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BISHOP ARMOUR MOURNED AT WANGARATA

"UNDEMANDING" SERVICE, SAYS BISHOP OF BALLARAT

FROM OUR OWN CORRESPONDENT

Wangaratta, January 28

The bishop had a love and understanding for humanity and a compassion which brought him very close to the love of Christ, said the Bishop of Ballarat, the Right Reverend W. A. Hardie, here on January 28.

He was delivering the panegyric at the funeral service in Holy Trinity Cathedral for the Bishop of Wangaratta, the Right Reverend T. M. Armour.

It was in this cathedral that Bishop Armour was enthroned nearly twenty years ago. Now it was filled with 500 people, including the Archbishop of Melbourne and other bishops.

The bishop had died in his sleep early on Sunday morning. After Evensong on Monday the Archbishop of Wangaratta, the Venerable P. H. Dicker, the Registrar of the cathedral, clergymen of the cathedral went to Bishop's Lodge and brought the body of the bishop to procession to the cathedral.

They came along Bishop's Walk through the Close in a way which the bishop walked daily in the cathedral. The cathedral congregation gathered in the Close to receive their bishop for the last time.

A watch was kept throughout the night by the men of the cathedral parish. The body of the bishop was placed before the high altar flanked with four tall mortuary candlesticks.

Four men stood guard throughout the night until Mins were read at 6.30 a.m. on Tuesday.

A eucharist celebrated in the Requiem Eucharist joined by the Archbishop of Wangaratta at 7 a.m.

Requiem were celebrated in all parish churches, and large congregations were reported to have been present.

The casket bore the stole, mitre and episcopal ring and pectoral

cross of the bishop, and Mrs Armour's wreath of pink and white carnations.

At the burial Office the cathedral was packed with church-people who had come many miles from the outposts of the diocese to pay tribute to a bishop and man whom they loved and respected.

The cathedral bell tolled at 12 noon when the procession of honorary readers, students, clergy, the registrar, the advocate, the Chancellor of the Diocese, the preacher, the Archbishop of Wangaratta, the Bishops of St Ann, Riverina, and the Coadjutor Bishop of Melbourne, the Right Reverend G. T. Sambell, the Bishop of Ballarat, attended by their chaplains, followed by the Metropolitan, the Archbishop of Melbourne, escorted by the Administration of the Diocese, Archbishop W. J. Chesterfield, assembled.

FAVOURITE HYMNS

The sentences were read while the slow procession entered the cathedral's temporary West Door.

When all had reached their places Psalm 21 was sung.

A lesson was read by the Right Reverend G. T. Sambell, followed by the singing of Psalm 136.

The lesson from Revelation 7.9 was read by the Bishop of

Riverina, followed by the singing of the hymn "Praise to the Hosts of Heaven".

The third lesson was read by the Bishop of St Ann from Revelation 21.1, followed by the singing of the hymn "Lead Kindly Light".

The hymns chosen, were some of the bishop's favourites. (Continued on page 12)



The procession leaves Holy Trinity Cathedral, Wangaratta, after the service for the late the Right Reverend T. M. Armour. Following the coffin are the Venerable P. H. Dicker, the Venerable W. J. Chesterfield, and the Archbishop of Melbourne, the Most Reverend F. Woods.

HOME FOR AN ABORIGINAL FAMILY BUILT AT DUBBO

A.C.C. SERVICE

Seventy-five young people from Australian Churches have spent their summer holidays building a home for an Aboriginal family. They did so at an ecumenical work camp at Dubbo, arranged by the N.S.W. Christian Youth Council.

The young people attending came from N.S.W., Queensland and Victoria. Between December 28 and January 12 they built a seven-room timber dwelling in Young Street, Dubbo, an Aboriginal family comprising mother, father and five children.

The work camp was the fourth staged in N.S.W. Previous camps have been held at Coths Harbour, Kempsey and Clomore.

Leaders voted this recent

camp one of the most successful conducted, not only because of the excellent opportunity for service given to those participating, but also because of the keen interest and acceptance of the scheme shown by the town-people.

About forty boys and thirty-five girls attended the camp, living in two Anglican hostels at Dubbo and working on the home site, about two miles away, from 7 a.m. to 4 p.m. each day.

Because of the extreme heat during the day, the workers were on the site at 4.30 a.m. on the morning on which the roof was erected. Experience had indicated that the galvanised iron would be too hot to handle once the sun rose.

Members of the Methodist Youth Fellowship at Dubbo had dug the foundations for the home prior to the arrival of the campers, the biggest group of whom were from the Sydney area.

Both boys and girls worked on the home's construction. The Aboriginal Welfare Board provided the £1000 for materials and officers of the welfare at Dubbo took a keen interest in the project.

The campers were assisted on the job by two Aboriginal boys staying in Sydney and a group of relatives of the family who will occupy the home.

GROUP TALKS

Built on a brick base, the home comprises kitchen, laundry, lounge, breakfast-room, three bedrooms and a patio. Painting was completed inside and outside, paths laid, front and side fence constructed and some shrubs planted.

The work was completed one day ahead of schedule.

Campers included members of the Anglican, Presbyterian, Methodist and Congregational Churches and the Salvation Army. Each day began with a period of devotion and a show service was conducted each evening.

In the little spare time at their disposal, campers also participated in discussion groups dealing with Aboriginal problems, aimed at the wider Christian Brotherhood, visited an Aboriginal reserve and heard speakers on various aspects of Aboriginal development.

All meals were prepared by the girl campers, the mid-day meal being served in the work site and breakfast and evening meal in a general dining hall.

R.A.A.F. PRINCIPAL CHAPLAIN

FROM OUR OWN CORRESPONDENT

Melbourne, January 28

The appointment has been announced of the Reverend David Beyer as Principal Chaplain (Church of England) for the R.A.A.F. in succession to Canon E. E. Cooper, who has retired on account of ill health.

Chaplain Beyer is the best known of all R.A.A.F. chaplains, and has been in the service since the middle of 1940 when he was appointed to Laverton as one of the first war-time chaplains.

After service in Australia, where the R.A.A.F. expanded and contingents went overseas, he was appointed to an overseas unit and spent the greater part of the war in England. He was with the invasion forces in Europe when the war was ended.

After the termination of hostilities, Padre Beyer remained with the Interim Air Force, and then the new permanent R.A.A.F. He was with the Occupation Forces in Japan and served in the Korean War. Since his return to Australia, he has been at the Point Cook.

