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THE BISHOP OF BALLARAT CONSECRATED AND ENTHRONED

The consecration and enthronement of the new Bishop of Ballarat, the Right Reverend W. A. Hardie, took place on February 2 and 3.

Bishop Hardie, formerly the Dean of Newcastle, is the sixth bishop of the diocese. He succeeds the Right Reverend W. H. Johnson, who died on July 15, 1960.

Bishop Hardie was consecrated in S. Paul's Cathedral, Melbourne, on the Feast of the Purification, and enthroned the following day in Christ Church Cathedral, Ballarat.

The consecrating bishop, the Metropolitan of Victoria, the Most Reverend F. Woods, was assisted by thirteen bishops, among them all the bishops of the Province of Victoria.

The Bishop Coadjutor of Adelaide, the Right Reverend J. C. Vockler, preached. (The full text of the sermon is given on Page 8).

The consecration took place within the service of the Holy Communion, as is customary, immediately following the sermon.

The bishop-designate was presented to Archbishop Woods for consecration by the Bishop of Wangaratta, the Right Reverend T. M. Armour, and the Bishop of Gippsland, the Right Reverend D. A. Garnsey.

After he had sworn obedience to the Queen and the Metropolitan, the Litany was sung, and the bishop-designate was vested

in his episcopal habit.

The invocation *Veni, Creator Spiritus* was sung, and fourteen hands were placed on the head of the kneeling priest as he was made a bishop in the Church according to the form appointed.

As well as the diocesan bishops of the province, the Bishop of Newcastle, the Bishop of Bathurst, the Bishop of Riverina, the Right Reverend D. L. Redding, the Right Reverend J. J. Booth, the Right Reverend D. Baker, the Right Reverend P. W. Stephenson, the Right Reverend R. J. Lipp, and the Right Reverend J. C. Vockler, took part in the consecration.

100 CLERGY

Over one hundred Anglican clergy were present at the consecration. Representatives of eleven other Churches also attended.

Among them were clerical re-

presentatives of the Greek Orthodox, the Russian Orthodox and the Syrian Orthodox Churches.

Lay people played an important part in the service at which Bishop Hardie was enthroned in Ballarat Cathedral last Friday.

After the Administrator of the diocese, the Venerable R. G. Porter, had granted the bishop admittance to the cathedral, and the customary declarations had been made, the senior canon of the diocese, Canon E. S. Yeo, invested the bishop with his episcopal insignia.

Four Newcastle laymen were among the representatives of the donors of the insignia, and brought the gifts forward to the chancel steps.

The ring, the gift of the choir and servers of the cathedral parish in Newcastle, was placed on the bishop's hand with the words:



—Ballarat Courier picture.

Ballarat clergy greeting their new bishop after the enthronement in Christ Church Cathedral on February 2. The Administrator, the Venerable R. G. Porter, is on the bishop's right.



—Melbourne Age picture.

The Bishop of Ballarat, the Right Reverend W. A. Hardie, leaving S. Paul's Cathedral, Melbourne, with the Metropolitan, the Most Reverend Frank Woods, after his consecration on February 2.

"Take this ring upon thine hand, that thou mayest know the authority which thou dost exercise to be the authority by which thou thyself art bound."

The pectoral cross, given by the students of S. John's College, Morpeth, was presented by a former student for the Diocese of Ballarat, Canon Yeo said:

"Take this cross to wear upon thy breast, that thou mayest be often reminded of the cross that thou shouldst wear upon thy heart."

The cope and mitre were gifts from the cathedral parish in Newcastle.

The bishop was invested with the cope with the words: "Take upon thee this vesture, the garb of kings, and symbol of that royal priesthood which invests both thee and the humblest of thy people."

The mitre was then placed on his head: "Put upon thee this token of thine apostolic and pentecostal office: to which be thou faithful unto death, that thou mayest receive the crown of life."

