 1962, of Margaret Elizabeth Anne, elder daughter of Mr and Mrs G. E. Cooney, of Forster, New South Wales, and the Reverend Clifford George Toby, younger son of Mr and Mrs R. M. Klein, of Nambucca Heads, New South Wales.

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

MUSIC FOR CHRISTMAS

The Royal School of Church Music will hold a course on Christmas music in the choir school of St. Andrew's Cathedral, Sydney, on Monday, September 24, at 8 p.m.

Mr Ray Holland will conduct the course. Music will be provided.

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