With this new appointment, his R.A.A.F. rank will be Air Commodore.

Ordained deacon in 1932, Padre Beyer served in the Diocese of Gippsland until his appointment to the R.A.A.F. He was in charge successively of Drouin-Bunbury and Morwell.

He has been in service in earlier days he played cricket and football, and in Morwell was captain-coach of the local team in Australian rules football, then in the Central Gippsland League. During the war, he captained R.A.A.F. cricket teams in England.

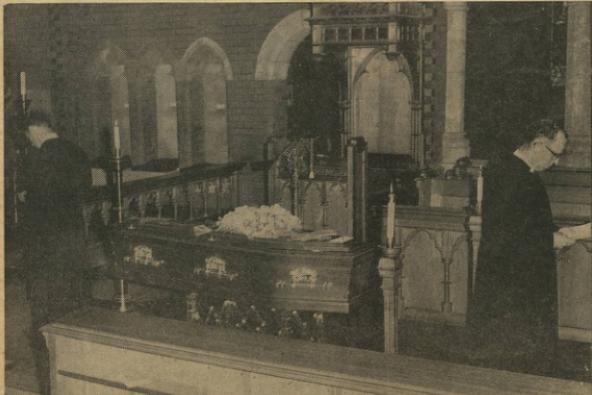
The new Principal Chaplain was made M.B.E. in 1951. He is married with a married daughter. Mrs Beyer has been prominent in the M.U. in the Diocese of Melbourne, with a special interest in the activities of the Y.M.D.

UNIVERSITY LECTURE

ANGLIAN NEWS SERVICE

London, January 28

The Archbishop of Canterbury, Dr A. M. Ramsey, is to give a "Christianity and the Supernatural" which he delivers at the Royal Institute of Lectures at the University of London Senate House on March 5.



Laymen of Holy Trinity Cathedral parish keeping watch as the body of the late Bishop of Wangaratta lies in state in the chancel of the cathedral before the funeral.

—Wangaratta "Chronicle" Mock.

WHAT ARE ANGLICAN PRIORITIES TO-DAY?

By THE REVEREND JOHN FITZMAUR, WARDEN OF S. JOHN'S HOUSE, SUVA.

OBITUARY

THE BISHOP OF WANGARATA

P.L.D. writes:

The bishop's death came unexpectedly at the cathedral on January 13, and had planned to do so again on January 23. He was early on that morning that he died in his sleep.

Thomas Makinson Armour, the bishop in England, as a chaplain, later in the Brotherhood of the Good Shepherd in the diocese of Bathurst, then as Dean of Newcastle, played a big part in good preparation for his episcopal consecration in the Diocese of Wangarata.

In 1943 he succeeded the scholarly Bishop Hart. Throughout the diocese Bishop Armour has been held in deep respect and affection. He was the friend of all, ever gracious, possessing the valuable gift of remembering people and their names. He was very interested in people, and when in turn were always attracted to him.

Retreats and devotional days or week-ends conducted by the bishop were always outstanding. Behind his friendly demeanour and infectious humour was the wise administrative capability apparent to all. He knew well, especially in people, and when in turn were always attracted to him.

One of his desires was to see the next stage added to the Cathedral Church of the Holy Trinity, and his enthusiastic and tireless efforts to bring that work to an advanced stage.

Very sincere sympathy is being felt for Mrs. Armour, who has been a constant travelling companion and confidante in the bishop's journeying.

Y.A.F. RALLY

"Christianity and Australia To-day" was the theme of the 17th Young Anglican Fellowship Rally conducted in Melbourne last week-end at Camberwell Grammar School.

The leader was the Reverend Peter Pearce, of the General Board of Religious Education.

I HAD better recall that I am only just on the right side of the fence, at least someone assumes these words are the diffusion of one's "angry young man" youth.

Four weeks complete wholly in a new land has given me an opportunity to collect my thoughts on some aspects of our Anglican Church in New Zealand, some cause some disgust to many people to-day.

A fraction of a theological college receives innumerable Church papers and magazines from many parts of the world. The letters in correspondence columns, the news which occupies most space, the type of advertisements for clergy, laymasters, money, church services, make no wonder just for what sort of Church are we preparing, man for the ministry—what are the things today which seem to matter most? What are our priorities?

Last year in England, our Church was well nigh rent apart by a controversy which arose as a result of the refusal of those in authority to appoint a particular priest to a high cathedral office which he had not been formally assumed would be offered to him.

CONTROVERSY

A great deal of ecclesiastical mind was flung throughout the country and the Churches of England in the Provinces of Canterbury and York.

The controversy reached such a stage of violence on either side, that people might have been forgiven for asking whether we really believe that we are so near to the minimum at all—do we not rather choose to be in the middle long and often? Is it not our responsibility to serve well?

It is not possible to have the rights and wrongs of the matter, it was a moral business difficult to see with the Sacred Ministry of Him who calls His people to such one or the other side.

Australia a similar but worse case involving a school chaplain has filled pages of the press of this country for many months.

Seen from an outsider whose job is training men for the priesthood and who claims to have no axe to grind, whatever of the rights and wrongs of this case it appears not only tragic for all parties concerned, but completely inconsistent with Anglican claims to be vitally concerned with the urgent task of establishing our young people in the life of the Church, which is the very thing ministry in a famous Church school eventually issues in the undesirable scene of a high ecclesiastical authority, a school council, and a priest who are concerned all wrangling in a court of law for their respective rights.

The parson's freedom, the rights of school councils may be of secondary or unimportant matters of principle—many of the same activities concerned in this affair already have ever mentioned the souls of the boys and masters of the great school concerned?

SERVICE METHODS

Most schoolboys at times think of most religion, the Gospel has warned us in no uncertain terms both of the rewards and penalties involved when we risk offending the souls of the young.

These two fairly recent cases which have led to a consideration of the age of many of our holders of Anglican high office.

When a chaplain in the New Zealand Air Force was much impressed with the methods and fair methods of appointment and retirement.

It came to the conclusion that the Anglican Church has much to learn from the Armed Services. The fact as warships of a lot have to admit that I train young men who learn during my very happy years as a Service chaplain.

In the Church one of our

besting clerical "aim" is possession of office. After some time in office, it is difficult to imagine anyone else doing the job, and it is not easy to allow years, chaplains and even bishops to be replaced.

In the Armed Services, those responsible for posting, transferring, or promoting would never dream of appointing a man over a grade or to a post which he could not do faithfully. The man concerned may have been in the job for a long time, but after he has reached the age of sixty.