The bishop's crozier was placed in his hand with the words: "May Our Lord Jesus Christ, that great Shepherd of the sheep, so lead thee and support thee that thou mayest guide and protect the flock committed to thy charge."

The bishop-designate was then enthroned in his cathedral by the Administrator, Archdeacon Porter.

The Holy Eucharist followed, the bishop being the celebrant. The deacon and sub-deacon were two former chaplains at

Newcastle Cathedral, Canon Eric Barker, now Rector of All Saints' Cathedral, Bathurst, and the Reverend T. J. Johnstone, now the Newcastle Diocesan Home Missions Chaplain.

Another former chaplain at Newcastle Cathedral, the Reverend D. R. Stewart, now Vicar of Warracknabeal, Diocese of Ballarat, was master of ceremonies. The present cathedral chaplain, the Reverend D. O. Grant, acted as Bishop's Chaplain.

The Bishop of Bathurst, the Right Reverend E. K. Leslie, gave the address, speaking from Ecclesiasticus 47: 11. "The Lord gave David a covenant of kings, and a throne of glory in Israel."

Bishop Leslie took the bishop's throne and his pastoral staff as exemplifying two complementary aspects of his relation to his diocese.

BISHOP'S THRONE

In giving to the loose collection of Hebrew tribes, often divided by jealousies and conflicting purposes, a king in David, God had given to Israel the means of its unification. So the Hebrews were able to speak of the throne of David as a "throne of glory."

In taking his throne, a bishop similarly accepted a "throne of glory" for the unification of his people, becoming the source under God of all spiritual authority within his diocese.

But with the glory of unity for his people, the bishop also accepted a burden of loneliness, Bishop Leslie said.

Although he would quickly win the love and loyalty of his

clergy and laity, he would remain a solitary figure, a man apart, by reason of the ultimate responsibility which he held.

The bishop's authority, symbolised in his throne, was balanced, however, by his rôle as pastor, symbolised by his pastoral staff, he said.

David had been a shepherd. His loving care for his sheep had fitted him for the exercise of authority from the throne. As he had kept his flock intact, so he was able to weld his kingdom into a unity.

The figure of the shepherd had been used by Christ to describe the qualities of endurance, loving care and self-sacrifice for the welfare of the flock required in spiritual pastors.

In the office and work of a bishop in the Church, spiritual rule was to be balanced and interpreted by self-sacrifice and love, the throne by the staff, he said.

Interpreting the new bishop's action in celebrating the Eucharist in conjunction with his enthronement, Bishop Leslie said this was the recognition of the need of bishops, as of every Christian, for the continual assistance of God.

"As his first episcopal act, your bishop has chosen to lead us all to the altar of God; to step down from his throne of glory and kneel before the throne of grace; to lay aside his pastoral staff in the presence of the Master whom we all serve, Christ the Good Shepherd," Bishop Leslie said.

TWO MAIN TASKS

DR COGGAN AT OXFORD

N. T. REVISION PRAISED

ANGLICAN NEWS SERVICE

London, February 6

The Archbishop-designate of York, the Right Reverend F. D. Coggan, said at Oxford on January 29 that two of the main tasks of the Church today were the revision of its basic documents and the staffing and securing of the younger Churches overseas.

With regard to the revision of the New Testament, Bishop Coggan described it as the best translation which the best scholars of these islands could produce from the best manuscripts.

He said that though the book was not primarily intended for reading in church it was his hope that the various Churches would, through their governing bodies, encourage reading of the New Testament lessons from this version.

NEW VESSELS

"If we meet with resistance then we must persistently remind our critics that the new wine of the gospel must be put into new vessels", he added.

Referring to the new catechism, which was not yet in its final form, he said it was to be hoped the Church would not be sidetracked in any way in its consideration of this document by allowing proctors in convocation or members of the Press to fasten on such minor matters as the omission of specific reference to the Devil.

"His Satanic Majesty no doubt realises that we are seeking to put into the hands of the Church's teachers a document which I doubt not will help them in no small way to make clear the mystery of Christ.

