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PLANNED GIVING HELPS IN GIPPSLAND

SYNOD REPORTS SHOW MUCH INCREASED ACTIVITY

FROM A CORRESPONDENT

Sale, Victoria, April 9

The various reports presented at the Synod of the Diocese of Gippsland held here on April 2, 3 and 4 showed considerable activity on the part of the Bishop-in-Council and the organisations within the diocese.

The Planned-Giving Programme inaugurated last year in the diocese was responsible for raising £15,404 from the parishes for needs both at home and overseas.

£8,286 was given to Missions during the year.

The Commissioner of S. Paul's Cathedral, Melbourne, Restoration Fund, the Reverend H. H. Girvan, addressed synod concerning the appeal which was very favourably received.

On the Tuesday afternoon the Reverend R. H. Pethybridge (Anglican Immigration Officer) addressed synod on the work and the problems the Church is facing in the bringing out of migrants to Australia and in housing and settling them in jobs both in the city and country.

It was reported that the re-modelling and repairs of Bishops-court have been almost completed.

The Diocesan Board of Religious Education was occupied in its weekly broadcasts from Station 3TR, the holding of Leader Training Schools and Parish Life Conferences and Institutes, and generally assisting in the work of Sunday schools and youth organisations.

It was pointed out that the work of the Diocesan Board of Religious Education had grown so considerably that a full-time director should be appointed.

SCHOOLS' PROGRESS

Synod agreed to recommend to the Bishop-in-Council that this should be done.

25 to 30 members of synod were entertained at lunch at the Gippsland Grammar School, and were most impressed with the conditions and the progress made at the school during the year.

S. Anne's Girls' Grammar School continues to be a leading school in the community with 197 pupils of whom 115 are boarders.

The school is greatly in need

of capital for the erection of new buildings as facilities for boarders are strained to the utmost to provide for the present number of boarders.

Legislation passed at synod provided for the Superannuation and Retiring Benefits Fund for the clergy- and other full-time salaried workers in the diocese.

This provides for a temporary life-cover for all who are under 59 years and in addition a Superannuation Benefits Fund for all up to the time of their retirement.

ELECTIONS

A bill was introduced which recast the personnel and defined more specifically the functions of the Bishop-in-Council. Although the bill was passed by both houses of synod, it has not yet received the assent of the bishop.

The following were elected to the "Bishopric Election Board": the Very Reverend C. B. Alexander, the Venerable L. W. A. Benn, the Venerable H. H. Ham, the Reverend H. B. Kirby, the Venerable J. A. Knife, Canon G. C. Lovegrove, Mr E. V. Broberg, Mr S. Coulter, Mr C. D. Ferres, Dr J. E. Graves, Mr T. G. Littleton, Mr J. R. Savage.

The following were elected to the Board of General Synod: the Venerable L. W. A. Benn, the Very Reverend C. B. Alexander, Mr E. V. Broberg, Mr T. G. Littleton.

Concern was expressed by the synod for evangelism through-

out the diocese and also for Church union.

Members of synod and their wives and hostesses were entertained at supper on Monday evening by the bishop and Mrs Garnsey, supper being provided by the Ladies' Guild of the cathedral.

"THREE ANGLES OF VISION" IN AFRICA ARE ELABORATED

"Something new, as has happened so often before, is coming out of Africa," writes the general secretary of the Church Missionary Society, Canon M. A. C. Warren, in his current newsletter.

He writes of the "birth pangs of neo-African culture," which has "its own peculiar political no less than religious relevance."

Canon Warren says the "new Africa" is of immense importance to politicians, "white Africans" and the Christian Church, "which has the most to lose."

"With a little understanding all three could save themselves, Africa and the world a lot of trouble."

"There are already quite enough 'delinquent children of history' in our contemporary world, without adding to their number."

He writes first of the new Africa's political direction, quoting the "Economist" of January 20, 1962: "The unities of West Africa are greater than

its diversities," which is becoming true of all Africa, south of the Sahara.

One of the sources of resentment in the ex-colonial territories is that, being dependent economically on the West, "they are denied the possibility of uniting, because of the different economic relationships between former French colonies and France, and former British colonies and Britain."

Canon Warren says, "I am not so naive as to think that anything very rational is likely to arise out of the political and economic jungle."

"All the evidence points towards the likelihood of increasing anarchy all over Africa."

"This anarchy will be born of impatience, of fear, of suspicion of foreigners, and distrust of everyone and everything

in any way associated with the contempt which Africans have had to endure for so long.

"Anarchy will often result in very terrible things being done. It would be as well that no one should be under any illusions about this."

"To assume a peaceful transition of power to the new African without a change of heart which produces a new European is to be stupid almost beyond belief. 'Yet to despair would be wicked. God is at work in Africa. Our place is at His service.'"

Canon Warren quotes Janheinz Jahn in his book, "Muntu — An Outline of Neo-African Culture," as saying that in this transition period Europeans are showing "more ignorance than ill-will."

He then looks at the new Africa from the "cultural angle." "Essentially what we have here is the African mind looking to its roots in Africa's own past, desiring in the first instance to find grounds for its own self-respect, and then, having won this freedom, to make something quite new by way of assimilating Western culture."

"WESTERN DRESS"

Canon Warren points out that we must face "the formidable fact of the extent to which those who are leading the renaissance are turning away from Christianity, having first tasted it and found it good."

"Perhaps after all what Africa is rejecting is not Christianity but its Western dress."

Canon Warren craves for more understanding by the Christian Church of the rapid changes in Africa:

"Far too much Christian attention is being concentrated upon the elaboration of ecclesiastical machinery of Western fabrication."

"In order to maintain it the African Christian will have to be, for an indefinite future, economically dependent on the West."

"Will that strengthen his witness in the new African nations, his contribution to the new African-ness?"

"That is one of the most urgent questions we can ask. It will not be an easy one to answer."



At the dedication of S. John's Church, Bentleigh, Diocese of Melbourne, on March 24. (Left to right): the Venerable G. H. Codrington; the vicar, the Reverend David Chambers; the Archbishop of Melbourne, the Most Reverend F. Woods; and the Bishop Coadjutor, the Right Reverend G. T. Sambell. (See story Page 3.)

G.B.R.E. BRANCH IN PERTH

The G.B.R.E. Christian Education Advisory Service and Bookroom in Perth is to be officially opened and blessed by the Archbishop of Perth on Tuesday, April 17, at 3 p.m.

Clergy and laity of the diocese will be present. G.B.R.E. representatives will include Miss B. L. Glascoed, who has been in Perth since the end of January organising the work of establishment, and the new manageress, Mrs Richards.

"The opening of this branch in Perth is another step in the expanding programme of Christian Education being undertaken by the General Board of Religious Education," said Miss Glascoed in Perth this week.

"It also is another example of G.B.R.E.-diocesan co-operation which has been such a feature of our life over the years."

"We have been helped greatly by the Diocese of Perth, and are most grateful for it," she said.

The G.B.R.E. Christian Education Advisory Service in Perth will be available to advise on all aspects of Christian Education, and particularly adult work. This will be backed by a wide range of books and teaching materials.

SUB-ORGANIST AT THE ABBEY

ANGLICAN NEWS SERVICE

London, April 9

The Dean of Westminster has appointed Mr Simon Preston, Dr Mann Organ Student at King's College, Cambridge, as Sub-Organist of Westminster Abbey, in the place of the late Dr Osborne Peasgood, as from June 1.

CORRESPONDENTS PLEASE NOTE!

The next two issues of "The Anglican" will be going to press earlier than usual because of the Good Friday, Easter Monday and Anzac Day holidays. Copy for the issue of April 20 should be sent at least a day earlier, that for April 27 should reach this office by April 21.

EASTER YOUTH PILGRIMAGE

ANGLICAN NEWS SERVICE

London, April 9

A youth pilgrimage to Guildford Cathedral will be held on Easter Monday (April 23) for the first time in the history of the Guildford diocese.

Church youth clubs and other youth associations have been invited to take part in it.

It is proposed that the participants should assemble from 12.30 p.m. onwards and should make their way to Stag Hill in time for a service in the cathedral at 2.30 p.m.

The Bishop of Guildford, the Right Reverend George Rein-dorp, will preach at the service, which has been drawn up by the Dean of Guildford, the Right Reverend G. W. Clarkson, who was responsible for planning a similar pilgrimage at S. Alban's some years ago.

The idea has been enthusiastically received in the diocese, and it is hoped that some 4,000 or 5,000 young people will attend the cathedral service.

PLEASE HELP TO KEEP "THE LAMPS ALIGHT" IN NAKURU

"The lamps of Africa may go out even before they are fully alight, as some of the lamps of Europe have gone out," said Miss Margery Perham at the conclusion of her Reith Lectures last year.

"Whether they do or not will depend very much upon the degree of understanding and help which we in the West give to Africa during the next two or three critical years."

Miss Perham mentions the advantages from contacts between individual Europeans and Africans.

"Think," she says, "of that immense army of missionaries which went out, often before any government or security."

"There are at this moment some 20,000 from all the churches serving quietly in Africa."

"They face, at the deepest level, the struggle in the soul of Africans between their new faith and their self-assertion against what seems, however wrongly, to be the white man's religion."

Australian Anglicans have this Lent an opportunity of helping the Church in one part of Africa — in the Diocese of Nakuru — in its ministry of reconciliation and compassion.

A Special Appeal for £5,000 for the Diocese of Nakuru in Kenya was launched in our issue of March 16.

By last Monday afternoon £1,849/14/7 had been received, mainly in small individual donations.

We appeal to parishes to see if they cannot give sacrificially in the next week so that the Bishop of Nakuru will have £5,000 before he returns to his diocese at Easter.

This is the very minimum amount which will allow him to make a start on three essential projects.

Please send your gift addressed personally to the Bishop of Nakuru, the Right Reverend N. Langford-Smith, c/o "The Anglican," G.P.O. Box 7002, Sydney.

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

E. R. Young, £5; E. Flack, £1; H. R. Barnes, £5; The Reverend G. A. and Mrs Goodricke, £5; "Well-wisher," Hobart, £10; M. Brown, £25; The Reverend J. Harvey Brown, £5; Miss M.

Jones, £1; Mrs D. B. Metcalfe, £1; The Reverend E. E. Hawkey, £3/3/0; Blue Mountains Church of England Grammar School, £3/3/0; Mr and Mrs A. D. Young, £20; Miss C. A. Farley, £1; Miss B. M. Thomas, £2/2/0; Christ Church, Essendon, £22; E. Smithard, £2; Mrs R. M. Bell, £5/5/0; L. A. Bellingham, £1/1/0; E. R. Goard, £2/2/0; Anon., Naracoorte, £2/2/0; G. and G. Thew, £10; J. Cowden, £5; Miss F. E. Aldred, £5; The Reverend C. G. Hayes, £5; M. Pows, £4; Anon., Glen Innes, £5/5/0; D. M. Lerner, £5; G. J. Hodges, £2; Miss L. Saunders, £5; Mrs V. B. Phillips, £5/5/0; S. Bede's Beverly Hills, £26/6/7; M. Currie, £10/15/0; K. C. Rogers, £10; C. H. Pratten, £10; V. M. Mortimer, £1; H. K. Gilham, £5; Mrs D. R. Ritchie, £20; H. C. A. Pitt, £1/2/0; M. C. Clarke, £5; Anon., Perth, £5; "Black Forest, S.A.," £5; The Foot Family, Kurri Kurri, £1/1/0; A. Scarra, £3/3/0; Miss C. E. Thompson, £5/5/0; S. James' Ladies' Guild, Moama, £5; S. James' Sunday School, Moama, £4/8/6; Miss E. Scott, £5; P.F.E., Lismore, £1/1/0; S. Clement's, Moaman, £6/13/6; Miss V. Goard, £2/2/0; Miss E. D. Meares, £1; F. B. Lowe, £5; H. Andre, £3; The Reverend L. G. Mauger, £5/5/0; Mrs C. R. Gee, £2; W. J. Hellyer, £5/5/0; Miss D. Whippes, £10; A. Facy, £2/2/0; W. M. Anderson, £1; H. G. Simpson, £2; Miss M. Ranken, £2; Miss E. Childers, £5; Anon., Melbourne, £10/1; J. R. Durant, £5; R. M. and L. E. H., £2/2/0; "Elrabeth H.," £1; M. C. Shoobridge, £5

TOTAL: £373/7/7.

GRAND TOTAL: £1,849/14/7

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Information can be obtained from THE SISTER SUPERIOR, C.S.C., in each of these Centres.

THE ALL-AGE SUNDAY SCHOOL . . . 23

THE SIXTH AND SEVENTH COMMANDMENTS

By WINIFRED M. MERRITT

THE Sixth Commandment is concerned with Hate. Whoso hateth his brother is a murderer said S. John. It is, therefore, quite possible to break the Sixth Commandment without killing a person outright.

Everyone who is angry with his brother, Jesus declared, is in danger of the judgement — in danger, that is, of the penalties attaching to the crime of murder.

Bitterness, ill-temper, spite, revenge—these are the seedbeds out of which can, and sometimes do, spring wilful murder. But do we always realise that there is conduct which literally takes away the life of our victim by shortening it? There is much food for thought here.

Hatred, as well as love, is blind. And people hate, as they love, unreasonably. Hate is the negation of love. It never re-uses anything, as Gautama the Buddha told his followers, "for hatred does not cease by hatred at any time — hatred ceases by love." This, he says, is an "old rule." And Buddha lived in the sixth century B.C.

In Leviticus 19 is written: "Thou shalt love thy neighbour as thyself;" and some of the Jewish teachers held that, by inference from these words, the commandment involved hate of those other races.

Jesus, in the Sermon on the Mount, denounces such teaching, and shows that the greater the hatred with which we have to contend, the more positive must be our attitude of love.

He laid down four rules for dealing with hate and ill-will. We must cultivate love towards our enemies. We must speak well of those who curse us. We must do good actions to those who show active hate towards us. And we must pray for those who use us spitefully. Love is to be the solvent of hate.

Does this sound impracticable? We would do well to try it out. If we are to follow Christ's teaching, we must apply it in all our relationships, not only with those immediately around us, but with those whom the Jews would have classified as "enemies," the people of unfriendly countries. Spiritual powers are more potent than material ones. And like breeds like. Hate breeds hate, and love breeds love.

ACTIVE DESIRE

Agape, the Greek word used in the New Testament for love, indicates something much deeper than mere liking. It means the active desire for another's good; and in telling us to love our enemies, Christ means that we should seek the good of those who, for any reason whatsoever, are opposed to us.

In desiring their good we must, as a corollary, seek to discover what are their real needs, and why they are antagonistic. We are bidden to meet the curse of our foes, in His Name, with words that show we have their interests at heart.

The Sixth Commandment, we are sometimes told, forbids the taking of the life of another except in self-defence (as in war), or at the bidding of lawful authority (as in the execution of a criminal sentenced to death). But are we quite sure about this?

Can we really believe that war and judicial murder are, whatever may be said in favour of them, in any circumstances at all in accordance with God's will?

Are we merely justifying ourselves in our own eyes, or attempting to justify ourselves in the eyes of others? Is sin any less sin because human circumstances make it "necessary?"

Leaving these great issues for those whose responsibility they are, the Sixth Commandment, as interpreted by Our Lord, can be broken by unkind actions, bitter words, and even malicious

thoughts, by cruelty, tyranny, "bullying," and enslaving of mind or body; by remarks designed to humiliate or vex or annoy, sheering words, unkind epithets—anything which harms the life of those made in the image of God; and, within ourselves personally, the cherishing of anger, the brooding over wrongs, real or fancied, and all uncontrolled impulses towards revenge.

On the literal interpretation of the Sixth Commandment, every individual has a right to live unmolested and protected. The current wave of vicious attacks on innocent people is a challenge, as is the no less serious "menace of the motor car" in the hands of irresponsible drivers.

The prevalent defiance of the Seventh Commandment is likewise symptomatic of national malady, and it is debatable whether there is not murder in it also.

The great philosopher and teacher, Plato, was born in Greece in the fifth century B.C. Among many wise things which he said, is this: "Our citizens ought not to fall below the level of birds and many of the animals, which are born in great herds and yet remain until the fullness of the time virgin, but when they have reached the proper time of life are coupled, male and female, and lovingly pair together, and live the rest of their lives in holiness and innocence, holding firmly to their original compact. Surely we will say to them, you should be better than animals."

Dare we claim his advice is out of date?

Man, indeed, is by nature better than birds and animals.

for he is made in the image of God. He is spirit as well as body. He is created "a living soul," and his soul should control his body as the driver of a horse-drawn vehicle should be able to control his horse. When the horse runs away with the driver, there is trouble all round. There is likewise trouble all round if the body runs away with the soul.

These are days when many Christians feel they should be perfectly free to do as they like unhindered by "antiquated laws." They go further, and claim that they, in fact, are thus free.