In our Church we allow men to occupy positions of importance for so long that nothing short of an ecclesiastical earthquake can remove them. Worse still, often in order to reward someone for long service in one sphere, we make him a bishop, completely oblivious of the fact that he may have become too old for the job.

Someone, of course, is bound to remind me that the Roman Church is happy with a Pope who is well over 80! But if we have a Pope who is anything which hints of Roman Catholicism, it would be well not to look at his precedent for Church appointments.

Elderly archdeacons and bishops are preventing younger men from getting the best of their best to the Church when they are in the prime of life.

In New Zealand the financial "canvases" (now called "stewardship" or "pledging") have been established in a spot of grandeur and in an unprecedented scale.

It is not uncommon to find young men in their late twenties—furnished with white-wash carpets, massive organs, peaks of stained glass, plate windows where taken the place of the stained glass, and poured on the feet of Christ—no doubt a similar tale could be told in Australia.

It is not that you almost have to book your seat beforehand to service in the new Coventry Cathedral—the cost of whose organ alone is said to be doing good for a few years.

LUXURY

And with all this religious luxury we happily assume that the missionary priest and his family must pay for the privilege of so called "free" service by accepting a stipend third or even less than that of his colleagues at home.

None of us in the missionary diocese wish to receive £1200 a year, but at least we feel that you should know that we think it is just folly to imagine that the Kingdom of God can really be extended by permitting a rich man to donate £25,000 for an organ or a new altar while the rest of us are struggling to raise its annual quota for maintenance.

We complain bitterly about the shortage of clergy—yet we will not do anything to maintain rounds of daily services in our churches.

Does God really want us to be pottering backwards and forwards to the parish church to recite the Gospels and the Eucharist when we know that we are not doing the time or energy to do the necessary pastoral work?

We almost make a fetish of the daily Holy Communion—although we have a staff of two or three of the faithful.

Would it not sometimes be better to concentrate on two well attended weekday services, and to experiment with the Eucharist as a form of worship on Sundays?

Even the Church allows its priests to recite the Daily Office privately. And the loss of money, time, effort expended on innumerable special services and sermons, Lent and Holy Week. The advertisement columns of the "Church Times" would surely make the angels

weep for the folly of the Church of England.

Does God really suggest making made-to-day for increasing the ministry of our Church? In order that everyone may receive us in the Kingdom of God? Whenever he pleases, we are now prepared to have hands laid on us by any of our official men, deacons and lay brethren, and to do so as part of the parish bumble and fun of our modern priestly life?

CHANGES. C.A.C.M. and parallel authorities in the Antipodes talk about the urgent necessity to raise the standard of training for the ministry.

How can we honestly expect the world to believe that the work of a priest is as important and essential as that of the doctor when for the sake of coping with numerous communicants, we are ready to ordain priests with at the most a short "pre-arranged" course for a few weeks in the diocesan offices?

CLERGY HEAR OF ANGLICAN INFLUENCE IN THE WORLD

FROM OUR OWN CORRESPONDENT

Members of the Clergy Summer School at the large keenly aware of the enormous task and difficult situation facing the Anglican communion in the modern world.

As the principal lecturer, Canon F. W. Condrake, read out a paper which stated with an impersonal note in his own words that the Church is "in a desperate situation" and "he is reducing us to size."

So too the Australian Anglicans, accustomed to the position of our Church in the local context, were shocked to find that 25 per cent of the population claiming membership of the Anglican Church in 1960 numbered 800 million. Anglicans are only 1.5 per cent of the world's population.

It was more significant figure in the number of Christians in the world, which is expected increase of world population.

By the end of the century at the present rate Christians will be 25 per cent of the world's total population. Canon Condrake said that it seems fair to suppose that since the Anglican Church is the largest national Anglican communion, the United Kingdom (Australia, 34 million; U.S., 27 million; Canada, 1 million; U.K., 27 million) she should have a significant role in the future of the Anglican communion.

The great problem is what some people call the "moral" crisis. The speaker suggested that this term be discussed. His grace can work outside the conventional respect to men must see that many of the men who are not working in church do have a form of godliness.

The man who does not come to church is not very few instances professes atheism, and despite the inadequacy of his beliefs, God may still be using him to do charity and charity, and beside the Church.

So much is talked about outside our Church, but our present position in the rarity of good laymen.

Perhaps the real approach to the godly man who is not yet to church is not to persuade him to come, but to try to get him to go to him where he is.

NEW TYPES

But the parish priest often cannot do more than a certain point and the suggestion for new types of ministry, such as workers in industry, auxiliary priests, itinerant priests, specialist priests, means that the Church is considered as means of outreach.

The structure of the parish, too, is now being re-examined, requiring greater security, for to do so is necessary if the Church is to be more effective and more comprehensible.

The future of the Anglican communion seems fraught with difficulties as political ferment and social changes are taking place. Nationalism as the new world creates problems, but the same is also the tendency in the old world to dis-

What are the priorities? The question of the Church of God as a long term policy like the Congo mission, and the administration of the communion to as many people as possible?

Tenacity, our theological colleges, which are filled with the sons of godly virtues and rectors. The majority of them in our lecture rooms to-day. But if that is not the case, we are at the parochial bustle and fun of our modern priestly life?

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During those years of preparation we have lectured them in season and out of season on the "priorities" of the Kingdom of God—what are the priorities which await them outside the door of our theological college once it finally closes upon them?

The man to be perpetually occupied from morning till late at night, in and out of the car, on a constant round of church services, possessing one's own sphere of work—and was he to give anyone who tries to outdo him in it? Or to do it efficiently—or the constant reminder of the God, who has called you and the thrill of being a little part of that wonderful and sacred mystery which God extends His Kingdom in this world?

What are the priorities to-day?

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BOOK REVIEWS

SOUND REASONING

BARRIERS TO CHRISTIAN BELIEF. A. Leonard Griffin, Hodder and Stoughton. Pp. 192. 28s. 2d.

At the beginning of his ministry at the City Temple, London, Dr. Leonard Griffin, successor to Leslie Weatherhead, preached a series of sermons on obstacles which the twentieth century man throws up against acceptance of the Christian Gospel. This book represents the substance of what was said.

In an introduction on "The New Perspective" the author illustrates from an American theological viewpoint the conviction that today's preacher can expect to meet a variety of new "Oh Yeah" "So What" because of that the Church must start at the beginning, take nothing for granted, and make no assumptions whatsoever. For people must be convinced afresh in every generation and thus no generation of faith, but rather one of grace.