"To sidetrack us in this way might well be one of his more wily devices."

Dr Coggan was preaching the university Sermon to the largest congregation on such an occasion for several years.

NEW CHURCH IN LONDON FIELDS

ANGLICAN NEWS SERVICE

London, February 6

S. Michael and All Angels' Church, London Fields, which was destroyed by enemy action in 1945, has been re-built completely.

It will be consecrated by the Bishop of London, the Right Reverend H. C. Montgomery Campbell, on February 11.

The new church, which is contemporary in design, will seat 450 people. It has been built at a cost of £42,000 which has included a new parish hall and flat.

Parishioners have contributed £1,000 towards the cost of interior furnishings.

The celebrant at the first service of the Holy Communion the next day will be the Bishop of Stepney, the Right Reverend F. E. Lunt, who set the foundation stone of the new building in November, 1959.

NEW CANON OF S. PAUL'S

ANGLICAN NEWS SERVICE

London, January 30

The Reverend A. F. Hood was installed by the Dean of S. Paul's as Canon Residentiary and Chancellor of S. Paul's Cathedral at Festal Evensong on January 23, the cathedral's patronal festival.

He was instituted to the canonry and collated to the chancellorship by the Bishop of London immediately after matins.

SCHOOL OF THEOLOGY

COURSES FOR LAYMEN

THE "LIVING CHURCH" SERVICE

New York, January 30

The Bishop of Michigan, the Right Reverend R. S. M. Emrich, announced last week the start of a programme of "Courses for Lay Scholars," at the diocese's School of Theology.

The programme has a carefully integrated study plan, lasting three to seven years, for lay people who have no idea of serving the Church in a professional capacity.

They will be trained by the School of Theology staff for the increase of knowledge of the Faith and practice of the Church, and to create in every congregation a reserve of available, educated manpower.

Some thirty people, who will take courses in Bible, Church history and theology, have already enrolled.

The diocesan School of Theology was begun to help meet the shortage of clergy in the Episcopal Church.

In five years of operation, it has grown from seven to eighty-one students.

It was organised as a night school and is designed to give encouragement to men over thirty-two years of age who wish to prepare for the ministry.

The school has assisted men to seek ordination, with the goal of serving as unpaid assistants in parishes and missions, while still continuing in their secular employment.

The school is also attended by women who are preparing for work as directors of religious education and as deaconesses.

OVERSEAS COUNCIL REPORT

ANGLICAN NEWS SERVICE

London, February 6

After recalling a reference in its 1959 Report to the speed and the extent of the changes in the world which waits for the Gospel, the Church Assembly Overseas Council states in its Report for 1960 which was published last week:

"The trend of events in 1960 indicates that the changes are continuous and accelerating, and the task of the Church is consequently more formidable than ever."

Among significant developments overseas the council reports the demand for a better-educated Ministry which comes from almost every part of the Anglican communion, and the need for a new approach and new techniques for missionary effort in industrialised societies.

It states also: "A literate and educated people is the aim of many new nations in Africa, Asia and the Caribbean and Pacific regions . . ."

URGENT NEED

"The Increase in literacy emphasises the immediate need for effective distribution of good Christian literature at all levels, and presents both an opportunity and a challenge to the Church."

The Overseas Council's Report outlines a Three-Year-Plan which it has prepared, in conjunction with the council for Ecumenical Co-operation and the Council on Inter-Church Relations, for the period 1962-1964.

Special emphasis is laid in this programme on the need for a fresh survey of the Church's obligations and resources to provide the basis for a sound missionary policy.

A PERMANENT DIACONATE

URGENT NEED STRESSED

ANGLICAN NEWS SERVICE

London, February 6

The Convocation of Canterbury last month agreed to proceed with a proposal to consider a permanent diaconate in order to augment the ministerial manpower of the Church.

Speakers urged that such a new diaconate would help over-worked priests, particularly in "one-man" parishes.