Why are they not? Because we do not belong to ourselves. We are God's. We are, as Christians, inescapably, covenant people of God, and we cannot claim our privileges and reject our responsibilities.

ULTIMATE VALUES

The rejection of a part of our contract is nullification of the whole, except for the exceeding love of God.

The way to prepare for the keeping of the Seventh Commandment is the acceptance as a guide to life of a scale of ultimate values. "Get thee behind Me, Satan," Jesus was able to say when presented with the standards of the world.

Christian marriage vows are taken in church, in the presence of God. What appalling insolence to take them with a mental "if," as some are openly and admittedly doing.

The offence against one's partner is serious enough — the offence against God is an offence against Divine Love — the sin in oneself is, or should be, frightening.

Verbal quibbles with relation to the Gospel record of the words of Christ are one thing—the deliberate breaking of an oath made before God Himself is another, concerning which there can be no doubt, and no amount of explanation or excuse or self-deception can condone it.

Appeals on behalf of innocent children and wronged partners can be overridden by those whose course had already been decided on other grounds; the fundamental offence against God, never.

Is this "a hard saying?" Many of the sayings of Jesus seemed "hard" to His disciples, as, for example, those about "Living Bread." But Jesus, knowing in Himself that His disciples murmured at this, said unto them, "Doth this cause you to stumble? The words that I have spoken unto you are spirit, and are life."

Upon this, many of His disciples went back and walked no more with Him. Jesus said, therefore, unto the Twelve, "Would ye also go away?" Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life . . .

To refer to the marriage vow as a convention does nothing to minimise its obligations.

It can be argued that the matter of chastity is a personal decision rather than a part of our duty towards our neighbour. But maintenance of the sanctity of family life is of the very first importance to society, and he or she who in any way corrupts it corrupts the community as a whole.

Moral deterioration in the individual is a concomitant of national decline.

CARING FOR NEEDY BOYS

By A CORRESPONDENT

FEW people realise the great need for homes for boys—especially boys who come before a magistrate, and who, because of unsatisfactory home backgrounds, need to be removed from their environment.

The Charlton Boys' Home, in David Road, Castle Hill, Diocese of Sydney, a "family home" in a lovely semi-rural setting, has been established to help such lads.

The first Charlton Home started at Glebe 20 years ago and proved such an outstanding success, being a pioneer in its field, that it is now always full and many lads have to be turned away.

The extensions taking place at Castle Hill will enable 25 boys

to be accommodated. Two weatherboard cottages on five acres of ground were purchased.

For better management one cottage had to be shifted 200 yards closer to the other. Thanks to Hunter's Hill Rotary this was accomplished.

A new ablution and laundry block is being built. Many internal alterations and painting are being done by volunteers from the community, including Parramatta Apex. It is a real community effort.

Charlton Homes are an activity of the Church of England Home Mission Society which also runs the well-known "Chesalon" Parish Nursing Homes.

Boys are accepted (if there's room) irrespective of class or creed.

The people in charge, Mr and Mrs Patterson would be glad to have you visit.

The boys in "Charlton" need to be part of the community—they need to know there are those who care about them.

MISSION POSTS VACANT

The Australian Board of Missions announces a total of 120 vacant mission posts.

These include 76 for New Guinea (including the 62 additional workers for the New Guinea Campaign), six for Polynesia, five for Borneo, 10 for Melanesia and 23 for Carpentaria.

New Guinea needs priests, doctors, nurses, builders, teachers, an engineer and a male nurse.

Polynesia needs two priests, three teachers, and a matron for S. Mary's Hostel, Labasa.

Four priests and one graduate with teaching training and experience are needed for Borneo.

Four women teachers, two men teachers, a priest to work with the Melanesian Brotherhood, a nurse, an engineer and an electrician are needed for Borneo.

Carpentaria needs three trainee mission superintendents, three storemen-bookkeeper secretaries, four teachers, a nurse, three mechanics, three builders, two priests, two women welfare workers and two agriculturists.

Conditions of service and details of work will be supplied on application to the Chairman, Australian Board of Missions, 109 Cambridge Street, Stanmore, N.S.W.

CUBAN REFUGEES BEING RE-SETTLED

FROM A CORRESPONDENT

New York, April 9

Emphasis on refugee settlement for 1962 continues to be on Cubans in the programme of the Episcopal Church, working with Church World Service to disperse refugees now crowding the Miami area.

During 1961, the Episcopal Church resettled 1,860 refugees from various trouble zones in the world — some 200 more than were thus aided in 1960 through its Division of World Relief and Inter-Church Aid.

Since 1949, the Church has resettled more than 16,000 refugees.

Of 1,448 Cuban refugees resettled through Church World Service in 1961, 660 were taken care of by the Episcopal Church.

More than 70,000 Cubans who fled the Castro regime are now in the United States, most of them crowded in Miami area, costing the federal government one million dollars weekly for

their care, and overwhelming the local facilities and economy.

To share the programme of aid more evenly over the country, relieving the burden on the U.S. taxpayer and reducing Miami's acute unemployment problem by finding homes and jobs for small refugee groups in many parts of the nation, resettlement projects are being accelerated.

"It is really a general American problem, so that by our resettlement efforts we are helping the American taxpayer and the hospitable but overburdened Miami area just as much as we are helping the Cuban refugees," says Canon Almon R. Pepper, secretary of the Episcopal Committee on World Relief and Inter-Church Aid.

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THE GOOD FRIDAY PROCESSION

CENTRAL ACT OF WITNESS

FROM OUR OWN CORRESPONDENT

Perth, April 9

In considering the mission of the Church in our time the word "frontier" was being used to indicate the line of contact across which the Church must reach out to the world.

When the Church came out into the open on an occasion either of religious or national interest, that was just what it was doing.

It was reaching out across the frontier which divided committed Christians from their fellow citizens in the community. writes the Archbishop of Perth, the Most Reverend R. W. H. Moline, in his monthly letter to the diocese.

The Church had a mission to the world at large. It was not merely concerned with the welfare of those who took an active part in its life and fellowship.

It had to make an impact on those outside. One of the ways we tried to do that was by organising acts of public witness on special occasions.

A case in point was Good Friday, when it had been the custom in Perth for an open-air procession in which several denominations had taken part.

It was one of the few occasions when the Church as such made an official appearance outside the seclusion of its own walls.

A DUTY

It was our duty to make the fullest possible use of our opportunities in that respect because the tendency at the present time seemed to be opposed to the inclusion of religion in public life.

For instance, in the past generation there had been, in the archbishop's opinion, a steady process of secularisation at work which was visible in the observance of such occasions as Anzac Day or Commonwealth Youth Sunday.

That was due partly to the divisions of Christendom but it also reflected a drift of public opinion away from religious faith.

There were some people who would stoutly deny that Australia was a Christian country on the ground that they themselves were good citizens in spite of the fact that they did not hold the Christian faith.

On the other hand, most of us would claim that the religion of Jesus Christ was an integral part of our national inheritance.

If that were so the Church ought to occupy a place of honour and leadership in the life of the community.

The Good Friday Procession, if it was well supported by Christian congregations, gave us a splendid opportunity for crossing the frontier.

The archbishop said he would be very sorry if it were ever decided to abandon it.

He appealed to all parishes who were near enough to do so to take part in this central act of witness.

A NEW CHURCH FOR ESPERANCE

FROM A CORRESPONDENT

Esperance, W.A., April 9

Plans have been prepared for a new war memorial Church of S. Andrew at Esperance, Diocese of Kalgoorlie.

Deterioration in the foundations and fabric of the present corrugated iron walled, pine-board lined building which was only a temporary building when erected sixty-six years ago, and expanding district settlement have made the new church essential.

The new church will have a nave large enough to accommodate 150 people, a priest's vestry and the altar of S. Thomas' chapel on the right of the sanctuary, and a choir vestry on the left.

The rails and steps of the sanctuary will be curved towards the nave to give extra room.

Over the entrance at the west end will be a choir and organ loft, and to the right of the entrance a baptistry.

A covered porch will shelter the entrance. The font, pulpit and lectern have been kept in their traditional positions.

The east end wall will be curved and with the west wall of the baptistry will be built in local stone.

An illuminated or floodlit cross, to be visible across Esperance Bay and from the town, will be placed above the east wall, and the front stone wall will be extended upward to house the bell.

A free-standing cross will be placed over the entrance porch.

The curved east wall will be linked to the main building by tinted glass panels which will also be used for the windows, most of the west end wall and for the wall looking out onto the porch from the baptistry.

The tinted glass panels will give a soft diffused light to the altar and reredos adding to the richness of pattern given by the stone.

The main external screen from the narthex to the nave will consist of an open precast patterned block screen to reduce glare from the western aspect and to produce an interesting pattern both internally and externally.

Faced white silica lime bricks will make up the remainder of the external walls. The low pitched roof will be of metal decking.

Without furniture the building is expected to cost about £9,000.

The new church will face true east, at right angles to the present church and on the sand ridge behind it on a corner where two future streets will intersect.

The first priest-in-charge of Esperance, the Reverend Alfred Burton, was accused of choosing in 1896 a church site only fit for an Aboriginal camp.

Later, in 1936, Mr Burton wrote that he remembered having to go through dense bush and very soft sand to get to the church site, "but once there, anyone who was unprejudiced could see its unique advantages."

The Esperance vestry plans to utilise fully the unique advantages of the elevated site when building the new church.

The architects are Hobbs, Wining and Leighton, of Perth.

ARCHBISHOP PRAISES NEW CHURCH AT BENTLEIGH

FROM A CORRESPONDENT

Melbourne, April 9

There were close on one thousand people present at the dedication of the Church of S. John, Apostle and Evangelist, Bentleigh, by the Archbishop of Melbourne on March 24.

The mayor and councillors of the City of Moorabbin with local members of parliament formed the first procession into the church and following them came clergy of other Churches including two local Roman Catholic priests.

The archbishop was greeted at the main door of the church by the vicar, the Reverend David Chambers, and the churchwardens who requested him to dedicate the building as a place of worship.

In his sermon the archbishop said that many young people living in the Diocese of Melbourne with its rapidly increasing population have never worshipped in a real church — only in makeshift buildings.

"It's a matter about which we should search our hearts," he said, "for it is a tragedy that any child should grow up and may be lost to the Church without the inspiration of worshipping in a beautiful building which is a constant reminder of the glory of God."

SHEDS?

The archbishop in the course of his remarks about the new church commented on the "venturesome design" and said that he was sometimes critical of the design of new churches, some of which seemed to differ little from a shed which could be adapted to any purpose.

His Grace said that he hoped that the new Church of S. John would become one of the great evangelistic centres of the diocese.

The new church stands on the site of the old church which was demolished last year.

A link with the past is maintained by having a Pioneers' Chapel in which the sanctuary furnishings of the old church have been placed.

CROWN OF THORNS

The sanctuary of the new church is dominated by a blood red cross, Celtic in design, and with a crown of thorns in the centre. This contrasts with the white background behind the Holy Table.

Also present at the service was the Right Reverend G. T. Sambell, Archdeacon G. H. Codrington, the Registrar of the Diocese; and amongst the visiting clergy a former vicar of the parish, the Reverend W. I. Fleming.

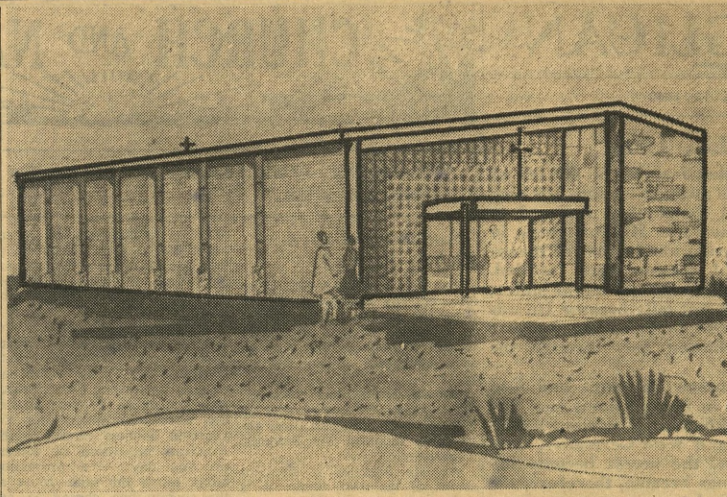
The vicar leaves for England in the "Stratheden" on Easter Monday to attend S. Augustine's College, Canterbury. During his absence his father, the Reverend Cyril Chambers, will be in charge of the parish.

"CHRISTIAN BOOKS IN SCHOOLS"

ANGLICAN NEWS SERVICE

London, April 9

The first showing of an exhibition, "Christian Books in Schools," comprising publications of the Society for Promoting Christian Knowledge, S.C.M. Press, Edinburgh House Press, Lutterworth Press and Epworth Press took place at Epworth House on April 4.



An artist's impression of the proposed new church at Esperance, Diocese of Kalgoorlie. The bell spire, a continuation of the front stone work, has not been included.

"THE CRUCIFIXION" IN VICTORIA

FROM A CORRESPONDENT

Melbourne, April 9

A 50-voice choir will present John Stainer's "The Crucifixion" at Geelong and Armadale just before Easter.

On Saturday, April 14, the choir will give a performance at S. Matthew's, Geelong, and on Tuesday, April 17, will repeat the performance at S. Alban's, Armadale, Victoria.

The choir will be drawn from both churches and will be augmented by chorists from other churches in the Melbourne metropolitan area.

Both presentations will commence at 8 p.m.

The conductor will be Mr Bruce Allen, of S. Matthew's, Geelong; the organist, Mr Jack Holmes, of S. Alban's, Armadale; bass soloist, Mr Brian Gilpin, S. Paul's Cathedral, Melbourne; and tenor soloist, Mr Trevor Arnott, of S. Matthew's, Geelong.

MISSION FAIRS IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, April 9

The missionary work of the Church will be made known to parishioners of S. Martin's, Kensington, Diocese of Perth, by means of a monster Mission Fair.

On Friday, April 27, for three hours, parishioners will have the opportunity of viewing exhibits from various countries and of listening to short but interesting talks given by Asian and African students.

The fair, which will be attended by Church and civic dignitaries, will be officially opened at 7.30 p.m.

One of the distinguished visitors and speakers will be Bishop Festo Olang, of Maseno, East Africa.

Missionary films will be shown in the hall in addition to novel items from Asians and Africans.

It will be a night of family fun—stalls, hot dogs, hot peanuts, fairy floss, balloons and kites are only a few of the highlights planned to guarantee a good night's entertainment.

CLERGY RETREATS IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, April 9

Two clergy retreats have been arranged for the Diocese of Melbourne later in this year.

Both will be silent retreats, taking place at Retreat House, Cheltenham, and will continue from Monday evening until Friday morning.

The first Retreat will be during the week before the school second term holidays, August 27 to 31. The conductor of this Retreat will be the Reverend C. N. Thomas, Vicar of S. Agnes', Glenhuntly.

The Bishop of Gippsland, the Right Reverend D. A. Garnsey, will conduct the second Retreat, November 19-23.

NEW GUINEA TOUR

C.E.B.S. VISIT

FROM A CORRESPONDENT

Melbourne, April 9

Under the leadership of the national chairman, the Reverend Neale Molloy, a party of clergy, C.E.B.S. leaders and boys will visit the New Guinea Mission during the coming September holidays.

The Church of England Boys' Society has been supporting the New Guinea Mission for many years.

The society is desirous of recruiting more manpower and additional finance to promote the work in Papua and stimulate the New Guinea campaign in its appeal for sixty-two trained workers and £50,000 to provide permanent buildings.

The party will fly to Port Moresby and then proceed by Catalina to Samarai. From Samarai it is planned to visit Menapi, Tarakawaruru, Sefoa, Gona and Lae and if possible the Highlands.

The tour is being planned in consultation with the Bishop of New Guinea and the chairman of the Australian Board of Missions, Canon Frank Coal-drake.

PLACES OPEN

The tour is open to clergy, leaders, members of the C.E.B.S. and others interested in the missionary work of the Church.

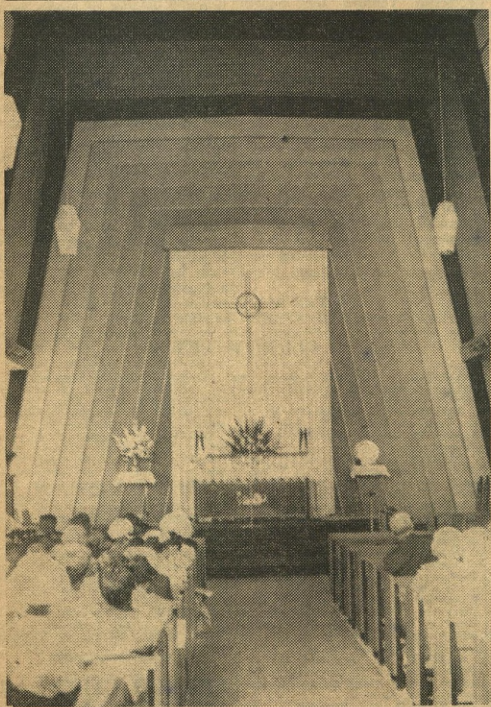
As there are only a limited number of places available those desirous of participating in the tour should forward their entry not later than June 30, 1962.