Consequently, the primary task of that of apologetics; of reasoning with men. Two basic presuppositions run through the sermons chapters: "The means of eliminating or surmounting the most formidable obstacles to Christian belief lies in a new and deeper study of the Scriptures; that Jesus Christ is Lord, and that though men will not hear him, he will still exercise Lordship over among by whom they are told of hearing."

With a further book, there is a lucid exposition, apt illustration and sound reasoning. The best volume of sermons you reviewer read in 1962 was Dr. Griffin's "Witness to a Christian." He wonders whether "Barriers" is a stimulant or a disturbing. Not the least of its merits is the encouragement it gives to preach a message that people may have thought-provoking material thoughtfully presented.

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EPWORTH COMMENTARY

THE MINOR PROPHETS, (including Amos, Hosea and Micah). S. L. Edgar. Epworth Press, Pp. 144.

To tackle a commentary on the Minor Prophets, small though many of them are, is a task that is not always an easy assignment.

To distil out the fruits of modern biblical scholarship for people who are either uninitiated or have only a limited knowledge of advanced study, makes the task of the commentator a heavy one. When the requirements of the adventure also demand homiletic comments, the task becomes almost impossible.

This is the ninth volume of the Epworth Preacher's Commentary series. It has been written by a New Zealand Baptist minister whose doctorate was awarded by the Melbourne College of Divinity. Each book in this two-part introduction has a brief comment on sections by section, with a special note on a more difficult verse.

INNER-CITY INDUCTION

The Federal Secretary of the Church Army in Australia, the Reverend A. W. Barley, will be installed as Rector of S. Michael's, Flinders Street, with Dr. G. J. Berry, Hills at 8 p.m. on Thursday, February 7, by the Ven. Canon C. A. Goodrich, archdeacon of the inner-city parishes.

The Reverend R. C. Kerle, Bishop Coadjutor of the Diocese of Sydney, will preach the inaugural sermon.

At a welcome gathering afterwards S. Michael's Hall the new rector will be introduced to parishioners and it is also hoped that many members of the Church Army officers who will serve in the parish.

They are Captain and Mrs R. M. Buckingham and Captain D. Quayle. Captain Buckingham will be ordained to the diaconate on February 24 and will be the first to officiate in the parish.

The above appointments will inaugurate a new venture in the inner-city parishes of Sydney in which the Church Army will, as an Anglican organization, work in conjunction with the diocesan authorities.

verted parody of Christianity: its one God, Dostoevsky's nihilism: its Trinity—Marx, the Lawyer, Lenin the Incarnate Truth, Khrushchev the Comforter, its Christ—Proletarianism. Its chosen people: herit the earth; its Deeds—Private Property; its Church—the Communist Party; its Scriptures—the writings of Karl-Linings; its infallible tradition will and word of the Kremlin; its last Judgment—the overthrow of Capitalism and the enthronement of every atom. "Oh Yeah" "So What" because of that the Church must start at the beginning, take nothing for granted, and make no assumptions whatsoever. For people must be convinced afresh in every generation and thus no generation of faith, but rather one of grace.

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"Ghost Gum at Palm Paddock," by Albert Namatjira, from "Namatjira of the Aranda," reviewed on this page.

ABORIGINAL ARTIST
TWO SWAP
BOOKS

NAMATJIRA OF THE ARANDA, IV, by Albert Namatjira, Sydney, N.S.W., 1961, Pp. 108, 12s. 6d.

The story of Namatjira is the more tragic because his downfall, after fantastic success, appears to have been nobody's fault directly and was even aggravated by his white friends who "meant well."

They told him he was a great artist and should have the freedom of a citizen. But when this was granted, in time, disaster came. If he was ready for it, his relatives and friends certainly were not.

Namatjira was proud to be an Aborigine. He had remained at the Hermannsburg Mission, away from the adulation of the cities, perhaps his life would have been smoother. Yet he was an artist and has handed on his experience to the other Aranda artists.

Of Namatjira's paintings reproduced in this book, none is finer than "Ghost Gum at Palm Paddock."

His portrait by William Dargie is reproduced.

—J.S.

A.B.M. RALLY IN
MELBOURNE

The annual rally of the Australasian Board of Missions in Victoria will be held at 8 p.m. on February 19 in the Chapter House, St. Paul's Cathedral, Melbourne.

The theme of the rally is "The Pacific and You." The Dean of Brisbane, the Very Reverend William Badesley, will speak.

A PIONEER DEACONESS

ISABELLA GILMORE, Sister Catherine, D.F.C.P., Pp. 225. 6s. 6d.

Isabella Gilmore was a Victorian pioneer in Church work among the poor yet she did not begin her career until the age of forty when she trained to be a nurse and then a deaconess.

The sister of William Morris, she had lived happily and comfortably during her childhood and marriage. When her husband died, she began her life's work.

The Bishop of Rochester was eager to establish the Order of "The Status and Work of the Deaconess."

As this is a biography, much of the material consists of personal letters and relationships. There is, however, a great deal of information on the Order as a function of women's ministry in Victorian times.

It is fitting that this book has been published in the year that marks the revival in England of the Order of Deaconesses.

—J.S.

CATHEDRALS IN UGANDA

TWO TO BE DEDICATED

ECUMENICAL PRESS SERVICE
Geneva, January 28
Two new Anglican cathedrals will be dedicated within a year of one another in Uganda this year.

This would be remarkably anywhere in the world, and is especially so in newly-independent Uganda, which became the youngest self-governing province of the Anglican communion in April 1962.

The cathedrals are at Mbale and at Soroti, two of the poorest of Uganda which both give their names to dioceses created when the former Diocese of Uganda and the Upper Nile were made into two new dioceses in 1961.

The cathedral at Mbale, a circular building of unusual design suggested by a huge fan palm, will be dedicated to St Andrew, the patron saint of the present Mbale parish church.

Cost £200,000 to build so far, and the Bishop of Mbale, the Right Reverend Lucian Fisher-Wilson, hopes it will be free of debt for the dedication service on February 16.

POOR AREA

Money is still being raised by the Christians of Taise and Kariakoo districts—two of the poorest areas of Uganda—to pay for their Cathedral of St Peter in Soroti which will be dedicated by the Bishop of Soroti, the Right Reverend Stephen Omsange, on January 27.

Money that was given before work on the cathedral started and when an appeal for a further £2,500 was launched one of the first offers was a gift of £100 from a local man.