The Reverend H. Riley who proposed the permanent diaconate said that there was a pressing need for a fresh consideration of the three-fold ministry, not only of the bishops and priests, but of their assistants in liturgical and pastoral functions.

The diaconate had become a probation for the priesthood, but in England the Church had been no more remiss than the rest of Western Christendom.

He mentioned the diaconate was also under review in the Roman communion.

Another speaker said that each of the 227 clergymen in the Diocese of Birmingham had six and a half thousand people to shepherd.

He said the "worker-deacon" would help to avoid a false distinction between clergy and people.

The Bishop of Woolwich, the Right Reverend J. A. T. Robinson, supported the motion.

SINGAPORE'S DEFICIT

APPEAL TO PARISHES

FROM OUR OWN CORRESPONDENT
Singapore, February 6

The Diocese of Singapore and Malaya is expected to face a deficit of about £A5,000 for this year.

The diocese was financially able to operate without a deficit during the year 1960 partly due to the sacrificial giving by our friends and supporters both here and overseas and by local church members.

The fact that for the last eight months of last year the diocese did not have to pay for the stipend and allowances of the diocesan bishop due to the vacancy of the See, saved the diocese about £A2,500.

The Vicar-General has appealed to all parishes to increase their annual quotas to the diocese with a view to wiping off this deficit.

"This is a challenge to all of us and I ask for your prayers and support so that the progress of the work in this diocese may continue unhindered," Bishop Koh said.

KUALA LUMPUR SYNOD

FROM OUR OWN CORRESPONDENT
Singapore, February 6

The Synod of the Diocese of Singapore and Malaya will meet in Kuala Lumpur from April 18 to 21 this year.

Originally Synod was to have been held in Singapore. The change has been necessary for the convenience of representatives living in the north of Malaya.

This synod will be presided over by the new bishop, the Right Reverend Kenneth Sansbury, who will be enthroned at S. Andrew's Cathedral here on Wednesday, March 1.

ECUMENICAL COUNCIL

THREE VIEWS

ECUMENICAL PRESS SERVICE

Geneva, February 6

Roman Catholic leaders in three parts of the world commented last week on the forthcoming Second Vatican (Ecumenical) Council.

The Reverend Robert A. Graham, S.J., associate editor of the national Catholic weekly "America", a Jesuit publication, addressing a student group in Providence R.I. (U.S.A.), suggested that clarification by the council of the authority of bishops in relation to the supremacy of the Pope may be a step forward in achieving Christian unity.

He observed that "the whole mentality" of the Roman Catholic Church has changed towards Protestants during the past generation and urged the students "to look upon your non-Catholic brethren with a little less jaundiced view than was prevalent in my time."

A similar note was struck by the Reverend Gregory Baum, of S. Basil's Seminary, Toronto, Canada, and a consultant to the Secretariat for Christian Unity, one of the groups preparing for the council.

SERIOUS APPROACH

Fr Baum said that the Roman Catholic Church has now started taking Protestant criticism seriously instead of dismissing it as simply wrong. He said the Church must be prepared to change in areas where its elements are adaptable to change, but warned that it would never consider changing permanent elements such as doctrine, sacraments and hierarchical structure.

The Roman Catholic hierarchy of the Netherlands issued a pastoral letter in which they called upon the faithful to pray for the success of the council and to "reflect on their own faith and present situation in which they live."

"We Catholics have the task to render the Church a true living sphere in which our separate brethren can find the fulfilment of all that they glean from their own spirituality as a dearly-beloved Christian legacy," they said. "Their spirituality can, in turn, stimulate our own."

A new 30-page pamphlet on the council published by the church warned readers not to expect miracles of the council, but defended the right of the faithful to criticise.

"We do not deny you this privilege," it said. "The Church shall not fight shy of factual, historical truth, even though it be unpleasant. But let your criticism be competent."