The cost of the tour for students under 19 years is £125 and for adults £200.

These costs include air fares from Melbourne. There will be a reduction for those travelling from nearer capital cities.

These costs can be reduced by travelling to and from Brisbane and/or Cairns by rail or bus.

For further particulars, get in touch with the National Headquarters of C.E.B.S., 201 Flinders Lane, Melbourne (63-1334).



The interior of S. John's Church, Bentleigh, Diocese of Melbourne, just before the dedication service on March 24.

THE ANGLICAN

FRIDAY APRIL 13 1962

HOLY WEEK, 1962

One of the most startling features of the life of Our Lord Jesus Christ is His attitude towards His own sufferings. Having accepted the destiny disclosed to Him at His Baptism, He knew that His sufferings, in their great climax on the Cross, were to be the means by which His ministry and mission were fulfilled. More, God actually filled Him with power to suffer, and when He suffered it was not only because He was living man's life, but because God's loving purpose for mankind could be achieved only through the sufferings of His Son.

By these the wall between ourselves and God was breached, and, whereas in former times men had access to God only by difficult and devious means (as now between the East and West Germans), once the wall was broken down, the access became immediate. The Lord's sufferings became, therefore, the means of our union with God.

How often it happens in our experience that the hour of bereavement and silence becomes to men of faith the hour of thought and of renewal! The Church which celebrates in Holy Week the triumph of Jesus commemorates a triumph over all the powers of darkness. These may be the malignant, impersonal imbalance of Creation seen in vast natural disasters like earthquakes and floods and fires which no man can control; or the unredeemed solidarities of human history such as social injustices, immense economic inequalities, oppressive or distrustful race-relationships; or the dark personal treacheries of men's hearts (it was Judas who betrayed Him).

Over all these He plants the triumphant symbol of His Cross. Often to us suffering seems meaningless. We may be forced to stand and watch it aware of our own helplessness, longing to act. It is at this point of deepest need that faith is called to become alive: out of our hollowness, insufficiency, nothingness, "in our sins," we grasp at the reality of God in Christ. He who was Himself given power to suffer puts meaning into suffering which, without Him, can only be endured. He makes it become the means of our union with God.

There is no place where we can go to which Jesus Christ has not been before as Lord. "If I ascend up into Heaven," the Psalmist says, "Thou art there; if I make my bed in Hell, Thou art there also." No man can know the ultimate origin either of the suffering or of the wickedness of the world. In response to such intellectual curiosity the Christian observes a quiet agnosticism. But the sufferer needs desperately to know that he is not alone and that what neither medicine nor faith can change can in fact be changed by the transformation of his attitude towards it.

In moments of self-recognition Christians are keenly aware of how far each falls in his personal life and witness below the standard and fullness of life embodied in the Lord Jesus Christ. Add all our individual failures together, and it is surprising that the world looking at the Church fails to see in it that immense concentration of divine purpose which we claim for ourselves? There is a dark abyss between ourselves and Jesus; there is a definite unlikeness between the Church and Christ, the Body and its Head. This failure, disobedience, rebelliousness in us, committed in the presence of God's majesty, is what sin is. We are spiritually and morally inadequate for the task laid upon us by God.

Each of us seeks to peer through the keyhole of his private experience into the vast palace of life, but we forget that all the time we are being watched from behind where the Prince of Life is standing in the corridor with us, looking, waiting, watching for our recognition and loyalty and love. I can no more escape being seen by Him than I can escape being a creature, dependent, conditioned, waiting to be judged in the irretrievable finality of my thoughts and words and actions. "If I take the wings of the morning and fly unto the uttermost part of the sea;" if my spirit soars through all time and space, travelling in imagination the 5,000 million light-years that represent the history of the Universe; if I find myself awed at the dreadful beginnings of Creation — yet I have not escaped: "Thou art there also."

The life of the People of God, therefore, is a life of self-discipline and self-offering. Everywhere to-day Christians are seeking anew the glory of God and His Kingdom, and finding in worship, witness and service a new "togetherness." This unity is no dull monolithic uniformity in which men, treated as less than free, intelligent, responsible persons are conditioned in belief and worship to automatic ceremonial gestures and conventional doctrinal opinions — as modern "workers" are regimented by the routine of mechanised work. But "togetherness" means the one Church praising the one God with the one voice, and the life which is restored to us in new dimensions by the Resurrection of Jesus is as full and as richly diversified as the Being of the God who is worshipped, with distinction of Persons, in unity of Substance.



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

—Dr Geoffrey Fisher

"Somebody Called Bishop Strong"

The Prime Minister, Mr Menzies, did not emerge creditably from the parliamentary incident in which he referred slightly to the Bishop of New Guinea as "somebody called Bishop Strong."

Bishop Strong had criticised the policy of the Government on West New Guinea, and thus, apparently, incurred Mr Menzies' displeasure.

As Mr Menzies is so conscious of his own dignity it is curious that he should not also remember that of others. Even if he had spoken carelessly in the first place he had an opportunity, when questioned on the reference in the House next day, to make gracious amends. But he did not embrace the opportunity.

Incidentally, I thought the Australian Broadcasting Commission unduly timid in its reporting of the bishop's views. This report was included in the 7 p.m. national news but dropped from the 9 p.m.

I have heard an interesting theory about the reason. The 7 p.m. news also included a charge by the Labour leader, Mr Calwell, that the Government was rushing Parliament into recess before Easter. The Federal Treasurer, Mr Holt, on hearing that broadcast, rang the A.B.C. in Melbourne to disclaim it. His comment was added to Mr Calwell's allegation on the 9 p.m. news.

But Bishop Strong's statement on New Guinea, which was at least of equal national interest, was dropped from the 9 p.m. news. The suggestion is that this was done because the A.B.C. could not get in touch with the Minister for Territories, Mr Hasluck, for a comment.

Two Processions Through Sydney

Somewhat ironically, the Royal Agricultural Society of N.S.W. is holding a procession through the streets of Sydney this week to advertise its Easter Show.

There has been a gradual decline in attendances in recent years and, as Easter is unusually late this year, the society apparently feels it should draw particular public attention to the Show.

The Show as the country window on Sydney deserves all encouragement. But the society continues to flout Christian opinion by turning Good Friday into a holiday. Protests against this have been made over the years in banners carried in the Anglican procession of witness on that day — a procession along much the same route as the society has chosen to advertise itself this year.

Perhaps there was a danger in the mind of the ordinary public that the main object of the procession of witness was to protest against the opening of the Show on Good Friday.

That, of course, is not the main object. But I think all thoughtful Christians will continue to regret that the show society has not yet shown appreciation of the significance of this most solemn day.

Giving Darwin More Authority

The feeling that there is a deplorable lack of cordiality between Canberra and Darwin persists in the light of renewed complaints from the Northern Territory that too little voice is allowed it in the determination of its own affairs.

Is the Minister for Territories being unduly bureaucratic? Could not more authority be allowed to the N.T. Legislative Council to decide local issues? Is it not time to consider giving the N.T. member of the House of Representatives, as well as the A.C.T. member, a full vote?

One gathers that many members of the Federal Parliament visit the territories in the recess so that any local grievances should be fairly well known.

The development of the Northern Territory (which is the front door to Australia for many visitors) is a national task which will require the steady application of national resources for many years yet. It is regret-

table that this work cannot be pushed forward in a spirit of greater accord — a spirit which might well be encouraged by giving progressively more responsibility to the elected representatives of the people in the area.

A Parole Board's "Poor Bet"

Two girls met violent deaths (one in an Anglican school chapel) because a man who had been sentenced to 14 years' imprisonment for rape had been released from gaol after seven years.

The rapist (originally sentenced to death) had turned murderer. Now he has been sent back to a New South Wales gaol for "life" — the maximum penalty since the death sentence has been removed from the N.S.W. Statute Book except for the unlikely crimes of treason or piracy.

While it is humane to give anxious thought to ways of reforming criminals, society must be protected from their further violence.

The judge who sentenced this man for rape was firm in his view that no clemency should be shown him because of the horrible nature of the crime. Yet, when the N.S.W. Parole Board, with a judge as chairman, came to recommend the man's release seven years later, the sentencing judge, still on the Bench, was apparently not consulted. Six months after his release the man raped and murdered a girl (for which he has now been sentenced to life imprisonment) and has been charged with a second murder on which he has not yet stood trial.

This man's dreadful record must surely cause the N.S.W. Government to overhaul its parole system and to reconstitute the Parole Board.

It is poor consolation to the relatives of the two murdered girls to be told by the chairman of the board that Lawson, the man concerned, was "a bad bet" for release.

Good Works Off Stage

When the tangled matrimonial affairs of a few film actors and actresses capture the biggest headlines in the more sensational newspapers, it is pleasant to note the arrival in Australia this week of an American actress, Jane Russell, who is practically interested in religion and charity work.

Miss Russell and her husband founded International Social Services, which has arranged the adoption of 10,000 children. One knows, too, that the actor Danny Kaye has done a splendid work for the underprivileged children of many lands. He has given most generously of his time and talent on their behalf.

—THE MAN IN THE STREET

RELIGIOUS BROADCASTS

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

SUNDAY, APRIL 15:
RADIO SERVICE: 9.30 a.m. A.E.T. Quarr Abbey, Isle of Wight.
DIVINE SERVICE: 11.00 a.m. A.E.T. Balwyn Methodist Church, Preacher: the Reverend Donald F. Boorman.
RELIGION SPEAKS: 4.15 p.m. A.E.T. "What Jesus Did" — 2. The Very Reverend John Hazlewood.
PRELUDE: 7.15 p.m. A.E.T. Westminster Madrigal Singers, Melbourne.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Reverend C. L. Oliver.
THE EPILOGUE: 10.48 p.m. A.E.T. Palm Sunday.
MONDAY, APRIL 16:
RADIO SERVICE: 6.15 a.m. A.E.T. The Reverend Edwin White.
WEDNESDAY, APRIL 18:
RELIGION IN LIFE: 10.00 p.m. A.E.T. "The Pageant of Holy Week in Jerusalem," Mrs H. Danby.
FRIDAY, APRIL 20:
MUSIC FOR GOOD FRIDAY: 7.00 a.m. A.E.T. The Jacobean Singers, London.
WITH HEART AND VOICE: 7.30 a.m. A.E.T. A programme of hymns for the day.
RADIO SERVICE: 9.30 a.m. A.E.T. St. Mark's Church of England, Camberwell, Preacher: the Reverend William Roberts.
DIVINE SERVICE: 11.00 a.m. A.E.T. Rockdale Congregational Church, Preacher: the Reverend Roy Alexander.
RELIGION SPEAKS: 4.15 p.m. A.E.T. "What Jesus Did" — 3. The Reverend S. P. Hebart.
PRELUDE: 7.15 p.m. A.E.T. The A.B.C. Adelaide Singers.
THE FAITHFUL TREE: 7.30 p.m. A.E.T. The Julian Singers with Father Genesis Jones, proclaim the noble triumph of Calvary.
EPILOGUE: 10.48 p.m. A.E.T. Good Friday.
MONDAY, APRIL 16 — SATURDAY, APRIL 21:
READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. Dr Eric Osborne.
PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend A. V. Maddick.
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
Monday — Mrs K. Keys-Smith.
Tuesday — The Reverend T. Rees Thomas.
Wednesday — "School Service" for Pantomime and Easter.
Thursday — The Reverend E. J. Storman.
Saturday — The Reverend Keith Dowling.
EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend G. E. Jordan.
SATURDAY, APRIL 21:
SATURDAY AFTERNOON TALK: 5.20 p.m. A.E.T. William Barclay's "Crucifixion and Crowning" is reviewed by the Reverend T. D. Noffs.
TELEVISION:
SUNDAY, APRIL 15:
ABC 2, SYDNEY:
 5.15 p.m. "Sunday Special" — "The Triumphal Entry," Father B. Crittenden.
 6.30 p.m. "Paul of Tarsus" — "To Rome."
 10.30 p.m. "New English Bible Readings," Richard Attenborough, No. 15.
ABC 2, MELBOURNE:
 5.15 p.m. "Sunday Special" — "God Government," The Reverend Eric Derbyshire.
 6.30 p.m. "The Crucifixion."
 10.30 p.m. "New English Bible Readings," Richard Attenborough, No. 15.
ABC 2, BRISBANE:
 5.15 p.m. "Sunday Special" — "The Triumphal Entry," Father B. Crittenden.
 6.30 p.m. "Meeting Point" — "The Life of Christ," Robert Robinson talks with Canon Edward Patey.
 10.30 p.m. "What we Believe," Dr Colin Williams.
ABC 2, ADELAIDE:
 5.15 p.m. "Sunday Special" — "Foreign Ambassador," The Reverend Vivian Roberts.
 6.30 p.m. "Meeting Point" — "The Death of Christ," Josephine Douglas talks with Dr Howard Williams.
 10.30 p.m. "According to St. Mark," Read by the Reverend George Woolcock.
ABC 2, PERTH:
 5.15 p.m. "Sunday Special" — "Commitment and Service," The Reverend Eric Derbyshire.
 6.30 p.m. "Passion Story" told by the Canterbury Fellowship, Victoria.
 10.30 p.m. "New English Bible Readings," Richard Attenborough, No. 14.
ABC 2, HOBART:
 5.15 p.m. "Sunday Special" — "The World we live in — The Family of Man," The Reverend Hugh Girvan.
 6.30 p.m. "Meeting Point" — "New Delhi," Episode 2.
 10.30 p.m. "New English Bible Readings," Richard Attenborough, No. 16.

ONE MINUTE SERMON

JUDGEMENT

S. JOHN 3: 25-end

For a while near Jerusalem, Jesus and John were working side by side. But it seems clear to the disciples of John that more are coming to Jesus than to John. Naturally they are jealous for their leader's honour. So they discuss the value of these two ministrations.

And then turn to John to ask his views on the happening. It does not disturb John. There is for him no room for jealousy. If a man is doing powerful work, it is God's power which inspires it. He cannot do it himself.

And says John, "didn't I tell you I was not the chief in this work but was a 'forerunner'?" not the Christ, but preparing the way for His coming. He is the bridegroom—I, but the "best man."

But I'm His friend and rejoice in His coming. In Jesus' success, John sees the fulfilment of his own work. This is why he came. How wonderfully near to perfection is his humility and self-denial—a glorious greatness. "He must increase but I must decrease."

It would seem that the writer of this Gospel adds his comment. Every man in life speaks according to his moral being. If he is a worldly man—an earthly man—he speaks at that level.

There is no suggestion of evil in this, but that we can but speak on the level on which we live. Only as we live in union with God can we speak heavenly things. Here is a truth real for our day.

Jesus Christ still gives His witness and there are those who receive it—but these are difficult days when it seems as though no one cares, no one receives the word of God.

But Jesus is God's complete and full revelation—His endowment is without measure. We never receive the endowment in completeness because we lack the faith and the dedication. But do we listen to Jesus?

Thus we have seen the contrast between Jesus and John, and have recalled again the note of judgement so often ringing out in this Gospel.

But he that believeth on the Son, committeth himself to the Son, has eternal life now! How wonderful is this promise, how important that we should do what is required to receive it.

The worldly-minded suffer not just in that they cannot enter into the wonder of God's goodness, but they didn't even "see" its content.

For one thing they think of eternal life as everlasting happiness granted after death—a self-centred idea. It is far from that—it is a present gift, life now!

It is fellowship with God in this present time, into all the quality of unselfish love, life and service, that issues therefrom.

But on the disobedient, God's wrath abides. Men to-day hate the thought of the anger of God. It is not an emotional feeling such as we show, but a stark antagonism against a disobedient, unclean, selfish life. It is a terrible reality.