The dedication of the cathedral marks the moving of the centre of the Diocese of Soroti from Ngora, the first mission station in the area which was opened in 1926, to the largest town of the district, an important administrative and commercial centre.

TAIZE BROTHERS' CO-OPERATIVE

ECUMENICAL PRESS SERVICE

Geneva, January 28
Brothers of the community of Taize, France, and five other famous Catholic centres in the nearby area of the Burgundy countryside, have pooled their land, stock and farming equipment to form a regional co-operative.

This new experiment by the brothers of the French Protestant monastic community dedicated to the restoration of Christian unity, involves giving up their own farm and thus enables them to resume an external life of wealth which it was feared might be a stumbling block to some people.

In the co-operative the profits will be equally divided, regardless of the initial contribution, with the Taize community guaranteed as one of the six shareholders.

The co-operative is the second such experiment by the community—two years ago the brothers created a dairy co-operative which now involves 1,200 members and has a great financial boon to participants.

CONSERVATION IN MONTREAL

ECUMENICAL PRESS SERVICE

Geneva, January 28
A Roman Catholic priest attended the consecration of the new Anglican Bishop in Montreal, Canada, this month.

Mgr H. J. Doran, Rector of St. Patrick's Church, represented the Catholic Cardinal Legate, Archbishop of Montreal, at the consecration of the Right Reverend R. K. Maguire.

Anglican sources said there had been some tension in the past when Roman Catholic priests and bishops have attended receptions held after consecration of Anglican prelates in Montreal. But they had never heard of a Roman Catholic clergyman actually attending the ceremony.

INFORMAL TALKS

U.S.A. JOINT STATEMENT

ECUMENICAL PRESS SERVICE

Geneva, January 28
Two informal conferences were held during the past week in Geneva, involving the Assemblies of God, largest of the U.S. Pentecostal denominations, and the Protestant Episcopal Church in the U.S.A., to learn from each other about Christian faith of the two churches.

A joint statement issued this week stated that the conversations were not aimed at arriving at doctrinal agreement between the two Churches nor negotiating any ecumenical arrangement.

Much of the conversations centred around the work and ministry of the Holy Spirit in the Church today.

"There emerged a deep sense of Christian understanding and mutual trust," the statement said. "We found ourselves a fellowship open to the leading of the Holy Spirit to a degree which we had hardly dared to expect," it continued.

"The Episcopalians testified to their sense of the work of the Holy Spirit in baptism, ministry and sacraments. The Pentecostals testified to their experience of baptism with the Holy Spirit, physically accompanied by the tongues as the initial physical evidence," the statement said.

Other similarities and differences of understanding of Scriptures, on conversion, baptism, and Holy Communion were discussed.

UNDERSTANDING

However, agreement was another matter, nor arrived at, but both groups "found deeper understanding of God's saving love in the Church as they talked with tongues as the initial physical evidence," the statement said.

The Protestant Episcopal Church has a larger membership of 1,500,000 members. The Church has approximately 7,000 congregations with some 850,000 Sunday school pupils.

The Assemblies of God has 8,273 churches in the U.S. with a membership of 314,000. However, the organization's Sunday school enrolment is 972,000.

Stronger in many areas overseas than in the U.S., the Pentecostal Church has 850 missionaries in 73 countries of the world serving 11,922 churches and preaching points.

UNION TALKS TOO SECRET

ECUMENICAL PRESS SERVICE

Geneva, January 28
An editorial in the influential ecumenical weekly "The Christian Century" published in Chicago, has called for more openness in ecumenical and public Church union negotiations.

"Who are talks as to the quality of discussions as often conducted in obscurity, particularly in their early stages," an editorial in the January 9 issue asked.

"When Church leaders engage in discussions and negotiations about Church union, all the members of the Church concerned have a right to know what is said on both sides of the issue," the editorial declared.

"The Christian Century" said that the Press is not admitted to the discussions, and that "non-nominal leaders are satisfied that a decision has already been made or inevitable."

By the same token, the editorial continued, denominational public relations officers are not given sufficient information to answer questions.

The result, according to the editorial, is that the public is deprived of the highly educational exchange of views and judicious arguments offered in the crucial early stages.

FREEDOM IN ISRAEL

GOVERNMENT APOLOGY

ECUMENICAL PRESS SERVICE

Geneva, January 28
The Israeli Government has announced it has no plan at present to curb the proselytizing activities of Christian missionary groups in the Holy Land.

At the same time it issued an official apology to the Finnish Government for the recent attack by Israeli students against a Finnish mission school in Jerusalem. The Israeli Government apologized for allowing "aggressive" proselytizing efforts.

The apology expressed the Israeli Government's regrets for the actions of "irresponsible" students.

Some circles in Israel have maintained that leaders of the mission school have attempted to attract children from the poor districts of Jerusalem by giving them food, clothes and money and by paying their school fees.

DENIAL

The Reverend Risto Santala, head of the school, has issued a statement denying that the school had never distributed these commodities among the poor. He said he was "deeply concerned that such actions would be misinterpreted as proselytizing."

He said the mission had never baptized a child without express authorization of both parents and that even if it required that the child be old enough to understand the meaning of baptism.

A spokesman for the Ministry of Education said it was true that "certain personalities" have sought to exert pressure on the government to stop the activities of Christian missionaries, but that no such action is contemplated.

Observers note that such action would be strongly opposed, particularly by the Foreign Ministry, in view of Israel's international obligations to preserve the status quo in religious matters.

AFRICAN BISHOPS

ANGLICAN NEWS SERVICE

London, January 28
The Bishops of Zanzibar and Dar-es-Salaam, the Right Reverend W. S. Baker, has announced the appointment of three assistant bishops for the diocese.

Two of them will be the first African bishops to be appointed in that part of the Church supported by the Universities' Mission to Central Africa.

They are the Venerable John Sepoki, Archbishop of Maglala, who will live in Dar-es-Salaam, and the Venerable Yohand Lukindo, Archbishop of Korogwe, who will live in the Tang region.

The third assistant bishop will be the Reverend J. N. Russell, an English priest, who will be based in Dar-es-Salaam.

The three bishops-designate will be consecrated in March.

CLOSER CONTACTS IN GHANA

ECUMENICAL PRESS SERVICE

Geneva, January 28
The President of Ghana, Dr. Kwame Nkrumah, has told Ghana Church leaders that he is anxious to have closer contact between Church and government leaders as a means to better understanding.