CHURCH ASSEMBLY CHAIRMAN

ANGLICAN NEWS SERVICE

London, February 6

The Bishop of Rochester, the Right Reverend R. D. Say, has been appointed by the Standing Committee of the Church Assembly to be chairman of the Church Assembly Council for Ecumenical Co-operation, in the place of the late Dr. Ivor Watkins, Bishop of Guildford.

The Council for Ecumenical Co-operation is responsible for the encouragement of interest in the ecumenical movement throughout the Church of England, and forms the link between the Church Assembly and the World Council of Churches and British Council of Churches.

DEATH OF CANON H. D. A. MAJOR

ANGLICAN NEWS SERVICE

London, February 6

The death occurred on January 26 of Canon H. D. A. Major, formerly Principal of Ripon Hall, Oxford, and founder and for many years editor of the "Modern Churchman." He was 89.

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C.E.M.S. NATIONAL COUNCIL HELD IN MELBOURNE

CHURCH'S ROLE IN INDUSTRY MAIN DISCUSSION

FROM OUR OWN CORRESPONDENT

The annual meeting of the National Council of the Church of England Men's Society was held at Ridley College, Melbourne, over the Australia Day week-end, under the chairmanship of the national president, the Bishop of Bendigo, the Right Reverend R. E. Richards.

Delegates attended from the dioceses of Sydney, Melbourne, Brisbane, Adelaide, Bendigo, Gippsland, Tasmania and Armidale.

The council meeting was held on the Saturday morning and afternoon. Reports on the year's activities were submitted by the national president and the national secretary, Brother A. James, of Melbourne.

Diocesan quotas for 1961 were fixed, and arrangements made for the publication of the society's paper "The Australian Churchman."

Reports were submitted from delegates concerning their diocesan progress in the three-stage plan.

In general, these showed increasing activity throughout the Commonwealth by C.E.M.S. branches and deeper study of the implications of their Faith.

In conjunction with the meeting, a general conference for C.E.M.S. members was held under the general topic of "The Role of the Church in Industry." Three sessions were held, and papers given by three Melbourne C.E.M.S. leaders.

On the Saturday evening, Brother Oscar Fallow, of Ormond branch, spoke on "The Church and Capital." After tracing the growth of modern capitalism, and its relationship with the Christian Church, he discussed their relations to-day, coming to the conclusion that the Church has two missions.

First, to herself: while there is a high and rising standard of education and living, the Church must copy this in terms of spiritual education and living.

Secondly, to our community: there needs to be an active leavening of Christian men in all councils and conferences—industrially, socially, etc. If the Church can't be a temporal power, she can surely sweeten the body politic.

In the ensuing discussion, doubts were expressed whether capitalism is as altruistic as it is sometimes claimed. Many leaders of industry and commerce do not consider the social consequences of their actions.

RESEARCH BUREAU

The Church should know what is happening in the world. There is need for a research bureau, with regular publication of objective facts for the guidance of Christians.

The Christian men who are "leavening" their councils and conferences and work need guidance and help.

A great danger is the development of the outlook that is ethical and individual, but leaves out God and His Church—the "I'm a good fellow. I'm a Christian, but I don't need to go to church" spirit.

On the Sunday afternoon, Brother I. McQueen, of Beaumaris branch, gave a paper on "The Church and Management." His definition of management as "getting things done through people" came in for much criticism in the discussion.

The speaker pointed out that we live in a very materialistic world, and must consider the ethical basis of management. In general, he felt that managers had to be fairly honest men, as they were afraid of auditors.

Management has to do a lot of planning and looking ahead, but the aims and the technique of management should not be confused.

Its aims are to plan economic

objectives, implement them, analyse results, doing this through people.

In particular, the "younger" manager has to see a reasonable future for himself, and realise that others could do his job.

Normally, he is not over-impressed by anything but the direct approach. He has to be asked to do a job, but will respond.

This was proven in the Canvass Scheme—an approach was made to men, for the first time and it worked.