CLERGY NEWS

ATKINS, The Reverend P. R., to be Dean in the Parish of Burnie, Diocese of Tasmania.
BALDWIN, The Reverend E. R., to be Vicar of Holy Trinity, Port Melbourne. He will be inducted on May 31 at 8 p.m.
BROWNE, The Reverend G. M., Vicar of Wodonga, Diocese of Wangaratta, to be Vicar of Holy Trinity, Coburg, Diocese of Melbourne.
CONDON, The Reverend H. H., to be Assistant Dean on the staff of St. David's Cathedral, Hobart, Diocese of Tasmania.
DARKE, The Reverend G. H., Rector of Christ Church, Yeronga, Diocese of Brisbane, to be a Canon Residentiary of St. John's Cathedral, Brisbane.
HAWKEY, The Reverend E. E., Organising Secretary for the Australian Board of Missions in Queensland since 1950, to be a Canon Residentiary of St. John's Cathedral, Brisbane.
HAZLITT, The Reverend D. G., formerly in R.A.F. Chaplain, to be Rector of King Island, Diocese of Tasmania, from April 15.
HEYWARD, The Reverend O. S., Rector of Richmond, Diocese of Tasmania, to be Dean's Vicar and Precentor at St. David's Cathedral, Hobart, from May 1.
MACKEAN, The Reverend J. E., Rector of Trent, Diocese of Bath and Wells, England, to be Rector of Curriehill, Diocese of Tasmania, as from his arrival from England in May.
MINY, The Reverend N. B., Rector of St. Stephen's, Hurstville Park, Diocese of Sydney, to be Rector of St. Mark's, Granville, in the same Diocese.
MORLEY, The Reverend K. D., to be Dean in the Parish of Glenorchy, Diocese of Tasmania.
SENIOR, The Reverend J. A., to be Dean-in-charge of Geelong, Diocese of Tasmania.
SMITH, The Reverend J. H., Assistant Curate of St. John's New Town, Diocese of Tasmania, to be Assistant Curate of Queensdown-Czechan, in the same Diocese.
SOLOMON, The Reverend A. C., to be Dean in the Parish of St. Stephen's, Hobart, Diocese of Tasmania.

CHURCH CALENDAR

April 15: Palm Sunday.
 April 19: Maundy Thursday.
 April 20: Good Friday.
 April 21: Easter Eve.

LETTERS TO THE EDITOR

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

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

LITURGICAL TRENDS

INSTRUCTION AVAILABLE

TO THE EDITOR OF THE ANGLICAN

Sir,—With the Liturgical front in Australia so fluid at the moment, and with many clergymen and laymen uncertain which way to look for guidance, might I recommend a small but important and useful society? Its object is simple: "To promote and maintain Catholic faith and practice in accordance with the principles of the Book of Common Prayer." The word "principles" is important. It will be seen from this aim that the society is not a party-group. It is tied neither to post-Tractarian nor to Continental principles in its theological and liturgical studies.

The bigger its membership, the more effective could its contribution be to the life of the Anglican Church. To anyone who wants sound and simple instruction about, for example, how to conduct Evensong; Office hymns; errors to avoid in Celebrating; why re-union with the Presbyterian Church or the Roman Church, as they are at present, is impossible; the improprieties of The Shorter Prayer Book; the authority of 1928; the Church of South India; liturgical revision; Church music; worship and the arts; vestments — in fact about anything on which an alert churchman might seek advice, "The Anglican Society" will prove a reliable guide.

There is, at present, no Australian secretary; so I must suggest that any person interested write at once to Mr W. J. Butt, Osiers' Cottage, Sittingbourne, Kent, England. He is the Secretary of the Anglican Society. If I heard from him in due course that interest justified it, I should be willing to act as secretary over here, at least for a while; though it might be better to have someone on the mainland to fill that post.

Yours, etc.,
(The Very Reverend)
E. M. WEBBER,
Dean of Hobart.

GEELONG BEFORE BALLARAT

TO THE EDITOR OF THE ANGLICAN

Sir,—I read with interest a paragraph on page 8 of your issue of March 30 from "Your own Correspondent" in Ballarat relating to the appointment of a full-time Hospital Chaplain in that city. The article claims — "The (General Hospital) appointment is the first of its kind outside the metropolitan area."

With respect I would like to point out to your correspondent and readers that in actual fact I have been the Melbourne Diocesan Centre's full-time Hospital Chaplain in Geelong for the past two years and that prior to my appointment the Reverend D Ganly, of St. Stephen's, Belmont, Geelong, was full-time Chaplain to the same hospital for nearly two years.

This seems to present some interesting possibilities.

(1) That Mr Ganly and I are only figments of our own imaginations.

(2) That Geelong is part of the Melbourne metropolitan area, or vice-versa, or

(3) That THE ANGLICAN in some matters seems to be about four years behind the times.

Yours faithfully,
(The Reverend)
M. L. REDMOND,
Chaplain.

Geelong and District Hospital, Victoria.

SOME QUESTIONS

TO THE EDITOR OF THE ANGLICAN

Sir,—I have been reading the series of articles on the Thirty-Nine Articles with great interest. I was particularly interested in the two on Excommunication (Article 31) for I have recently been reading "Sketches by Boz", and noticed in the chapter on Doctor's Commons that Charles Dickens records a sentence of excommunication given by a judge in a case of brawling in a church vestry at a vestry meeting. The time of excommunication was for two weeks.

May I trespass on your kindness and ask for a little space in which to ask if any of your readers could tell me when Baptism for the Dead ceased among Christians? And, too, if anyone could tell me when the Church of Rome began to refer to its members as being Christians as against all other denominations and when and how this most un-Christian practice stopped?

In two novels written in the nineteenth century, one by R. L. Stevenson and the other by Joseph Morgan, the members of the Roman Church call themselves Christians and seem to expect their non-Roman friends to accept that fact which they appear to do as a matter of course.

This makes me think the practice was one of some length of standing, but on the other hand I recall reading in a newspaper some few years ago that a Roman priest in (I think) South America was deprived of his office for just this teaching.

I would be grateful for any knowledge your readers may have on both these subjects.

I am, etc.,
CONSTANT READER,
Melbourne.

DUTCH CHURCHMEN AT CAMBERWELL

ANGLICAN NEWS SERVICE

London, April 9

A fanfare of trumpets greeted the Burgomasters of the Dutch towns of Deventer and Arnhem and the Mayor and Mayoress of Camberwell on their arrival at St. Giles' Church, Camberwell, on April 8 for a special performance of "The Messiah" by the Euterpe Choir from Deventer and the Deventer Orchestra.

The performance was arranged in connection with a visit to Camberwell of 175 men, women and children from Deventer and Arnhem, by which it is hoped to strengthen the link between the Christian Church in Deventer and Camberwell.

The choir and orchestra is also to give a recital of Passiontide music in St. Giles' Church to-day.

CLOSED CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—Recently the daily papers of Melbourne printed an account of the dedication of the new Church of St. John, East Bentleigh, and spoke of the exterior and interior design as being rather unusual.

To-day — Mothering Sunday — being in the area during the afternoon I thought I would visit the new church. The exterior is very impressive. As to the interior I am unable to pass an opinion as it was securely locked — on a Sunday afternoon!

Just as I was preparing to leave, an elderly lady wearing surgical stockings and evidently desiring to "rest a while" tried all four doors and had to turn away.

Surely the House of the Lord should be open to His people for all of His Day even if fear of vandalism causes it to be closed on week-days?

Of course the question will be asked — is such fear a reasonable excuse for keeping the doors locked on any day of the week?

Yours sincerely,

R. M. McRAE,
St Kilda,
Victoria.

ADJOURNMENT OF HEARING

The hearing of the suit in the Supreme Court in Equity between the Chaplain of The King's School, Parramatta, the Reverend H. W. Baker, on the one hand, and the Council of the school and the Archbishop of Sydney, the Most Reverend H. R. Gough, on the other, has been adjourned by arrangement between the parties concerned.

Following proceedings last year, the suit had been specially set down for hearing last Tuesday, April 10.

It is understood that, if the suit comes on for hearing, this will not take place until after the short Law Vacation next July.

There has been keen, very close interest in the suit in Church circles because it is understood to involve, inter alia, the respective rights and obligations inter se of school chaplains, school councils and the bishop — in the Diocese of Sydney in particular.

The matter is also understood to involve fundamental questions of principle concerning the removability from office of any licensed clergyman in New South Wales without due cause being shown in the manner prescribed by law.

CLERGY QUIET DAY

FROM OUR OWN CORRESPONDENT

The lovely old Christ Church, South Yarra, was the setting for the annual Lenten Quiet Day, arranged by the Archbishop of Melbourne for the clergy of his diocese. It was held on April 3.

The opening devotions were led by the clergy of Christ Church, the assistant curate taking Matins at 9.30 a.m., after which Holy Communion was celebrated by the vicar, the Reverend S. T. Ball.

The Bishop of Ballarat had accepted the archbishop's invitation to act as conductor; he gave the first of his three addresses a few minutes after the service ended. The second was at midday and the final address in the early afternoon.

The conductor invited his brethren to come out into the garden, figuratively speaking, in order to consider three gardens of the Bible.

Taking the picture of the Garden of Heaven from the Revelation, it suggested a state of perfection and bliss which was much more than mere survival. It represented a vivid welcoming reality.

In contrast to this was the first garden, the Garden of Eden, where we have the picture of man as he is.

Whatever that garden might have meant for mankind, he is now excluded, and therefore

must not look back, but go forward to perfection.

The contrast between the first

RATING ACT PROTEST

ANGLICAN NEWS SERVICE

Wellington, N.Z., April 9

The refusal of the Anglican and Roman Catholic dioceses of Auckland to pay rates to the Auckland City Council on lands occupied by incomplete churches may result in a change in the Rating Act that will save New Zealand churches hundreds of pounds.

The change would particularly affect the two cathedral projects at Auckland and Wellington which stand on valuable land and are heavily levied.

The point at issue is when a church officially becomes a church.

Land on which churches stand is exempt from rates, but municipalities' legal advisers take the view that a church is not a church until it is finished and dedicated.

The Church authorities contend that from the time foundations are set it is obvious the building will be a church and to levy rates is farcical.

I'D LIKE TO KNOW . . .

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

What did Christ do on the Cross?

We could reply, simply, in the words of Mrs Alexander's well-known hymn,

He died that we might be forgiven,
He died to make us good.

Such an explanation seems too easy. It is too much of a simplification. Does it really indicate what happened when Christ died on the Cross?

Both the Scriptures and the Church are not dogmatic about what happened. It is noteworthy to compare the way in which the Creed describes the Person of Christ as He entered this world at His Incarnation, and the Atonement, when He died to bring God and man together.

As to His Person and His Incarnation, the Creed topples words on words — "the only begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

Yet His life is represented by the comma between the last clause, and the two clauses referring to His Atonement. "And was crucified for us under Pontius Pilate. He suffered and was buried."

The Creed is purely historical where the death of Christ is concerned.

It will be known that there are many theories concerning what happened, but none is exclusively and officially adopted by the Church. All our attempts are but imperfect ones to explain the inexplicable. This very variety of opinions should demonstrate the great uncertainty of what happened and the unwisdom of dogmatism.

He did die that we might be forgiven. To forgive, one must accept something of the wrong. This applies to Divine as to human forgiveness. How could God, impassible, immune to the hurts and ills of sin, how could God forgive? Only as in Christ, perfect Man as well as perfect God, the full malignancy of sin could work with all its might. Then the innocent, having been smitten to the heart by evil, forgave the past and provided man with a fresh start.

It is for this reason that modern scholars link the Incar-

nation with the Crucifixion. "God had to circumvent the impasse of His impassibility," as one thinker expresses it. He had to invade His world, and in the nature of that world, let the accumulated evil roll on to Him. Only then could He forgive.

This He did in Christ. "Beneath the outward victory there lay the inward conquest at every moment of the most searching and overwhelming temptation, unremittingly applied and reinforced by every device and instrument of cruelty, physical and spiritual." Through Christ, we are forgiven, adopted as sons and daughters of the living God; and on us lies the responsibility not only of repentance, but of showing forgiveness to others.

Perhaps after all, it is enough to sing
He died that we might be forgiven,
He died to make us good.

We sometimes hear it said that men endure their Calvaries. Is Our Lord just a martyr among martyrs?

The Calvary of Christ is unique. When we look at the assassination of a Gandhi, or the forced suicide of a Socrates, we may think that they admit of ultimate comparison. But the Cross of Christ is singular. There is a uniqueness about it which disallows any "both . . . and."

Three suggestions are usually advanced. First, there is the infinite value of the life of Christ. While the value of every soul is infinite — so infinite that Christ is prepared to die for one soul — yet Our Saviour is Divine as well as human. Consideration of the intrinsic value of life will not bring us, however, to the crux of the argument.

Secondly, much has been made of the sufferings of Our Lord. There are devotional works which dilate on the five distinct kinds of wounds which Our Lord suffered. We may have moved too far from the painful literalism which deforms the art of the Middle Ages, but even examination on this level, and the fact that Our Lord's was a flawless body so that every twing of pain would be more devastating, does not reach the real point.

What separates Christ's death from that of others? Surely it is that His was entirely voluntary: at any moment He could have withdrawn from His sufferings. At many points in the Scriptural narrative, it is indicated that He possessed this power. To have come down from the Cross would have been as easy as to resist arrest in the Garden of Gethsemane or to command a legion of angels. He did not use this power. He could have done so.

Martyrs, being caught up in the solidarity of life, may offer their lives voluntarily, but their lives and their decisions are bound by circumstances. Committed, they cannot withdraw.

Here is the feature which ever separates Our Lord's death from the martyrdom of others. He, and He alone, had complete

and absolute power to save Himself.

In his booklet, "Once for All," Kenneth Thompson says, "It is the divinity of Christ that sets His human heroism on a pinnacle beyond the reach of any rivals in courageous martyrdom: not the fact that His life was more valuable than theirs, or the fact that greater cruelty was shown to Him than to them, but the fact that He, only, had complete and absolute power to save Himself all through His Passion, and all through it, at every second, He actively refused to do so. This magnified beyond conception the intensity of His ordeal. The crucifixion is the unique example of an entirely and totally voluntary acceptance of extreme suffering and of agonising death in the presence of total ability to escape them at any moment."

The Archbishop of Canterbury is supposed to have said recently that he expected to find some atheists in heaven. Isn't that a rather strange thing to say, and stranger for the Archbishop of Canterbury, the upholder of orthodoxy?

It all depends upon the interpretation of terms. In the days of the early Church, Christians were called atheists because they did not believe in the Olympic gods. Gibbons states it, "Malice and prejudice inclined in representing the Christians as a society of atheists, who, by the most daring attack on the religious constitution of the Empire, have merited the severest animadversion of the civil magistrate."

Socrates also was accused of atheism. It was one of the grounds for which he was forced to drink the poisonous hemlock.

May it not be that many of to-day's atheists are so-called because they cannot accept our unworthy presentation of Him? When an astute old minister was told, "I don't believe in God," he replied, "Tell me what kind of God it is in which you don't believe: possibly I won't believe in him either."

Jacques Maritain, the Christian existentialist, said that many of to-day's atheists may in fact be choosing God as the real object of their lives. "Under many names, names which are not that of God, in ways known only to God, the interior act of a soul's thought can be directed towards a reality which in fact truly may be God."

The "New Yorker" had three articles recently on profiles of 18 foremost actors and actresses. These articles revealed a dedication to art and a willingness to labour at it, often in poverty and without recognition, for many years. Some of them were not admirable characters, but what might be said of them was said by Ivor Winters, of the poet Hart Crane, "He was a saint of the wrong religion."

Our conception of God is never full-orbed. The fragmentation of Christianity prevents it. May it not be, therefore, in some such ways as I have suggested, the archbishop considers that many of to-day's atheists, high-minded, respected and governed by noble ideals, may be found in the Paradise of God?

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ANGLICAN OF THE WEEK



Our Anglican of the Week is a tireless worker for all good causes associated with S. James' Church, King Street, Sydney.

She is Mrs E. J. Clarke, of Chatswood, who has made the Simnel Cake for Mothering Sunday without a break for seventeen years.

Once, when she was away from Sydney in the Snowy Mountains region she made it in a camp oven, decorated it, and sent it by rail to Central Station where Bishop Davidson collected it in perfect condition.

She really makes eight cakes each year, cuts and wraps individually 500 slices for distribution on Mothering Sunday. She also makes a cake for Sydney Hospital Chapel where she plays the organ for Sunday services.

Mrs Clarke has been largely responsible for raising the £420 which S. James' has in hand for the £500 they need to build a house for Aborigines on one of the Cape York Mission Stations in the Diocese of Carpentaria.

£200 was raised by going to railway stations in Sydney early in the morning with Mrs White, Miss Knox, Mrs Dunn, Mrs Pringle, Miss Munro, Mrs Perryman and other parishioners. They sold jam (Mrs Clarke has made 812 jars since last May) and collected money in red plastic buckets.

In one morning they raised £30 for the Senior Citizens; on another, £35 for the Chilean earthquake relief; and on

another, £55 for the Diocese of North Queensland.

Mrs Clarke has always been devoted to the cause of the Aborigines and the welfare of all the under-privileged.

A very cheerful Christian, with a keen sense of fun, she believes that, enjoying good health at seventy-three years of age, she ought to do all she can to help her Church and the community.

CHURCH HISTORY IN SOUTH INDIA

PATERNALISM AND THE CHURCH. The Right Reverend Michael Hollis, Oxford University Press. Pp. 114, 15s. 9d.

THIS is a book which had to be written. The author of it is the best qualified person to write authoritatively on this delicate subject.

Bishop Michael Hollis was the last Lord Bishop of Madras and was the leading Anglican bishop in South India at the time of the inauguration of the Church of South India. For a period of six years he was the Presiding Bishop of that Church.