He was speaking at a dinner this month at his official residence attended by a number of churchmen including the Bishop of Accra, the Right Reverend R. R. Roosevelt, who was deported for three months last year, and his criticism of the government.

President Nkrumah also paid tribute to the important role played by the Churches in the social life of the country.

THE VATICAN COUNCIL

OBSERVER'S STATEMENT

ECUMENICAL PRESS SERVICE

Geneva, January 28
A Protestant, a delegate observer to the Second Vatican Council in the Vatican City, U.S.A., that the observers had been taken into the deliberations of the council as a matter of course, and that they were "almost always present."

Dr James H. Nichols, of Princeton, N.J., Theological Seminary, a Protestant observer at the council, made the statement. He was seated at the council with Roman Catholic Bishop Ruffini, Tracy, of Baton Rouge, La., sponsored by the State University of Iowa's Commission on Lectures and Visits.

Dr Nichols said the non-Roman Catholic observers at the council were "treated with courtesy that could not have been surpassed" and were informed of the council and that he went to before the council and then asked to comment on them.

He said his most striking impression of the council was "the maturity, depth and spiritual grasp and spiritual discipline" of the theologians assigned to brief the observers.

"I hadn't realized that anything like this existed," he said. "I thought the Roman Catholic Church was very closed, complacent and sectarian body that had nothing to learn from anyone, and that this is no longer accurate, if ever was."

Dr Nichols added: "In two months of sitting at the council, there was not one single phrase calculated to affront or offend Protestants or other Christians. All the differences were stated in a very clear, calm, and objective manner."

"I don't think any major problem is in any sense solved, nevertheless, the whole atmosphere is so different, that as Cardinal Bea said, 'it's a miracle'."

CHURCH UNITY IN ENGLAND

ANGLICAN NEWS SERVICE

London, January 28
Recommendations after a year-long inter-Church unity conference by the Church of England and the Methodists, which have been agreed over the past six and a half years, are to be given in an official report towards the end of next month.

In presenting their proposals to the two Churches so early in 1963 the joint committee of theologians have kept well ahead of Oxford in March.

After a meeting of the committee in Central Africa, it was stated that three further meetings were being arranged for 1962 in the hope that a meeting would be practicable to present proposals to the two Churches in 1963.

The first meeting of the representatives of the two Churches was held at Lambeth Palace on June 28, 1956, when Lie Dr. Bell, who was the Bishop of Chichester, led the Anglican delegation and Dr Harold Roberts, Principal of Richmond College, Hurley, led the Methodist, the Bishop of Oxford, Dr Carpenter, later succeeded Dr Bell.

All meetings have been private and, apart from formal statements, little information has been given about the talks.

The leaders of the Churches have made this course deliberately to avoid what they consider would have been prejudicial discussion.

PARISH AND PEOPLE SECRETARY

ANGLICAN NEWS SERVICE

London, January 28
The Reverend Trevor Boston, Vicar of St. Paul's, Stockton-on-Tees, has been appointed general secretary of the Parish and People Movement.

He succeeds the Reverend Kenneth Packard, secretary since 1950.

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THE MUSIC OF THE CHURCH . . . 41

SINGING MUSIC AND MELODY

BY THE REVEREND EDWARD HUNT

THE Church provides music for all occasions, and naturally the happy occasion of Christian marriage has not been overlooked.

Music for wedding marriages, for example, has been composed by great musicians as many of these.

The pieces especially used by British organists are Mendelssohn's *Bridal Chorus* from "Lohengrin," produced by Luzzatti in Weimar, 1850, and Mendelssohn's *Wedding March* from the incidental music to *Shakespeare's* "Midsummer Night's Dream," first performed at Stettin, 1827, and London, 1829.

The incidental music was first played at Potsdam, 1842, and used as wedding music, 1847; but it achieved popularity by use at the wedding of the Princess Royal to the future German Emperor, Frederick III, at Windsor, 1858.

It is interesting to recall that this musical genre, Mendelssohn wrote many symphonies before he was 15, and wrote the beautiful *M.N.D.* overture at the age of 17.

His six organ sonatas were written for and first published in England, 1845, and several of his grandiose settings or were born in England and of great British interest.

"Hear my Prayer" is one of his most popular works, composed 1844 for soprano solo, choir and organ, and afterwards orchestrated.

It was written for William Bartholomew's concert in Crosby Hall, London, where it was first performed, 1845.

Such a song, however, may lead us to consider what songs are most suitable for "sols at weddings."

"I'll Walk Beside Thee" and "Become" are usually acceptable, but from time to time we meet a singer who wishes to sing "Beautiful Day of Somebody" or even a pop song, which gets quite away from the sacramental nature of the service.

SACRAMENTAL

"Nor do the wedding hymns lead us greatly, though Gaudlet's setting of Keble's "The Voice That Breathed Our Eden" Dykes' tune for Mrs. Gurney's "O Perfect Love" and that of Carr for Elberton's "O Father, All Creating," are worthy of mention.

Nuptial Mass holds its place in the Roman Catholic Church, while the music of our own choral marriage service is excellent indeed when sung by a trained choir.

The American may note use of music at a wedding that is not so but the organ is used more as a prelude and background than as an instrument of worship.

Wedding music should be of a sacramental nature, rather than a ceremonial interlude. In any case, however, we may say that the Church has a wealth of wedding music suitable for so joyous an occasion.

This thought leads us to consider Melody and Harmony. The *Oxford Dictionary of Music* tells us that "from the history of man's upon earth, until about 900 A.D., all music was melodic." This means it consisted of mere one "line" of notes so that we may say that the many voices singing together did so in unison. The music of many primitive times still remains purely melodic, as does European folk-song and also

Yet many apparently simple melodies are highly organized, making adroit use of a high note as a point of climax, for example.

Rhythm, of course, is an important element in melody, whether it be the prose rhythm of planning or the metrical rhythm of most other music.

The rhythm of all melodies repays careful study and the creation of new modern dance music composers to have "discovered" rhythm, like music leading, as rhythm is an ancient

music itself, and is indeed the basis of all Church music.

Once Harmony had become the norm, it was not until the ninth century, it influenced melody by basing passages on the notes of the scale with or without added decorative notes. The rhythmic vitality of the melody is rather intangible, for many melodies contain echoes of

previous ones. Some prove to be ephemeral, while others seem to possess eternal life.

It is mainly the long-lived melodies, the value of which the age cannot diminish, and which are consciously to recognize.

They may say, is the key to the music of the Church. It needs no "modern presentation"

"jazzy-mus" or "pop-musings" to keep it in favour.