In discussion following, it was stressed that there is no special brand of Christianity for any one class. Christ died for all men. Most managers have cut themselves off from the Church, though they are nominally members.

So much of their life has become a "rat-race".

It was felt that their training is building up types not men, that there are a lot of artificial types being created, putting a certain veneer over basic man.

Some speakers felt that Christians are trying to work in a system which is opposed to Christianity, and that the commercial and industrial objectives to-day are primarily personal ambition and profit. Since "managers" generally are baptised Christians, their failure in Christian living is their own failure, not that of the Church in general.

"LABOUR"

On the Monday morning, the final session of the conference dealt with "The Church and Labour," introduced by Brother K. Farrell, of Mentone.

He defined "Church" as the fellowship of men in whom Our Lord lives; and "Labour" as (a) the body of those who contribute to production by toil; (b) Trade Unions and Employees' Associations, and (c) political Labour.

He felt that the Church had failed, for one reason or another, in giving opportunity for the Spirit of God to make His mark on man.

After tracing the development of Labour over the last century, he saw ours to be a vastly-developing community, the very prosperity of which has driven a wedge between the Church and people.

Individuals may be "good" but are not Christians. He regretted that there was a degree of odour attached by many Anglicans towards A.L.P. and Unions.

The speaker felt that Labour may be outside the Church but is struggling to honour and develop man, and that the Church should play her part in redeeming these children of God.

Ensuing discussion stressed that the Church was not a man-created organisation of people of similar faith but a divinely-given body for the purpose of worshipping, evangelism, teaching the truth about God and developing individual Christians through the means of Grace. The Church is not outside industry and commerce.

There are thousands of Christians engaged in work, but many are confused and seeking guidance as they find it hard to be Christian in modern capitalism.

The Church has a long record

Bendigo, February 6

of social witness and work both in England and in Australia.

Local C.E.M.S. branches could well work to the meeting place where Christians of all ranks, parties and vocations meet for fellowship, education and inspiration.

Members must live up to their Rule of Life, by praying daily, communicating regularly, and witnessing always.

A WEDDING OF WIDE INTEREST HELD IN BRISBANE CATHEDRAL

FROM OUR OWN CORRESPONDENT

Brisbane, February 6

A marriage of wide general interest was solemnised in S. John's Cathedral here on January 28.

It was the marriage of the Dean of Rockhampton, the Very Reverend John Hazlewood, and Dr Shirley Shevill, of North Bondi, Sydney, and sister of the Bishop of North Queensland, the Right Reverend Ian Shevill.

Dr Shevill has only just returned from a year's post-graduate study in Great Britain.

Dean Hazlewood is a graduate of Cambridge University and Cuddesdon College, Oxford, besides having served in a London parish and in the Sydney diocese and with the Brotherhood of the Good Shepherd in New South Wales, before taking up duties as Vice-Principal of S. Francis' College, Brisbane in 1956.

He was installed as Dean of Rockhampton last year. Dr Shevill was working in Townsville before she went overseas.

The Bishop of Rockhampton, the Right Reverend T. B. McCall officiated at the wedding. The Dean of Brisbane, the Very Reverend W. P. Baddeley, gave the address.

The Holy Communion service which followed immediately after the signing of the marriage register, was sung by bride's brother, Bishop Shevill.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, presided, said the marriage prayers and gave the blessing.

The bridegroom's brother, the Reverend Ian Hazlewood, Assistant Curate at All Saints', Poplar,

London, flew out to attend his brother as best man.

The celebrant was assisted by the two assistant curates of S. Paul's Cathedral, Rockhampton, the Reverend Rex Burrill and the Reverend Ken Raff.

The organist was Mr Ian Bridge, of S. Paul's Cathedral.

Rockhampton. S. John's Cathedral choir sang under the direction of Mr Robert Boughen.

Mrs Ian Shevill, sister-in-law of the bride, was matron of honour. The Reverend Russell Hull was groomsmen and Mrs K. Tibbey was second matron of honour.