Under the old order he was, according to the official etiquette, the third person in the large Presidency of Madras and under the Church of South India he was one of the "Sandalled Bishops" not "of Madras" but "in Madras."

Bishop Hollis has played his role brilliantly under such

BOOK REVIEWS

UNION IN INDIA

CHURCH UNION IN SOUTH AND NORTH INDIA. The Right Reverend W. Q. Eash, Bishop of Bombay, 1947-1961. S.P.C.K. Pp. 16. English price 2s.

THIS booklet contains the substance of addresses given to priests of the C.I.P.B.C. and presbyters of the C.S.I. at Nandyal last September.

The author, who retired from being Bishop of Bombay last year, compares the Plan for a United Church of North India and Pakistan with the Church of South India in order to point out difficulties in the Plan, from the Anglican point of view, and to discuss how they can be dealt with.

It is valuable because it is written by one with intimate inside knowledge, and because, though his attitude is sympathetic, he remains dispassionate in his judgement.

Any Christian in India could well be forgiven if he gave way to emotion, when he considered the situation of the tiny Christian handful, divided and often on the defensive, among the teeming millions of non-Christians.

There is an interesting survey of the C.S.I. and the development of its thought on the Basis of Union, the Sacraments and the Ministry. The Bishop mentions the significant decision by four Anglican congregations formerly in the State of Bombay, but recently transferred to the State of Mysore, to ask for release from the C.I.P.B.C. in order to enter the C.S.I., whatever happens to the North India Plan.

The section on the North India Plan expounds the points

at which criticism has been directed by Anglicans, for example, the problem of the dedication of infants, instead of Baptism, the incorporation of certain Reformation Confessions in the Confession of Faith and the complicated procedure of the Representative Act for the Unification of the Ministry.

The author ends by considering what will happen if Anglican opinion, outside India, is hostile or divided.

He mentions three possible courses: to go ahead with the Plan in the faith that time and study will bring acceptance; to remodel the Plan according to the lines of the C.S.I., especially with regard to the Unification of the Ministry, and to ask the C.S.I. to join in negotiations with the North India Churches for a united Church for the whole of India.

He feels that this choice is very much for the Indian members of the Church to decide, not a matter in which the foreign elements in the Church should sway the result.

So far it does not appear possible to solve the problem of the unifying of the ministries of episcopal and non-episcopal Churches to the satisfaction of both parties. It would be a tragedy if this were understood as the death-knell to all plans for union.

Love must do its level best to deal with the conflicting claims but it must finally be allowed to triumph over logic.

—D.G.

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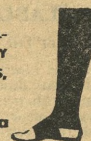
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THE LENTEN BOOK FOR 1962 BELIEVING IN GOD

by
MILES LOWELL YATES

Preface by the Right Reverend John C. Vockler.

Limited supplies now available.

THE ANGLICAN strongly recommends this book and is glad to co-operate with the publishers, The Church of England Information Trust, by accepting orders on its behalf.

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The Anglican Book Department,
G.P.O. Box 7002,
SYDNEY, N.S.W.

EXPERIMENT BY SOCIAL WORKERS

THE FAMILY: Patients or Clients. Family Welfare Association. Faith Press. Pp. 132, 14s. 3d.

HOW can we deal with the chronically disabled family? Is there any way of preventing their social breakdown? This was the subject of an experiment in co-operation between hospital almoners and family case-workers.

The Family Welfare Association (London) set out to study the possibility of preventive case-work with families in difficulties, that is, "preventing the prolongation or worsening of existing difficulties, or their repetition over the years."

MODERN PASSION PLAY

CASEY: A DRAMATIC MEDITATION ON THE PASSION. P. J. Turner. S.P.C.K. English price 4s. 6d.

Written by a parish priest working in Crawley New Town, this Passion Play will not appeal to many people, particularly the conventional churchgoer.

It is intended to shock — with the timeless fact of the Crucifixion.

The characters are meant to wear modern dress.

—J.S.

Hospital almoners were asked to refer suitable patients to the case-workers for help, that is, people with indications of personal stresses and latent incapacity who had not broken down so badly as to need sustained help from the social services.

Since this is a specialist report cast in specialist language and assumes a knowledge of case-work procedures and goals, its readers will be limited.

Perhaps the most significant thing in the book is the penetrating analysis of the difficulties of effective referral from one worker to another, from the hospital agency to a community agency, from a medical structure to a social structure.

Many cases are discussed in the course of the book and almost half of the book consists of case summaries.

One very helpful feature is the description of the case-worker's relationship with her supervisor and includes a critical account of her failures and mistakes as well as her successes.

—B.H.R.

The relationship of Mission and Church was Paternalistic. Let me put it in Scriptural terms — the seed which was sown into the soil of India and which, according to Scripture, has to die, did not die.

The Mission remained the mother plant, adding to itself new branches. The Mission meant to the Indian something different from what it meant to those who sent missionaries.

Those who sent missionaries did so for the purpose of proclaiming the Gospel and establishing the Church.

To the Indian, "Mission" meant in many cases schools, hospitals, bungalows, compounds, etc.

It also meant the influential and powerful District Missionary and Treasurer with an inexhaustible source of money compared with Indian standards.

Even the young missionary was nearly always more influential than a well qualified Indian pastor. The missionary belonged to the ruling race and even where he did not aim at any particular position he was given one.

The Mission Societies which were urged to do what the Churches failed to do were not in the strict sense Churches.

On the European Continent these groups within the Church were mainly pietists who laid stress on the individual Christian conviction, surrounded by a Church which was streamlined to the pattern of the State and its ruler. On the mission field this attitude had an adverse

—J.S.

MERGER TALKS TO BEGIN

WASHINGTON DISCUSSIONS

FROM A CORRESPONDENT

New York, April 7

The first full-scale meeting for explanatory discussion of the Presbyterian merger proposal for four churches will be held on April 9 and 10 at Washington Cathedral.

The Episcopal Church's entire Joint Commission on Approaches to Unity will represent that Church in the groundwork talks.

Participating also will be representatives of the United Presbyterian Church in the U.S.A., others from the United Church of Christ, and the Methodist Commission on Church Union.

PROPOSAL

Dr Eugene Carson Blake, stated clerk of the United Presbyterian Church, first proposed a merger on December 4, 1960, in a sermon at Grace Episcopal Church, San Francisco.

He suggested that Presbyterians and Episcopalians together invite the United Church of Christ and the Methodist Church to consider a plan of union combining the "catholic" and "reformed" traditions.

The Episcopal General Convention last September agreed to join in such talks.

The formal Presbyterian-Episcopal invitation to the other two churches will be issued at the April meeting, with preliminary study of possible union beginning immediately.

P.B. EXHIBITION AT DURHAM

ANGLICAN NEWS SERVICE

London, April 9

An exhibition to mark the tercentenary of the Book of Common Prayer is to be staged in the Cosin Library at Durham.

It will mark the part played in its production by Bishop Cosin who was a canon of Durham from 1624 and bishop of the diocese from 1660 to 1672.

The exhibition will close on May 19, the actual anniversary of the Act of Uniformity which authorised the Book.

Exhibits will include Cosin's manuscript proposals and his collection of liturgical books, and the so-called "Durham Book," containing the suggestions of Cosin himself and his committee of books for the revision.

Working with this committee was William Sancroft, chaplain to Cosin and later Archbishop of Canterbury.

There will also be a first edition of 1662 from one of Charles II's royal chapels.

Comparing them, it is possible to see what suggestions of the committee were accepted and what rejected.

WARNING ON MORMONS

ANGLICAN NEWS SERVICE

London, April 9

Churchpeople in Bristol have been warned by the bishop, the Right Reverend Oliver Tomkins, to resist the invasion of the Church of Latter Day Saints (the Mormons) and their "heretical" doctrines.

The warning has been given following complaints by Bristol incumbents that Mormon missionaries had waylaid children on their way to Sunday school, and, by offers of games of baseball and other enticements, had encouraged them to join the Mormon sect.

Writing in this month's issue of his "Diocesan Gazette," Dr Tomkins says that parents, when they see their children being subjected to the "strange teaching of unsound doctrines," should take immediate steps to prevent further attendance at meetings.

The Mormons are to open two new churches in Bristol soon.

SERVICE OF HEALING

A TELEVISION FEATURE

ANGLICAN NEWS SERVICE

London, April 9

A service of spiritual healing was televised, it is believed for the first time, last month when the B.B.C. featured Miss Dorothy Kerin's home at Burrowswood, Groombridge, in a "View-point" programme.

It is fifty years since Miss Kevin, who had been pronounced incurably ill with tuberculosis and had been bed-ridden for five years, received, as she said, a "divine command" to get up and walk.

In her own words, "I was made whole in the twinkling of an eye."

For years she has been using her healing gifts. The house physician who has worked with Miss Kerin at Burrowswood told of miraculous cures and great benefits which patients had been receiving there.

NO SECRETS

In the telecast, viewers saw members of the congregation of the Church of Christ the Healer, which Miss Kerin has built, come two by two to the altar rails when Miss Kerin laid her hands on them.

Miss Kerin, in a subsequent interview, said she had no secrets to disclose; healing was one of Our Lord's gifts bestowed upon His disciples.

She told of many cures, of help given to mental patients, and of those who were not cured but who have been given "grace and courage to live happily with their disabilities and to use them to the glory of God."

CHURCH BUILDING FILM

ANGLICAN NEWS SERVICE

London, April 9

The story of the building of a new church on the Lockleaze Estate, Bristol, was told in a film shown on the B.B.C. television programme, "Meeting Point," on Sunday, April 8.

The church, which is notable both for liturgical planning and for design, is S. Mary's, Lockleaze, of which Mr T. H. B. Burrough, of Messrs Burrough and Hannam, was the architect.

The film begins with scenes of both worship and dancing in the old temporary church hall, and goes on to the parochial church council meetings at which the architect was briefed.

It then shows the different phases of the construction right up to the completion of the building and the consecration.

The artists who were engaged for special work are seen in their studios—Margaret Traherne designing her concrete and glass windows, John Hutton his engraved glass and Ernest Pascoe his concrete figure of Christ.

This film will be of special interest to other parishes where a new church is being built, or planned for the future. Copies of the film should be available later for hire through the Central Council for the Care of Churches.

DR RAMSEY FOR THE U.S.A.

The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, will come to the United States next October for his first visit to that country since his enthronement.

He has been invited by the Presiding Bishop of the Protestant Episcopal Church, the Right Reverend Arthur Lichtenberger, to address the American House of Bishops at its annual meeting and will remain in the U.S.A. for a month, touring from coast to coast.

FAMILY YEAR ACTIVITIES

START NEXT MONTH

ANGLICAN NEWS SERVICE

London, April 9

Conferences for schoolgirls with courses on boy-meets-girl, "going steady," and being married will form part of the Mothers' Union Christian Family Year in this country.

It will begin next month under the patronage of the Queen and the Archbishop of Canterbury.

It is hoped to hold similar conferences for schoolboys. The Christian Family Year will begin with a service in Westminster Abbey on May 16 and end with another in S. Paul's Cathedral on May 22, 1963.

The year's programme will include a policy of "active good neighbourliness" at local level by M.U. members.

This will include offers to baby sit, arranging holidays for over-tired families, and visits to children in hospital.

These efforts will be backed up by lectures, meetings, rallies, and the distribution of literature on family life.

A meeting of young couples from throughout the country at the Albert Hall, London, on October 24, will be addressed by the Archbishop of York and the Home Secretary.

The central president of the Mothers' Union told a Press conference in London last week that the moral health of the nation needed a thoroughly good tonic.

Christian Family Year was a sincere attempt to focus interests upon the Christian concept of family life.

U.S.A. CHURCH CENTRE

FROM A CORRESPONDENT

New York, April 9

Taking shape against New York City's midtown skyline, the new Episcopal Church Centre has now risen in steel skeleton form towards its full twelve-storey height.

To be occupied early in 1963, the new building will bring together under one roof all administrative operations of the Church, now inefficiently and expensively scattered in several places in New York, Connecticut and Illinois.

The biggest single gift so far towards its total cost is 420,000 dollars.

All Episcopalians will have an opportunity to contribute to the remaining funds needed on Sunday, May 13, when special parish offerings will be received for the new centre.

One million dollars is yet to be raised.

ARCHBISHOP ACQUITTED

ANGLICAN NEWS SERVICE

London, April 9

Archbishop Iakovos, who was forced to abdicate last January, twelve days after his election as Primate of Greece, after accusations of "unbecoming conduct," was cleared of the charges on April 4 by a canonical court in Athens.

An official announcement said the twelve members of the court (who are also members of the Holy Synod) had ruled that "the evidence produced by the accusers did not substantiate the charges made against Archbishop Iakovos."

Asked if he would press charges against the parish priest who accused him of "unmentionable acts," the archbishop replied, "Revenge is alien to me. I give my love and forgiveness both to those who love me and those who hate me."

The canonical court heard a report by the prelate who conducted the inquiry as well as one from Archbishop Iakovos himself answering the charge.

Their ruling was communicated to Archbishop Chrysostomos, who succeeded the deposed Primate.

MODERATOR IN ROME

EXCHANGE OF GIFTS

ANGLICAN NEWS SERVICE

London, April 9

More details are available of the visit of the Moderator of the General Assembly of the Church of Scotland, Dr A. C. Craig, to the Pope on March 28 ("The Anglican," April 6).

He was the first holder of his office ever to be received by the Pope. The Vatican spokesman said that the Pope felt grateful for the Moderator's act of courtesy.

The Pope paid tribute to what he described as the great gifts of religious feeling, of tenacity and of intelligent activity possessed by the Scots.

Dr Craig said later the Pope spoke of the unity among "brethren in Christ," a phrase which he used frequently during the audience.

PRESENTS

On the subject of peace the Pope said that it was the great necessity of the modern world but it must be a peace which included liberty and truth.

In the exchange of presents, the Moderators gave the Pope a bookmark of silk decorated with motifs derived from ancient Celtic art; at one end was a silver cross in the form of the cross of S. Columba, who converted Scotland to Christianity.

The cross is carved on a rock at Iona said to have been the pillow of the saint.

Dr Craig also brought a stone from Lake Tiberias (the Sea of Galilee) which he had recently visited.

He received from the Pope two publications, one containing the final documents of the Synod of the Roman Clergy called by the Pope in 1960 and the other the official account of the activities of the Holy See last year.

CLERGY FROM OTHER CAREERS

FROM A CORRESPONDENT

New York, April 9

Episcopal clergymen come increasingly from other careers into the ministry, instead of moving directly on from college to seminary to priesthood.

A survey of the current enrolment here at the School of Theology of the University of the South shows that backgrounds include:

Architecture, airlines security work, auto mechanics, banking, chemistry, finance, forestry, food brokering, government service, high school and college teaching, industrial design, industrial management, insurance, journalism, landscape design, law, the Methodist ministry, naval gunnery, personnel work, pharmacy, photography, public relations, printing management, retail business, research physiology, statistics, piloting for Royal Air Force and Royal Canadian Air Force, and service as U.S. Army and Navy officers.

PRAYER FOR ASTRONAUTS

FROM A CORRESPONDENT

New York, April 9

A prayer for astronauts has been written by the Rector of the Church of the Epiphany, Washington, Dr C. D. Kean. It is:

"Almighty God, who showest thy glory in the stars and firmament yet art always mindful of man, we beseech thee to protect with thy sustaining presence those who venture to explore the heavens. Be with them in their journeys into space, give them courage and confidence when they are alone in the skies, and bring them safely home again. We ask this in the saving name of our ascended Lord Jesus Christ. Amen."

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THE THIRTY-NINE ARTICLES . . . 31 (PART 2)

"WHAT HE NEVER CAN REPEAT"

By FRANCIS JOHN BRERLY

THE first part of the Thirty-first Article of Religion teaches that Our Lord's Sacrifice offered once in time delivered all men for all time from sin and misery; made atonement for, and reconciled them to God, and made entire satisfaction to God not only for the sin which is in every man as the heritage of the first sin of man, but also for the sins which men commit of their own free will day by day. "And," says the Article, "there is none other satisfaction for sins, but that alone."

The Article goes on: "WHEREFORE THE SACRIFICES OF MASSES, IN THE WHICH IT WAS COMMONLY SAID, THAT THE PRIESTS DID OFFER CHRIST FOR THE QUICK AND THE DEAD, TO HAVE REMISSION OF PAIN AND GUILT, WERE BLASPHEMOUS FABLES, AND DANGEROUS DECEITS."

Wherefore means it follows therefore.

Sacrifices . . . masses . . . priests. We must notice the plurals used. It is not the Sacrifice of the Mass or Eucharist which is condemned, but the belief which had grown in the Church of Rome that it was the priest who offered Christ afresh in each Mass as a Sacrifice for the quick and the dead that they might have remission of pain and guilt.

In the which it was commonly said. There was no specific doctrine in the Church of Rome to this effect, but the belief had arisen out of the doctrine of Transubstantiation that a special Mass offered for a single person or individual soul must be much more effective than the Mass offered for the whole Church.