The melody of the Church is founded on the logical structure of God, and so has "eternal life."

Fashions in music come and go and "change with changing years," but the music of the Church is based on the eternal melody of God.

ETHIOPIA: OLDEST CHRISTIAN STATE IN AFRICA

B.B.C. SERVICE

AN ancient history, a modern destiny, a favoured place at a command of civilisation, a climate that, within 200 miles of the sea, is one of the most temperate, agreeable and healthy in the world—these were the points about Ethiopia mentioned by Edward Ullendorff, Professor of Languages and Literature at the University of Oxford, in a B.B.C. broadcast recently in the English language.

It was important, said Professor Ullendorff, to make a distinction between "Abyssinia," as it was sometimes called, and "Ethiopia," the official name of the country.

"Abyssinia is a term referring to the Arabian sea coast, which is identical with the old kingdom of Sennar. In the north, which Ethiopia from the Greek *aitiops*, the people with the 'burnt face' is a vague term which may justly be applied to the whole country in its present boundaries."

The country, four times the size of Britain, was divided into three main zones of altitude and resultant climate: the temperate highlands rising to 7,000 feet and more, where the majority of the population of fifteen million people live; the semi-arid lowlands and the lowlying hot area.

For almost perpendicular rise of the mountain massifs from the fertile plains and valleys, the country would be conquerors throughout history, and the abruptness of the physical contours was reflected in astonishing contrasts of climate and barriers of language within a few miles.

OPTIC CHURCH

It was difficult, said Professor Ullendorff, to generalise about the Christian national character, "yet all are agreed that the Ethiopian Church is intelligent, mentally agile, and extraordinarily eager to learn."

"Ethiopians are proud people, yet at the same time display a courteous and tolerant attitude towards each other as well as towards strangers that can be deeply surprising."

"Of Ethiopian hospitality one must speak too highly; it remains something of a Biblical and patriarchal habit."

It was appropriate in the oldest Christian State in Africa, whose imperial family claimed descent from King Solomon and the Queen of Sheba, and whose form of Christianity was inaugurated with strong Hebrew influences, that the first Christian missionaries in the fourth century, relations with the Sea of the Red, which in the form of a link in Egypt had been close.

The Coptic patriarch had appointed an Egyptian monk as Primate of the Ethiopian Church in 1820, and in 1859 he had been elevated to the rank of cardinal. In 1920, 1950 he had two patriarchates in one.

The Church had long been the repository of the culture, the spiritual life of the country. Professor Ullendorff said that the nucleus of education formed by the Church

schools had encouraged an unusually high percentage of literacy.

"But nowadays there exists a large network of government primary schools, several secondary schools (in which the language of instruction is mainly English) and commercial, technical and agricultural establishments. At the apex of the educational system is the University of Addis Ababa, which confers its own degrees."

There were modern hospitals, efficient aviation, and a disciplined army. (Addis Ababa, the capital, is also the headquarters of the United Nations Economic Mission to Africa.)

At Addis Ababa, the capital, is also the headquarters of the United Nations Economic Mission to Africa.

But few underdeveloped countries had grappled so successfully with the problems created by the co-existence of the ancient and the modern.

Much building and renovating has been going on in the Parish of St. Paul, Diocese of Bathurst, since the Rev. Andrew Gilbert became rector a little over two years ago.

Latest plans include the westward extension of the parish Church of St. Michael and All Angels so that it will look as pictured.

\$72,000 GIFT

ANGELICAN NEWS SERVICE

London, January 28.—The Rev. Canon J. C. Collic, Vicar of Immanuel Church, Streatham, Common, London, has announced how it was proposed to use £72,000 which has been presented to his church by an anonymous donor.

The money, which is coming from overseas, Mr. Collic said that £12,000 would go to the Bishop of Southwark for the needs of other churches in the diocese, and further £2,000 was being distributed to the Bishop of Exeter.

With the remainder of the money, debts will be paid off, structural repairs made, and improvements put in hand and investments made for the future of the parish.

WORLD MISSION

ANGELICAN NEWS SERVICE

Canon Douglas Webster, Theological-Missionary of the Church of the Holy Trinity, will be the Chavasse Lecturer in World Mission at Wycliffe Hall, Oxford, from April, 1963.

NEW C.E.M.S. BRANCH AT ROCHESTER

FROM A CORRESPONDENT

Rochester, Vt., January 28

A newly-formed branch of the Church of England Men's Society in the Parish of Rochester, Diocese of Benldigo, commenced its activities last June and since then has planned and conducted monthly meetings under the guidance of the lay chairman, Mr. F. Munzell.

Just before the inaugural meeting, two carloads of men had travelled to Benldigo for the annual diocesan rally.

There they met members from other branches in the diocese and were able to see and hear at close hand something about the progress and future plans of the society.

In September the branch organised two important functions.

The first of these was an inter-branch gathering of 20 men who were addressed by a visiting speaker recently returned from the U.S.A.

ADMISSION

He showed colored slides of his tour and commented on latest trends in American church life and farming methods.

Later in the same month the members witnessed a showing of the coronation film "A Queen is Crowned" with the proceeds in aid of the St. Paul's Cathedral Restoration Appeal.

There were more than 200 people present and £20 was forwarded to the appeal.

The branch is well represented on the diocesan council with the rector, the Ven. J. H. Lee, as clerical vice-president; Brother Elton Evans as diocesan secretary and Brother Max Lee as conference delegate.

Climax to the year's activities prepared for 1963.

was the admission service held in December.

The Bishop of Benldigo, the Right Reverend R. E. Richards, performed the admission ceremony, assisted by the rector, Archdeacon Lee.

The church was crowded by parishioners and many visiting members of C.E.M.S. who had journeyed from other parishes. During the service the bishop prepared a branch charter to the lay chairman.

Supper was served in the parish hall, so ending a very happy evening.

Although the Branch at present has only fourteen members, it has achieved quite a lot in the few months of its existence and hopes to strengthen and extend activity during the next twelve months.

FAITH AND ORDER CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, January 28 in aid of the St. Paul's Cathedral Restoration Appeal.

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Climax to the year's activities prepared for 1963.



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SOUTHERN RHODESIA'S TOWNSHIPS

COROWA COURT

FROM OUR OWN CORRESPONDENT

WE are in Salisbury, Southern Rhodesia, to conduct a two-weeks' experimental programme of study and service in Christian Fellowship and the United Free Presbyterian Church.

We live on a substance allowance and under no denominational supervision, and our task is to attempt to reach out and experiment with the Church's work in the area of racial tensions and the university world.

Free to develop our work and use as we see fit, we have enrolled as students in the University of Rhodesia and social anthropology.

As members of the Students Union we participate fully in the student life though we are not allowed to live on campus. Our home is a small, three-roomed guesthouse which has the "luxuries" of hand-fired water heating outside, sink, corrugated iron roof, and a refrigerator.

With the Student Christian Fellowship, we are working particularly with study groups and work camps. The Students' Union World University Services, and other informal meetings, have provided work for most students and work in multiple groups.

SEPARATION
Another activity is our night school teaching in four of the local townships. This is our only regular contact with non-African because the residential areas are legally separated.

These classes remind us that life in the townships is totally different from the beautiful, spacious, paved-road, first-class background of the city in which we live.

Our students—Junior-H and High School, aged 13-18—are either employed during the day

or are among the 10,000 school-children for whom the government provides 14 schools or teachers in Salisbury.

Classes average 45 students—30 for the primary and 15 for external government examination.

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This article is based on reports sent to the World Student Christian Federation by Mr and Mrs David Wynn in Salisbury, Southern Rhodesia, under the heading "Fraser Interne" in Central Africa.

over Newton), one qualified lawyer, two or three medical doctors, and an accountant.

The government spending on education averages 478 dollars per head of the population and 18 dollars for each African.

Land and the franchise are the two key issues to the situation here. Fifty-three per cent of the land is reserved for Europeans who form 7 per cent of the population. And the land for the Europeans is the best land.

The outcome of this policy is that the Africans have not enough land to follow their traditional methods of crop rotation which worked fairly well.

Instead of moving from one piece of land to another as they were accustomed to do, they must farm and farm again the old worn-out land.

Now the Churches are changing this "back door Christianity" and are finding the reputation they acquired difficult to live up to. Nor do things change fast enough.

SEGREGATION
We recently saw an older American missionary's wife get up and walk out of a church when an African came to the pulpit.

MUSICAL COMEDY
FROM OUR OWN CORRESPONDENT

Melbourne, January 28
Among the theatre productions are always characterized by enthusiasm, but when held in the city of Melbourne, they are marked by spontaneity and originality.

At St. Peter's Church Hall, Mornington, a six-day season of the Harari Congregational Church. Thirty-two Europeans attended but only two Europeans—University students who had been asked to go to help swell the numbers. The party had been postponed twice because no Europeans had really handled.

The Churches hold separate services for Africans, although this is not the policy of the European ministers supervise the affairs of their African counterparts, not directly, but through the synods and hierarchies.

We have yet to hear a sermon see.

DIOCESAN NEWS

BRISBANE

INDUCTION AT OAKLEY

The Reverend David Sheppard, Canon of St. Paul the Apostle, Brisbane, was inducted into the Parish of Oakley on February 18, 1963, by the Rev. Edmund Randall, formerly Principal of the Anglican School for Boys, who had attended the same school as the new incumbent. The induction was presided over by Mr. Roberts, who is the only parish church in Melbourne in Brisbane.

MELBOURNE

DAVID SHEPPARD TO PREACH

The Reverend David Sheppard will preach at Evensong at St. Thomas, Esplanade, next Sunday, February 24.

Rev. Sheppard, the England Test batsman, will be in Melbourne for the first time since his tour of the Melbourne Cricket Ground, St. Paul's, Esplanade, next Sunday, February 24.

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RESERVES

Most Africans are permitted to have their families in the city with them. Domestic servants live in crooked buildings behind their employer's houses, and their children live in the reserves.

Africans employed by companies are allowed to have their families live in the reserves. Domestic servants are given one room to live in with their families in the township.

Workers in the townships are not regarded as "permanent residents" and so cannot place their children in schools. Fewer than 10 per cent of the African children go to secondary schools, and most are bussed through to university entrance.

This means that in Southern Rhodesia, only one B.D. trained African minister (Andrew Gordon Cook; Messrs. C. Raisbeck, F. McKinnon, R. Farham and J. M. H. Toole, of Adelaide).

THE BISHOP
A woman well-known for her work in the Glenelg and Jerrys Plains district died last week of St. Vincent.

She was Mrs. Emma Elizabeth Smith, 70, who was born in Namatjira. She chose the name of St. Vincent for her home, and lived for many years in the Glenelg district of Copeland in the Gloucester district.

When a new church was opened at Copeland several years ago Mrs. Harris was asked to choose the hymns for the church. She also presented a room and carpet from the Jerrys Plains church which she had renovated especially for the new church.

Her funeral took place at Jerrys Plains last Tuesday.

SYDNEY

INSTITUTION AND INDUCTION

The Rev. Canon J. Chynoweth will be inducted and inducted to the Parish of St. Anne's, Strathfield, on Monday, February 18, at 8 p.m. The Right Reverend Bishop will preside at the ceremony.

The Right Reverend A. W. G. Durrant, Bishop of Sydney, will be inducted and inducted to the Parish of St. Anne's, Strathfield, on Monday, February 18, at 8 p.m. The Right Reverend Bishop will preside at the ceremony.

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be any improvement so long as individual African land holdings are limited to eight acres.

The franchise requirements are exceedingly high and allow only 10,000 Africans to vote though by 250,000 Europeans may do so.

One of the anomalies is that there are thousands of people who have completed Standard 6 after eight years in school but they cannot vote because they are not on the franchise register.

Sir Roy Wellesley, Prime Minister of the Federation of Rhodesia and Nyasaland, has completed Standard 6.

What is the response of the Church and individual Christians to this situation? In the past the mission station was the one place in the country where social relations were enforced by law.

But even at the mission station segregation has been the rule, even down to separate water systems. Africans entered missionary houses by the back door and not the front.

Now the Churches are changing this "back door Christianity" and are finding the reputation they acquired difficult to live up to. Nor do things change fast enough.

SEGREGATION

We recently saw an older American missionary's wife get up and walk out of a church when an African came to the pulpit.

On an recent Saturday the Harari Congregational Church. Thirty-two Europeans attended but only two Europeans—University students who had been asked to go to help swell the numbers. The party had been postponed twice because no Europeans had really handled.

The Churches hold separate services for Africans, although this is not the policy of the European ministers supervise the affairs of their African counterparts, not directly, but through the synods and hierarchies.

We have yet to hear a sermon see.

How we look forward to be so busy, with many disappointments that it was decided to extend the season for one night during the following week.

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