This led to a new abuse which was yet a further contributing cause to the Reformation, for as private Masses were never said without the payment of money, it followed that whereas the rich could have many Masses offered for their sins and the relief of the souls of their loved ones in Purgatory, the poor were helpless to assist themselves or their dear ones.

By the thirteenth century, chapels were built and altars set up which were called Chantry, in which priests were endowed to say Masses "for the quick and the dead to have remission of pain and guilt."

By the sixteenth century, the idea had gone further and it was thought that while Our Lord died for the forgiveness of Original Sin, He instituted the Mass for the expiation of actual sins.

MIDDLE AGES

Every sin, it was said, demanded its own act of satisfaction, so it was thought that every priest who offered a private Mass was offering a fresh Sacrifice for the remission of sin or to relieve a soul from the pain of purgatorial fire.

We shall understand why such a belief gained so great a hold upon the people if we consider the semi-barbarian methods of the Middle Ages.

A heretic, or anyone who differed from the teachings of the Church, was tortured, burnt at the stake, hanged, drawn and quartered, or slain in some other barbaric way, as a public spectacle to serve as an awful warning to others.

Priests bidden to preach on the pains of Purgatory and hell-fire had illustrations in plenty before them, which, playing upon the minds of people largely illiterate, filled them with terror, not only for their own souls in the future, but for the fate of their loved ones already dead.

It is understandable that once the thought arose that a special

Mass might relieve some soul from pain and guilt, it quickly grew until the Chantries were established and priests paid to say Masses solely for relief of individual souls in torment in Purgatory.

Charles Dickens tells us in his "Travels in Italy," that he saw many altars inscribed "Every Mass offered at this Altar relieves a soul from Purgatory."

This popular belief that the priests offered Christ anew in each Mass inferred that Our Lord's Sacrifice upon the Cross was incomplete and had to be renewed day by day.

In 1547, an Act was passed in England dissolving the Chantries and five years later, in 1552, this Article was composed to condemn the belief that Our Lord's Sacrifice upon the Cross was not the "one full perfect and sufficient Sacrifice, Oblation and Satisfaction for the sins of the whole world."

The Article condemns the "Sacrifices of Masses" as being "blasphemous fables and dangerous deceits."

Blasphemous means impious or wanting in veneration for God. Fables means fictions.

Dangerous means full of danger, unsafe, and insecure. Deceits means things intended to mislead others.

We shall understand why this belief in the sacrifices of Masses is condemned as impious fiction and dangerously tending to mislead people if we recall that fiction is often founded on fact, but is not necessarily according to the facts.

In this case, the fact is that

in the Unfulfilled Church provision was made for the offering of private sacrifices by individual sinners as well as the public sacrifices which were offered for the whole congregation of the people.

In the first case, the private sinner took his sacrifice to the priest and laying his hand upon its head to identify himself with it, slew it. The priest caught up the blood, "warm, quick and living," and offered it at the Altar so that it might be presented in God's sight as atonement for sin.

SACRIFICES

Similarly, in the offering of the public sacrifices on the Great Day of Atonement, the blood was carried by the High Priest to the Mercy Seat in the Holy of Holies, there to be poured out, "warm, quick and living," as atonement for the sins of the people.

"Thus," says B. J. Kidd, "not death, but life through death was the constitutive idea of the sin-offering . . . The sacrifice is not completed by the blood shed at the slaying of the victim by the sinner, but only by the blood poured out in the sanctuary by the priest."

Because as each animal was slain, it died, it follows that in the Unfulfilled Church was the offering of many sacrifices, and because as each priest died, he was succeeded by another, there were many priests, but when Our Lord came to be the propitiation for the sin of the whole world, He offered Himself, both Priest and Victim, and not only died,

but rose again and ascended into Heaven "the Lamb as it had been slain," there to present His Blood in the Presence of God, "warm, quick and living," as "the perfect Redemption, Propitiation and Satisfaction for the sins of the whole world, both original and actual."

It follows, then, that while the sacrifices of the Unfulfilled Church had to be oft-repeated, Our Lord's Sacrifice can never be repeated. It was, as Kidd says, "once finished in act, but ever living in operation."

We can see now where the dangerous misleading lies in the impious fiction that the priests of the Unfulfilled or Christian Church "offer Christ for the quick and the dead to have remission of pain and guilt."

Such a belief not only infers that Our Lord's Sacrifice is repeated as often as the Mass is said, but that His Sacrifice is offered by earthly priests. But Our Lord is Himself our Great High Priest Who is eternally offering through the hands of the priests we can see the sacrifice of His own Body and Blood in the Temple not made with hands, eternal in the Heavens.

This Article does not condemn Our Lord's Sacrifice which is shown forth in the Mass or Eucharist, but the dangerous misleading of the impious fiction that each Mass is another offering of Our Lord Himself by the hands of earthly priests. As one of our Eucharistic hymns puts it: *One offering single and complete, With lips and hearts we say, But what He never can repeat, He shows forth day by day.*

GERMAN EASTER PLAY AT UNIVERSITY OF SYDNEY

THIS month in Sydney audiences will be able to see a drama never previously produced in this country: a fifteenth century German Easter Play "Ludus de resurrectione et de visitatione sepulchri in nocte resurrectionis," or Resurrection Play, will be performed in the Great Hall of the University of Sydney by students of the Department of German, probably for the first time since it was performed in Vienna in 1473.

The history of Easter Plays of this kind is very interesting. They find their origin in the liturgy of the Church. On Easter Day some singers, representing angels, apostles and the three Marias, stood on either side of the altar and by chanting their parts took part in the service. This solemn dramatization of the Mass brought the story of the resurrection closer to the congregation.

The people of the Middle Ages — like people at all times and in all places — liked to have some fun, something gay

and bright, which would add interest to their lives.

There was no theatre, in fact no mass entertainment of any kind. Thus there was great enthusiasm when some contemporary characters and some humorous scenes were introduced into the original church play.

Let us think for a moment of the paintings of Bruegel. It was a time when there was a great zest for life and when themes taken from the Gospels were readily and naturally presented in a contemporary atmosphere. Biblical characters being surrounded by the ordinary and often caricatured inhabitants of the medieval world.

As soon as the humorous characters, the idea of comedy, were introduced and added to the liturgical parts, the Church shut its gates and the new play, which was in the process of taking shape, had to find a new home.

As there was no theatre, it had to take place in the open. But even so, with no scenery and no proper stage, the play proved so popular that every town made its own new version of it.

VIENNA VERSION

The best and most interesting of these, the Vienna version of 1473, will be seen here. The dialogue in its strange mixture of Latin and German gives a unique picture of contemporary life. There are saints and sinners, angels and devils.

The scenes in which the devils take part are particularly interesting. We meet all the people who wronged contemporary society and were therefore unpopular: the king who oppressed his people, the corrupt judge, the baker, whose rolls were too small, and many others. All these are sent to hell, showing quite clearly what the citizens

of the medieval towns felt about them. There is plenty of side-show entertainment.

One of the most remarkable parts of the play is the music. This has been transcribed from manuscripts provided by the famous Bärenreiter Verlag. The performance will thus include the original music of the 1473 version.

The costumes worn by the actors will be equally authentic. Designs were copied from the clothes seen on statues and paintings of the period. Colours were carefully investigated and every attempt made to recreate the atmosphere of the original play.

Thus this Easter Play should provide a great opportunity to Sydney theatregoers to see something different. While reminiscent of the Passion Play, of Oberammergau for instance, it is more coherent in texture and a greater spectacle.

It should equally appeal to German and non-German speaking audiences, as the characters of the play, Christ, angels, devils, Apostles, are well known to everyone.

Tickets will shortly be available from Palings, David Jones' and the German Department of the University of Sydney.

The performances will be on April 18, 26 and 27.

AN ECUMENICAL SEMINARY

FROM A CORRESPONDENT

New York, April 9
An interdenominational theological seminary is being planned at Detroit, U.S.A., the first one in the country to begin as an ecumenical institution.

The Bishop of Michigan, the Right Reverend R. S. Emrich, is chairman of the research commission in charge for the Detroit Council of Churches.

THE VEIL AND THE STONE

"The veil of the temple was rent in twain from the top to the bottom."

Keen sickle-puffs of wind, reviving, swathed the greenish haze from temple to the Tree, unveiling there the sweat of death that bathed, the sigh that fell upon the stroke of three — "Into Thy Father-Hands I yield My Spirit." A sigh that sparked a rending storm, translucent, hurtling, cruciform, rousing from death a Sleeping Company, snaking towards the Veil of man's demerit:

Signal-blasts from the Passover Horn, and a mantle of blue to adorn Caiaphas gaping upon the Holy Place — for HE was there again, the Pilloried, the Slain, breaching sin's valance before the High Priest's face.

"The angel of the Lord . . . came and rolled back the stone from the door, and sat upon it."

The Corn of Wheat lay in the fostering earth till, silently, His triune radicle cut through the husk; His tender shoot in mirth unfolded past its sundered cubicle freighting the air a hundred-fold with fragrance: And at the rending of His tomb (as for the Fruit of Mary's womb) Heralds in white devised a Canticle — "Dying, the Corn was wrought Deliverance."

Cocks a-crow, as the thunder of stone rolled from the grave where the Seed had been sown. And Magdalene (mourning Him dead) discerned the Groom Who, standing lithe and straight astride the toppled Gate, pledged her His Father's Great Inn and Banquet Room.

— L. M. HOWELL

NEW BIBLE IN WELSH

ANGLICAN NEWS SERVICE

London, April 9

Roman Catholics in Wales are to join with Anglicans and Free Churchmen in a translation of the Bible into Welsh.

The new translation, like the New English Bible, will make the most of advances in modern scholarship.

The director of the translation board will be Principal W. R. Williams, of the Theological College at Aberystwyth, who with the Bishop of Bangor, Dr G. O. Williams, represented Welsh Churches on the Committee responsible for the translation of the New English Bible.

The bishop is chairman of the general committee.

The Archbishop of Wales has said that the translation would mean about ten years of hard work.

"WINGS FOR CARPENTARIA"

ANGLICAN NEWS SERVICE

London, April 9

An appeal for the purchase of an aeroplane for the Bishop of Carpentaria, the Right Reverend S. J. Matthews, is being made by friends of the diocese in England who have set up a "Wings for Carpentaria" fund.

LOOK AHEAD GO AHEAD STAY AHEAD

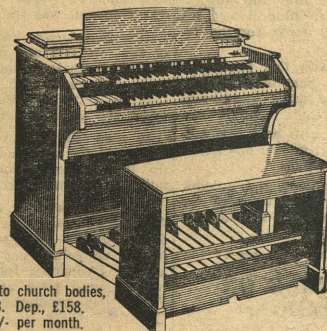
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AUSTRALIAN TRADE AND INDUSTRIAL MISSION CLERGY CONFERENCE

By A CORRESPONDENT

THE second conference arranged by the Australian Trade and Industrial Mission for clergy in Melbourne has just taken place.

The membership of the conference was made up of 10 Anglican priests, 10 Roman Catholic priests and 10 Protestant ministers.

Theologians and parochial clergy were both represented. Preliminary papers were prepared by three Industrial Chaplains, the Reverend W. G. Smith, S.J., the Reverend Lawrie Styles and the Reverend Alan Reid.

The purpose of this second conference of priests and ministers was to discuss the basis of Christian judgement and action within the modern commercial and industrial world.

Our laity should be coming to the clergy in increasing numbers and asking such questions as:

"What should I do when such and such a matter is discussed at our next meeting of directors?" or "Can I, as a Christian salesman, advertise in such and such way?" or "Is it permissible for me as a Christian and a trade union official to carry out such and such a plan?" or "Will I not be thought of as 'soft' if I try to be a Christian employer?" or "Why should I work hard when the only one to get the profit is the boss?"

It has been asserted that the ethical standards and judgements as found in Acts and the Epistles were accepted during a period when the Christians believed that they were living in a short interim period between Pentecost and the Second Coming — which they daily expected.

SPECIFIC RULES

These judgements and standards were, therefore, something like "war-time regulations" — harder to bear than could be expected of those living in "normal" conditions.

Again, such teachings of Our Lord as "turn the other cheek" — "if anyone asks you for a coat give your cloak also" — "give all that thou hast and follow Me" suggest an ethical standard much beyond what we might classify as "reasonable."

The conference discussed the question — "Do we look for 'absolute' standards or 'reasonable' standards?"

In some parts of the Church there is a reaction against the laying down of specific rules and regulations. It is believed that so long as "we love the Lord Jesus" we shall know what to do.

But history would suggest that so often Christians have not seen that there was a judgement to be made.

They have accepted the standards of their own community and measured their lives by this "yardstick" rather than God's.

Again, we do not doubt that both those who burnt Sir Thomas More and those who burnt Archbishop Cranmer believed in the sight of their Christian conscience they were doing right.

To-day, the one clear fact before us is that the Christian individual is so often a very small cog in a very big wheel.

The complexity of organisation and the inability to obtain complete and unbiased information make it extremely difficult for an individual to possess all the facts that he needs to "place before his conscience for judgement."

Even when he believes that he has done this he so often finds that he is completely unable to take any action as a result of his judgement.

Paul set "Law" over against "Promise." The Pharisee developed a detailed and rigid code of behaviour — and Our Lord called them hypocrites.

The great danger of setting up regulations is that there will also be some people who either believe they obey them all — or obey those they want and conveniently ignore the remainder.

The resulting pride is a sin and a denial of Paul's statement that "we have all sinned and come short of the glory of God."

PRACTICAL HELP

THE BELIEF THAT NO ONE CAN BE ABSOLUTELY HONEST, ETC., IS FUNDAMENTAL TO OUR FAITH.

The conference used the following as a starting point for discussion, having in mind that A.T.I.M. is seeking for ways in which such discussions can be of practical help to the parochial clergy.

What is required as a basis for Christian judgement and action?

1. A Christian individual conscience and no rules (How confusing!), or

2. An absolute standard (which none can keep except the proud), or

3. A standard that is "reasonable," i.e., one that the ordinary man can follow (which normally becomes the "lowest common denominator"), or

4. A graded rule such as:

(a) a high standard for good Christians with lots of grace;

(b) a medium standard for ordinary Christians with not so much grace;

(c) a lower standard (this may in fact equal (b) for non-Christians who are very good;

(d) the lowest standard for not-so-very-good non-Christians (that is, Does God expect more of some than other (that is, Parable of the Talents); but if so, how can the clergy know how much their laity can achieve?).

A report of the conference is being produced and further meetings planned.

FRENCH CHURCHMEN CONDEMN OUTRAGES IN ALGERIA

ECUMENICAL PRESS SERVICE

Geneva, April 2

The outrages committed by the O.A.S. in Algeria following the ceasefire agreement have been strongly condemned by many Church leaders.

Mgr Guerry, Archbishop of Cambrai, has reminded the French cardinals and archbishops in an open letter that they had earlier condemned the "hideous crimes" of the F.L.N. and added that what was particularly serious about the O.A.S. actions was that these were being excused by Christians "in all good faith" on Christian grounds.

The Archbishop of Cambrai said in his letter that the Church had the right to exercise its jurisdiction over these people.

There were limits beyond which a Christian could not go without betraying his Christianity and the Church must denounce those, who without qualms of conscience, sought to turn to their own purposes the subversive doctrines of Marxism.

The F.L.N. and its Moslem members could be reminded of what the Gospel teaches but there was a difference between them and those Christians who were ignoring the obligations which the Gospel laid upon them.

The Assembly of Cardinals and Archbishops of France met in Paris, from March 21 to 23, and appealed publicly for union and reconciliation.

They said that as men resorted to violence in their efforts to build the future they must be

reminded that there can be no true popular agreement except what is founded on law, loyalty, faithfulness, and the pledged word.

Christian faith and simple human morals condemned violent groups who deserved only the deepest contempt of everybody.

The statement added that certain people, while believing they were serving the Christian world, had become unduly flexible in their faith and had succumbed to the temptation of materialism which destroys.

The cardinals and archbishops stressed that brotherly love and evangelical charity provided the effective power of building a more humane society.

"HUNGER-POTS"

Many individual cardinals and archbishops have made similar statements. Notably among them were Cardinal Felin, Archbishop of Paris, Mgr J. Weber, Bishop of Strasbourg, and Mgr Stroum, Bishop of Amiens.

An illustration of church reaction to the Algerian situation is provided by the town of Montbéliard where Roman Catholics and Protestants are being asked to give up their evening meal on Friday, April 6, and to meet at 7 o'clock in their churches.

At the time of the proposed fast, church-bells will be rung as a summons to the people. In every church "hunger-pots" will be placed to receive the money which the congregations would otherwise have spent on their meal.

The purpose of the fast is to oppose contemporary violence with intercession and repentance.

The suggestion has come jointly from the pastors of the Ecumenical Commission, the Roman Catholic priests of the Pastors' Commission for Unity, and the committee of the Souk-el-Haad, the Protestant study centre which churches in Montbéliard have adopted.

EAST GERMAN GIFT TO COVENTRY

ANGLICAN NEWS SERVICE

London, April 9

Churches in East Germany have presented a metal mural to the old Coventry Cathedral.

It will cover one of the walls in the new international centre being built in the vestries of the cathedral ruins.

The mural was fixed to the wall last week by a party of young German Christians who, as an act of reconciliation, are rebuilding the ruined vestries.

They are craftsmen who belong to a group called "Action for Reconciliation."

Their six months' task will end on Palm Sunday when the new international centre is dedicated.

Measuring twelve feet by fifteen feet the mural, which depicts a cross and a man kneeling in reconciliation, was designed and made by an East German artist, Herr Fritz Kuhn.

Its cost of £300 has been borne by churches in East Germany.

DR GERALD KNIGHT IN THE BATHURST DIOCESE

FROM A CORRESPONDENT

Bathurst, April 9

The Director of the Royal School of Church Music, Dr Gerald Knight, has completed a brief visit to the Diocese of Bathurst.

This was Dr Knight's first visit to the diocese, as he was not able to do so when he last toured this country in 1956.

Dr Knight addressed a mid-week meeting in Mudgee and was impressed by the distance travelled by people attending, representatives coming from Dubbo, Coolah, Dunedoo, Gulgong, Rylstone, Kandos and Mudgee.

The following day he inspected the Fairbridge Farm School, Molong, on his way to Parkes,

where he spent the evening with the choirs of S. George's, Parkes; and All Saints', Condobolin.

Dr Knight congratulated the Condobolin choir on their enthusiasm in coming such a distance on a week-night.

The Parkes choir sang a festival setting of Psalm 150 by Ivor Atkins, which, although published by the R.S.C.M., Dr Knight had never before heard sung on his travels.

On his last day in the diocese, Dr Knight recorded an interview with the bishop, the Right Reverend E. K. Leslie, which will be broadcast over the diocese's radio session, "The Bishop Speaks," on Radio 2GZ at 9 p.m. on Friday, April 27.

Later the bishop gave the blessing at Evensong in All Saints' Cathedral, after which Dr Knight spoke to the cathedral choir for some time.

Dr Knight said that the choir was the largest boys' choir he had seen so far in Australia this year, apart from S. Andrew's Cathedral, Sydney.

A.B.M. CONFERENCE ON YOUTH

A conference, "The Local Task in the Total Vision," will be held at the Chaldercot Conference Centre, Port Hacking, from April 27 to 29.

It is being arranged by the Australian Board of Missions (N.S.W.) for leaders, mission secretaries and other interested members concerned with the role of youth in the mission of the Church.

THE CATHOLIC FAITH

*'Tis brighter than the sun at noon,
More beautiful than stars or moon,
It knoweth naught of change and night,
But burns an everlasting light.*

— G. SMITH-GRAY

This fragment of verse occurred to my mind, one evening, when returning home on a somewhat crowded diesel train. It may be of interest to some.

MOTHERING SUNDAY AT RINGWOOD

FROM A CORRESPONDENT

Melbourne, April 9

At Ringwood, Diocese of Melbourne, this year it was necessary to hire the Town Hall for the Mothering Sunday Family Eucharist which was attended by 750 people.

Parishioners prepared the hall for the service by erecting an altar on the platform and placing kneelers for the communicants.

The vicar, the Reverend D. B. Warner, was the celebrant, assisted by the Reverend E. J. M. Millar. Two retired priests helped them in the communion of the people.

The vicar, in his address, outlined the reasons for the observance of Mothering Sunday.

After the hymn, "One Church, One Faith, One Lord," the choir, servers and clergy, preceded by the processional cross, returned to S. Paul's parish church where they were dismissed with the blessing.

B.B.C. EASTER SERVICES

B.B.C. SERVICE

General Overseas Service broadcasts for Easter Day from the B.B.C. will include services from both Exeter and Canterbury Cathedrals.

Dr A. M. Ramsey will preach at Canterbury. The dean, the Very Reverend Marcus Knight, will conduct the service at Exeter.

The Easter message this year will come from the Bishop of Bristol, the Right Reverend Oliver Tomkins.

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A discussion group at the Australian Trade and Industrial Mission for clergy held in Melbourne this month.

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THE MUSIC OF THE CHURCH . . . 7

IN THE PARISH CHURCH

BY THE REVEREND EDWARD HUNT

ANGLICAN music has so enriched the music of the Church in general, that a brief sketch of the conduct and development of music in the worship of the ordinary parish churches may be of interest, especially as it is a subject which has been a good deal neglected by historians.

At the Reformation the Roman Catholic liturgy and customs were taken over into the new Church of England services, with the use of the vernacular, but otherwise a minimum of change.

Up to this date there must have been a clear distinction of musical custom between the many monastery and cathedral churches and the ordinary town and village parish churches.

At the Reformation apparently few parish churches possessed a choir, though a surprising number possessed organs.

These were small instruments, clumsy in manipulation, and had little function beyond helping priest and congregation in the performance of plainsong.

The extremist Reformers removed many of these organs or allowed them to decay.

The "clerks" were gradually reduced to one "parish clerk" whose duty it was to lead the people's verses of the prose psalms and responses, chanted in some churches, spoken in others.

A metrical psalm was often included, announced, read and led by the parish clerk sitting at his desk.

NO ORGANS

The degree of ritual and adherence to the Prayer Book varied greatly and the musical part of the service was of a low standard in the poorer parishes, and in some had no existence at all.

With Laud's appointment as Archbishop of Canterbury (1633) the dignity of worship was considerably improved, but in 1644, with Laud in prison, came the parliamentary decree to silence all church organs and to reduce Church music to its simplest form.

Many parish churches became more independent or Presbyterian than Anglican, no music being heard beyond the singing of metrical psalms.

With the Restoration, Common Prayer was resumed, but it does not appear that the organs were quickly replaced and music in most churches was still scanty, a fact not usually realised.

Many complaints regarding the poor singing in parish churches are found in eighteenth and early nineteenth century literature.

Perhaps to remedy this small orchestra became widespread in churches during the later eighteenth century.

Augmented by a small choir the orchestra occupied the west gallery and together led the metrical psalms or hymns and performed occasional simple anthems.

In the towns organs were more in evidence, and the singing was often led by the "charity children" of the parish, pupils of the free weekday schools for the poor, or of the Sunday schools, where reading and writing as well as Catechism and Bible were taught.

The many thousands of London charity children, gathered once a year in St. Paul's, formed a choir that greatly impressed Haydn in 1792 and Berlioz in 1851.

The orchestras were gradually ousted by the barrel-organ, introduced into churches in the late eighteenth century, and the

harmonium, introduced from France in the 1840s.

This was followed by the American organ, but the blow to village music-making, whilst improving decorum, diminished musical interest and variety.

The Oxford Movement of the early nineteenth century introduced male choirs, surpliced and sitting in the chancel, and the chanting of responses and psalms.

STIMULUS

The old type of service, however, lingered in many churches until the end of the nineteenth century.

A stimulus to the development of music in the greater parish churches was given by Hook, Vicar of Leeds, 1837-59, who instituted a professional choir performing full daily cathedral services.

Influential voices of to-day, however, urge smaller churches to be content with simpler music, as suggested in the Re-

port of the Archbishops' Committee on Music in Worship, 1922. Melody and beauty but simplicity in music is still the keynote for the average congregation.

The foundation of the Royal College of Organists, 1864, and the Church Music Society, 1906, has done much for the improvement of music in the Anglican Church, and the School of English Church Music, 1927, since 1945 the Royal School of Church Music, may be expected to do even more, as choirs throughout Britain are in affiliation.

We may conclude this brief survey by remarking that Anglican Church music in the Commonwealth countries and the U.S.A. has followed that of the mother country, period by period, and has attained a standard of equal merit, for music is more than ever regarded as a handmaid to the stately worship of God.

MORAL LEADERSHIP COURSE
HELD FOR NAVY AND ARMY

FROM A CORRESPONDENT

The Navy and Army Leadership Course for Church of England members was held at Balmoral Naval Depot between March 26 and April 2.

Members were drawn from naval establishments in the Eastern Area and Army units throughout Australia.

Lecturers from university, legal, commercial and other professions visited the course, to talk on specific aspects of Christian belief and Christian behaviour.

They spoke on the basic doctrines of the Christian Faith, the authority of the Bible, the work and witness of the Church, Christian behaviour with special attention to the Ten Commandments, sex morality and family life, Science and Christian belief, and atheistic Communism.

The lectures formed the introduction to question times and group discussions.

The students quickly accustomed themselves to group discussion technique, which was reflected in the valuable contributions made by all members during report back sessions.

The Archbishop of Sydney visited the course and in a short greeting expressed his appreciation of being able to do so.

The archbishop said it was encouraging in post-war years to see such courses recognised as part of Service life, and that authorities appreciated their value and gave full encouragement to the courses.

It was commonsense that we should have a working knowledge of things which have given

birth to the Christian way of life.

In our days some leaders teach aggressively atheistic and agnostic beliefs.

They live perfectly fine lives, which it must be admitted is possible without believing in God.

However, it is a dangerous philosophy, for the next step from no God is no divine law, no moral law — we become a law to ourselves and do as we like.

We are ruled by our instincts, with no restraints whatever, resulting in widespread chaos and conflict, which will ultimately ruin a nation's life.

It is disturbing that in the Western world, which is the champion of liberty, there is a moral decay.

It is an astonishing thing that

behind the Iron Curtain there is far more restraint through a moral code which owes its existence to force.

We believe in liberty, but it is liberty which is rapidly turning into licence.

It is necessary to reaffirm our belief in God and in His truth, which is basic to essential Christianity and our way of life.

"ORANGES AND LEMONS"

ANGLICAN NEWS SERVICE

London, April 8

The ancient rhyme "Oranges and Lemons" will be played on the carillon as a prelude to the traditional "Oranges and Lemons Service" for children which will be held at 3 p.m. on Thursday, April 12, in St. Clement Dane's Church in the Strand.

Among the 300 children present will be the pupils from St. Clement Dane's Junior School and from the Vanbrugh Castle School at Blackheath, which is run for the sons of deceased air-men.

The annual service links the church bells and the rhyme, about oranges and lemons, which are symbolic of the ancient connection between the Church and the landing of those fruits at the nearby Thames Street wharves.

As in past years oranges and lemons will be distributed among the children at the service.

CHURCHES EXPRESS ALARM
AT TEST DECISION

ANGLICAN NEWS SERVICE

London, April 9

The British Council of Churches, at their half-yearly meeting which ended at Hoddesdon, Hertfordshire, on April 5, called on the Government not to be a party to a final decision to renew the testing of nuclear weapons without exploring the value of an agreement with Russia.

A resolution moved on behalf of the International Department by Dr R. C. Mackie, Church of Scotland, referred to the fear of the U.S.S.R. that international inspection would endanger their security.

The council recognised that this was a major obstacle to agreement.

The Government were, therefore, urged as a starting point to continue to press for no more than the minimum machinery necessary to give a reasonable assurance that agreement would be observed.

They viewed with alarm the conditional decision of the British and American Governments to renew testing.

The Reverend Alan Keighley, secretary of the International Department, said it was easy to criticise the economic aspects of the United Nations' activities but some of the criticism which had been made recently by public men was a sham and a disgrace.

The resolution also expressed the hope that the Church would continue to share the burden of the cost and care of Angolan refugees, and that guarantees would be given so that they might return to their homes in safety and freedom.

Presenting the report of the Youth Department, Mr Philip Race, the chairman, referred to a conference of youth leaders which is to be held in Berlin this summer.

It will be impossible for the conference to be attended by both East and West Berliners so it was proposed that two conferences should be held simultaneously, one in West Berlin and the other in East Berlin.

It was hoped that representatives from other countries would be allowed to travel between the

two conferences and that this would create a liaison and consciousness of fellowship between the conferences.

Earlier the conference agreed to press for the abolition or suspension of capital punishment.

The Bishop of Blackburn, the Right Reverend C. R. Claxton, said that capital punishment was not the teaching of Christ.

Murder was a dreadful crime requiring heinous punishment, but it should not be repeated on the murderer in a legalised form.

To protect society there must be life imprisonment, by which he did not mean nine years, which was what "life" amounted to sometimes at present.

Dr Claxton said that Christians had to aim at reformation; the power of religion and the skill of the psychiatrist should be available to the convicted murderer.

The bishop also proposed that the family of a murderer's victim should be compensated; the murderer's assets and his earnings in gaol should go towards the compensation.

This last provision was incorporated into the resolution.

"BERKELEY-HALL"

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A group photograph of the Navy and Army Moral Leadership course for Church of England members which concluded at Balmoral Naval Depot, Sydney, last week. The Venerable H. M. Arrowsmith is in the centre of the front row.

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DIOCESAN NEWS

ADELAIDE

C.M.S. SECRETARY

The Reverend John Brook, who became well-known to Adelaide people as Assistant Curate at Holy Trinity Church, has returned to the diocese to take up his duties as General Secretary of the S.A. branch of C.M.S. Miss I. Jeffreys will continue as lay secretary.

BISHOP OLANG

The Right Reverend Festo Olang, Bishop of Maseno in Kenya, will speak at a Maundy Thursday service at Holy Trinity Church, Adelaide. He will conduct a three hours' Devotional Service at S. Luke's, Whitmore Square, Adelaide, from 2 to 5 p.m. on Good Friday, and he will give a short devotional talk at the same church in the evening.

SUPPORT NEEDED

The parochial council of S. Barnabas, Croydon, has drawn the attention of members of that Church to the need for greater support for church activities, in particular, for the Planned Giving Programme, so that a number of commitments can be fulfilled. A bank overdraft needs repaying in larger sums than at present, and repairs and painting at the rectory will soon be on the urgent list.

GOODWOOD

Coming services at S. George's, Goodwood, have been announced. Those of particular interest are the Mass of the Pre-sanctified, at 10.30 a.m. on Good Friday; the Three Hours' Devotion at 2 p.m. on the same day, dealing with Our Lord's Missionary Prayer from the Cross; the Easter Even Liturgy, at 7.30 p.m. on Holy Saturday; and the Sung Eucharist and Procession at 9 a.m. on Easter Day. A special service will be held at the War Shrine outside the church on Anzac Day, commencing at 8 a.m., it will be a Solemn Requiem and Absolutions of the Dead.

VESTRY MEETINGS

The dates of annual vestry meetings at two churches have been announced. At S. Columba's, Findon, it will take place on Thursday, April 26, at 8 p.m., and at S. Oswald's, Seaton Park, on Sunday, April 29, after Evensong.

EASTER PLAY

An Easter play, "Christ in the Concrete City," will be presented by the Young Anglican Players at S. George's, Magill, at 7 p.m. on Palm Sunday. The play, which has been produced by Mr Nicholas Wilson, of Pulteney Grammar School, will be repeated at S. Paul's, Pulteney Street, City, at 8 p.m. on Tuesday and Wednesday of Holy Week.

KALGOORLIE

PARISH OF ESPERANCE
PARISH MAGAZINE

The Rector of S. Andrew's, Esperance, has commenced publishing a monthly magazine which has

been titled "Hope!" after "Esperance," the French word which means "hope," and to denote the spirit which now pervades the parish.

The magazine is at present typed on stencils and duplicated, and the rector's artistic ability has been demonstrated in the illustrations and cartoons contained in the first four issues.

GOVERNOR VISITS
ESPERANCE

During a three-day visit to Esperance, the Governor of Western Australia, Sir Charles Gairdner, attended the 10 a.m. Holy Communion service at S. Andrew's church on March 17. The Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, was the celebrant and preacher.

Opportunity was taken to make the Sunday a Harvest Festival, the first ever held in the parish, in recognition of the growing agricultural importance of the district. In 1953 there were ten farms in the area and now there are 400 properties being developed.

After the Holy Communion service, the Governor laid a wreath at the town war memorial. The Rector of Esperance, the Reverend D. W. Bryant, who is also secretary of the Esperance R.S.L., led a parade of ex-Servicemen from the church to the war memorial.

MELBOURNE

BENTLEIGH MISSION

The Right Reverend G. T. Sambell commissioned the Venerable H. M. Arrowsmith as the missionary of a parish mission at S. John's, Bentleigh, on April 6.

NEWCASTLE

INDUCTION

The Reverend C. R. Jessop was inducted as Rector of Stockton at a service in the parish church at half past seven on Tuesday night. The service was conducted by the Bishop of Newcastle, the Right Reverend J. A. G. Housden. The new rector was formerly Rector of Coopersnock.

TEACHING CRUSADE

A teaching crusade started on Sunday morning at S. Mark's Church of England, Aberdeen. The missionary is the Rector of the Parish of Upper Hastings in the Diocese of Grafton, the Reverend James Goodman.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, went to Aberdeen on Sunday morning to commission the missionary. During the crusade, there are children's services each afternoon, and a service each night at half past seven. The crusade will continue until next Sunday.

MISSION CAMPAIGN

A missionary from Borneo was the guest last Sunday in the parishes of Merewether and Cardiff. He is the Reverend Peter Jolliffe, who has been priest-teacher at S. Columba's School, Diocese of Borneo, for the past three years.

He spoke on "Growing Together" as part of the mission campaign, "Focus on Malaysia," being conducted in the two parishes. At night, the Rector of Cardiff, the Reverend Ernest Bailey, preached in S. Augustine's Church, Merewether, and the Rector of Merewether, the Reverend Frederick Standen, preached in S. Thomas' Church, Cardiff.

ORATORIO

The Passion Oratorio, "Via Crucis," was presented on Tuesday night in All Saints' Church, Singleton. The work was performed by an augmented choir and soloists. The work was composed by Dr C. A. Jarman, the organist and choir-master at All Saints', and was first published some years ago.

Since then it has been sung in London and most Commonwealth countries. The Oratorio portrays the last few days of Jesus' life on earth in various movements of devotional and dramatic music. The composer directed the work and played the organ.

FORMER MAYOR SPEAKS

A former Mayor of Cessnock, Mr Harry Neate, who is at present the headmaster of East Cessnock Public School, was the guest speaker at the Sunday School Club and teachers' tea at Cessnock last Sunday. He spoke on the subject, "The Place of Religion in Schools."

BUSINESSMAN AT SCHOOL. A prominent Cessnock businessman, Mr Frank McKeon, spoke to the Anglican classes at the Cessnock High School last week during the religious instruction periods.

The address was one of a series on "What my Faith means to me," which is being given during Lent by laymen of the Cessnock parish. Mr McKeon is the secretary of S. John's Church of England, Cessnock.

QUIET DAY

The Scene branch of the Mothers' Union held a quiet day on Wednesday. The conductor was the bishop.

G.F.S. PRESENTATION

At Cessnock last Sunday week, a presentation was made to two G.F.S. leaders, Miss Judith Harrison and Miss Jennifer Brown, who will sail soon for Europe. While overseas, they will attend the World G.F.S. Conference in Ireland as observers.

PERTH

KENSINGTON CUBS WIN
SHIELD

It was a proud and happy moment for the First (S. Martin's) Cubs when it was announced at the first of such competitions to be held that they had won the City of South Perth Shield. This was an outstanding effort considering the pack was formed only twelve months ago.

CATHEDRAL ORGANIST AT
SUBIACO

The cathedral organist, Mr Bruce Naylor, spoke to the Comrades of S. George at S. Andrew's Church, Subiaco, on "Music in the Parish Church." He later helped to conduct choir practice in the church.

DIOCESAN LIBRARY

The Diocesan Library which is situated in the Burt Hall may now be used as a Reading Room also, having the nucleus of what is intended eventually to become a wide range of current church periodicals. Available at the present time are the "Anglican World," "Theology," "Expository Times," "West Anglican," "The Anglican." These will be added to from time to time.

PAROCHIAL DISTRICT
INAUGURATED

At a ceremony on March 23 when the Reverend Kingsley Sinclair was officially appointed Priest-in-charge, the Riverton Parochial District came into existence. The Venerable F. W. Guest, Archdeacon of Canning, officiated at the ceremony and exhorted the congregation to pray for and to work with the young priest in their midst. The new parochial district has been carved out of the Parish of S. Michael and All Angels', Canning.

SYDNEY

S. DAVID'S, ARNCIFFE

The choir of S. David's, Arncliffe, will sing the S. Luke Passion (Bach) in the church on Good Friday at 7.45 p.m.

The visiting soloists will be George Harvey (bass) and Don Dudgeon (tenor). The organist and choir-master is Eric Barnard.

At Morning Prayer on Good Friday at 11 a.m. the Right Reverend R. C. Kerle will preach.

TEACHERS' SERVICE

The second annual Scripture Teachers' dedication service was held in S. Andrew's Cathedral last Monday morning. The Right Reverend R. C. Kerle preached. The service was followed by the presentation, in the Chapter House, of certificates to teachers who satisfactorily completed the examination based on the 1961 Introductory Teaching Course.

C.M.S. SECRETARY
IN TANGANYIKA

FROM A CORRESPONDENT

The Church Missionary Society of Australia has announced the appointment of the Reverend Campbell Begbie, as C.M.S. Secretary in Tanganyika, East Africa.

Mr Begbie will have the pastoral and administrative care of one hundred Australian missionaries, and will be a member of the C.M.S. Regional administrative team for East Africa.

Mr Begbie is at present Rector of S. Barnabas', Roseville East, a suburb of Sydney.

He has had a vital interest in missionary work since his youth, and this is reflected in his church which supports several C.M.S. missionaries.



He has been a member of the General Committee of C.M.S. in N.S.W. for many years.

He was headmaster of S. Andrew's Cathedral Choir School from 1938 to 1941.

From 1940-1945 he served as chaplain to the Royal Australian Air Force, including a period in New Guinea.

He became Acting Precentor of S. Andrew's Cathedral in 1945 and has served in several Sydney parishes including S. Philip's, Eastwood, and S. Andrew's, Sans Souci.

He has been chairman of the council of S.C.E.G.G.S. for the past seven years.

Mr and Mrs Begbie are expected to leave Sydney in July for East Africa. He will take up his appointment in August.

BISHOP OLANG VISITS
PARISH OF MOREE

FROM A CORRESPONDENT

Moree, N.S.W., April 9

The Parish of Moree was very thrilled to have a visit from the Bishop of Maseno, the Right Reverend Festo Olang, on March 28.

He was met at the aerodrome by the vicar, Archdeacon R. I. Stockdale.

At 3 p.m. the bishop addressed a gathering of more than one hundred women at a service in the parish Church of All Saints.

At 6 p.m. the bishop, accompanied by the archdeacon, attended a Rotary Club tea, where the bishop gave a splendid address on the work of the Church in Kenya.

The members of Rotary were tremendously impressed both by the bishop's eloquence and also by his evident sincerity and forthrightness.

For the evening service the parish church was packed to overflowing with more than three hundred people.

The whole congregation was thrilled and impressed as the bishop told the story in simple telling sentences of the beginnings of Christianity in Kenya, of the debt to Christian missions and the Christian Church owed by the people of Kenya.

MAU-MAU

He told also of the part played by the Church in helping to eliminate the Mau-Mau spirit in Kenya and to rehabilitate the scattered members.

The Church, said the bishop, is now stronger than ever, and doing a very great work both in schools and hospitals as well as in the field of evangelism.

The bishop also told of what he personally owed to the work of Christian missionaries in the matter of his own conversion.

Among the congregation were people from six other parishes round about Moree. These included the Reverend R. Marshall and M. Wearne (Narrabri), M. Burrows (Wee Waa), J. Dowe (Walgett), D. Parker (Tingha), G. Clarke (Mungindi), P. Chiswell (Bingara).

The Reverend Jeff Roper was also present. Mr Roper, Queensland State secretary for C.M.S., had managed to charter a light plane at low cost to come to

Moree in order to pick up the bishop in the morning to take him on to Brisbane.

The bishop left Moree on Thursday morning, March 29, to be the guest of the archbishop and to address a lunch-hour gathering at the cathedral in Brisbane.

It is felt that the visit of Bishop Festo Olang will do a very great deal to build up a new interest in the missionary cause among the people of the north-west.

DANGER NOTICES
AT CATHEDRAL

ANGLICAN NEWS SERVICE

London, April 9

After the fall of a stone weighing three-quarters of a hundredweight from the roof of Lincoln Cathedral the Dean and Chapter are erecting notices all round the cathedral warning people not to walk too close to the walls.

The stone was blown down in a high wind and embedded itself several inches into the ground.

The sub-dean of the cathedral, Canon P. B. G. Binnall, said last week: "The fabric of the cathedral is decaying faster than we can mend it."

A note in this month's issue of the "Lincoln Diocesan Magazine" says: "With our existing staff, one-third of the size of that employed in the 'thirties, it is impossible to ensure that every defect is immediately dealt with."

"In fact, it is becoming increasingly clear that a major effort will have to be made before long to deal with the backlog."

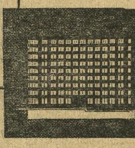
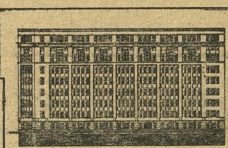
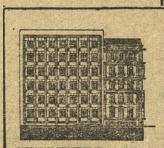
Canon Binnall said they were tackling urgent jobs on the fabric, but the existing labour force could not cope.

"We must have six or seven more skilled workers, masons and plumbers, if we are to keep pace with the deterioration going on."

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This recording, which is earning high praise both for its excellent musical qualities and its technical perfection, features Anthems and Easter Carols on one side, and well known and well loved hymns on the other.

The records are available at 30/- each plus 11d. postage by writing to S. Paul's Cathedral, Melbourne



THE UNIVERSITY AND THE CHURCH

I HOPE that you will not think this text discourteous; or even antagonistic to the way of life which you represent. It is not.

And yet I know that of all of us now in God's house there must be some who, even as they make certain religious assertions and signify their agreement to certain religious propositions, find themselves really out of sympathy with them.

It is unlikely that you will all attend public worship with as much enthusiasm as you will attend public debates or entertainments at the University; and I question whether you will all seek instruction from the pulpit as diligently as you will seek it from the rostrum or the demonstration bench.

Is there a real relationship between the University and the Church nowadays; or are these annual events no more than a bowing acknowledgement to a pious superstition which our society has not yet had the courage to abandon?

Now I am going to make a great assumption. I refuse to think myself a prisoner of what some modern thinkers call "the pathetic fallacy."

I am going to take as my starting-point the experience of Sir Ronald Ross on the day when he discovered that malaria and mosquitoes were connected, and allow this to stand as a symbol of University-Church relationships.

Here was the patient, thorough man of science, contemplating a situation in which millions were carried off yearly by — presumably — a careless fate.

THE SECRET

He could not accept that. As a man of science he was challenged. And suddenly he saw the secret!

Now note this well. That very night he wrote:

This day, relenting, God hath placed within my hand a wondrous thing;

And God be praised! At His command seeking His secret deeds

With tears and toiling breath I find thy cunning seeds O million-murdering death.

I know this little thing a myriad men will save.

O death, where is thy sting? thy victory, O grave?

Here was a man dedicated, looking to God, conscious of a

vocation, and selfless. He was "acknowledging Him for directing his path." In this, as I said, I can see the true and profitable relationship between University and Church.

Would you think me arrogant if I were to say "Church to inspire, University to train?" The purists would claim that I was misinterpreting the function of the University. So I am — by not saying enough; but let it stand for the moment.

A British scientist who exiled himself to India said that the tap-root of our troubles was inadequate education. Nothing new in that, of course; and I doubt whether even Plato was the first to say it.

But our scientist said this too. "Under the influence of adequate education men will be able to think like Newton, to write like Racine, to paint like the van Eycks, to compose like Bach. They will be incapable of hatred as S. Francis."

SENSE OF SIN

Well, I who have been through the mill of formal education and can do none of these things, beg leave to doubt him! He over-stressed one aspect of the truth, and overlooked one significant thing.

The corruption of the human heart, which can use education simply as a machine for its own selfishness, as a garnish for social prestige, or as a means of professional advantage. He did not realise perhaps that sin can take on a high gloss, and speak the correctest logic with an impeccable accent.

Maybe the Church does not fill the place it used once to fill because we are not now so conscious of a sense of sin. We give it other names. But if we think that kills it, we are hopelessly wrong.

Any person, I declare, in his quieter moments — when the transistor is off, and the band has stopped playing, and the car has stopped joggling — in these "moments of truth" any person is liable to feel bound, to discover that he is not free after all.

This produces an inner weight of sadness which sometimes becomes insupportable. The cry may not be "Alas, what have I done to be so bound!" so much as "Alas, how empty my life is! What can fill it? What can give it point, and make me free?"

When a person of considerable mental ability who has,

This is the text of the address given by the Dean of Hobart, the Very Reverend E. M. Webber, in S. David's Cathedral, Hobart, at the University Service last month arranged by the Tasmanian State Council of the Australian Students' Christian Movement.

The dean's text was, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and he shall direct thy path" (Proverbs 3:5 and 6).

perhaps, discarded religious faith, is overwhelmed by personal problems about which the intellect has nothing to say (a situation by no means unknown!), he learns what it means to be without unity, or an emotional centre.

He, or anybody, can experience satisfying happiness only if he surrenders himself completely to God; acknowledging Him in all his ways, and allowing Him to direct his paths, and admitting that it is in Him alone that we live, and move, and have our being. And our freedom, what is more.

But perhaps we are unwilling to make that surrender? It may be that our training has made us particularly well-disposed to the attractions of naturalism and humanism?

Again, I shall speak confidently and remind you that naturalism contradicts itself the moment it agrees that qualities, characteristics, and phenomena can be arranged in a scale of values.

HUMANISM

Thus Bertrand Russell confesses "I find it quite intolerable to suppose that when I say cruelty is bad, I am merely saying that I do not like cruelty."

Bad has a real meaning in itself, you see? It is that which is recognisably lower and poorer, to any rational being, than something else.

And as for humanism, I would only remind you that the ruins of Hiroshima and the gas-chambers of Auschwitz were the responsibility not of untutored savages but of highly sophisticated humanists.

Let us, who are concerned

with the enriching of the human mind never make the mistake of thinking that by a touch of kindness here, and an application of the principles of justice there, and a brush of sanitation elsewhere we may dispense with God as an unnecessary hypothesis.

I have just received a church-paper from Hamburg. It tells a terrible story of the way children have been forced to learn poems which mock the Christian faith; how they have been forced into lying; how they have received no promotion at school and no apprenticeships unless they agreed to atheistic doctrine.

They have been told that servants of the Church, in so far as they preach a faith in God, are conducting an infamous business (for the sowing of ideas which rest upon ignorance) in the consciences of the faithful.

SHAREVILLE

There is, they are told, no ideological armistice. In the "Youth Dedication Services" young people are taught that religion as a guarantor of life has failed because of the weakness of the Church, and because of the lack of any proof of God being present, and because of its neglect of the earthly life.

The essence of these dedication ceremonies, says the paper, is "socialistic humanism, which is atheistic and recognises no higher existence than the humanity which is fighting and working for peace, democracy and socialism."

And last week I saw a documentary film of the shooting of unarmed Africans at Sharpeville. In the face of such evidences as these, let no one tell me that it does not really matter what one believes; or that humanism, naturalism, idealism, nationalism — or theism, are just matters of preference. They are matters of truth or untruth. There is a whole way of life at stake.

Thus I come to the crux of my address. It is this. I believe that the Church still has a mission to society. I want you to believe it too. And, believing it, to do something about it.

If you were in Germany or Russia or South Africa, say, you would be in a situation which forced you to a decision. A life-or-death choice really.

Here we have to face nothing more than a take-it-or-leave-it choice. And that doesn't produce many martyrs, or even many heroes. That is why the spiritual climate of this land is cooling-off, degree by degree.

What reaction should we be likely to put up to an active persecution? That's the burning question. Religious casualness, humanism, naturalism may appear to be innocuous enough as items in a cultural programme.

But let your minds try to grasp what they are like, what they lead to, in a real-life situation. Our task, if we are Christians, is to proclaim the Gospel to a generation which has a remarkable aptitude for believing the wrong things.

What is this Gospel? Well, picture Ross in his laboratory. The painstaking observation, the risks, the recording, the disappointments, the trials and errors — and then, the great burst of light!

This came as a result of free enquiry, and it provides a splendid example of what science is able to do when freed from the shackles of presupposition, superstition, or religious theorising.

Yes, true. But don't forget Ross' own reaction. How that man of university and laboratory sang his psalm to God. He knew, as we all know in those quieter, more reflective moments of which I spoke earlier, that although the human mind can go so far and so far in finding out the truth, and enlarging the scope of knowledge, yet there comes a time when it can go no further.

It can work only on what it is given; and the humble man prays to the God of Truth, Unity, and Order to give him light.

WORSHIP

There are questions asked by every one of us, questions which were asked by Plato and Job long centuries ago, and which even now cannot be answered apart from Christian values without some assault being done to human rights and freedom and dignity. That is Gospel.

Religion can fail as a guarantor, if the Church is weak. The proof of God's being present can be denied, if God is not worshipped. There then lies our task. To trust in the Lord with all our heart.

To lean not unto our own understanding — in so far as that contradicts the revealed will of God. In all our ways to acknowledge Him; and, with all patience and humility, to allow Him to direct our paths.

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The model of the Sinner's Cake displayed each year on Mothering Sunday in the Baptistry of S. James' Church, King Street, Sydney. The cake is made by Mrs E. J. Clarke (see "Anglican of the Week", Page 6). The bottom tier features a window of the parish church at Sandringham, England; the second tier the crest of S. James' Church; and the third tier a model of a little church, the whole surmounted by a large cross.