THREE-FOLD INSTALLATION

FROM OUR OWN CORRESPONDENT

Melbourne, February 6

Evensong at S. Paul's Cathedral, Melbourne, on January 31 was the occasion for a three-fold installation that must surely be unique, involving, as it did, an archdeacon, a registrar and a Director of Promotion.

The Venerable Robert Dann, at present Vicar of S. George's, Malvern, but shortly to become Vicar of S. John's, Footscray, was presented for collation as Archdeacon of Essendon, and was duly instituted to that office by Archbishop Woods.

The next ceremony was one

that has not been required in Melbourne for many years, but the recent retirement of Mr R. C. Wardle as registrar led to the appointment of Mr C. W. H. Barnes, who has been assistant registrar, to the position of registrar of the diocese.

He was presented to the archbishop, and commissioned by him for this new office, in an impressive and dignified short ceremony.

LEGAL SERVICE

FROM A CORRESPONDENT

Melbourne, February 6
Nearly 1,000 people attended the annual service for the opening of the Legal Year in S. Paul's Cathedral, Melbourne, on February 1.

The Prime Minister, the Right Honourable R. G. Menzies, read the first lesson from Deuteronomy 8: 5-20.

The Acting Chief Justice, Sir Charles Lowe, read the second lesson from Luke 10: 25-37.

Sir Charles was at one time associated with S. Paul's choir school.

He and Mr Menzies led the procession into the cathedral. It consisted of judges of the Supreme Court, County Court judges, barristers and solicitors in their robes.

Also present were the Lord Mayor, in his role of Chief Magistrate, the Solicitor General, and the Attorney General.

The Governor of Victoria, Sir Dallas Brooks and Lady Brooks with Dame Pattie Menzies attended the service.

Representatives of other churches were present in the presbytery.

The Professor of Biblical Studies at Ormond College, the Reverend J. D. McCaughey, preached the sermon.

The Archbishop of Melbourne, the Most Reverend F. Woods, blessed the congregation.

The third presentation and commissioning was that of Mr A. E. Curtis, to the Department of Home Missions and Promotion.

Home Missions was formerly under the direction of the Venerable R. H. B. Williams, and the Department of Promotion was directed by Mr H. Day, but the retirement of both, and the appointment of the Venerable G. T. Sambell as Archdeacon of Melbourne has made possible a re-grouping of the activities associated with Home Missions and Promotion.

Mr Curtis will act as a Lay Director working in close association with Archdeacon Sambell.

At the conclusion of Evensong, there was a short social gathering in the Chapter House.

DR ODLUM TO LECTURE

Dr Doris Odium who is an honorary consultant physician for psychological medicine at the Elizabeth Garrett Anderson Hospital, London, will give a public lecture in Sydney in the I.C.I. theatre on Thursday, March 2, at 8 p.m.

She will speak for the Marriage Guidance Council of N.S.W., on "Preparation for Marriage and Parenthood."



—Brisbane Telegraph picture.

The Dean of Rockhampton, the Very Reverend John Hazlewood, with his bride, formerly Dr Shirley Shevill, after their marriage at S. John's Cathedral, Brisbane, on January 28. With them are (left to right) the Reverend Ian Hazlewood, Mrs Ian Shevill, Mrs K. Tibbey and the Reverend Russell Hull.

UNIQUE MEN'S CLUB

VENTURE AT PENRITH

FROM A CORRESPONDENT

S. Stephen's Church, Penrith, Diocese of Sydney, is planning a men's club which, it is believed, will be unique in this country.

The club which will meet weekly for tea, followed by a featured programme, will be conducted on the lines of the established community clubs.

For catering reasons, membership will be restricted to 35 practising Anglican men.

Continuing membership will depend on regular attendance and full participation in club activities.

The rector, the Reverend Owen Dykes, in announcing these plans this week said:

"I feel that this group, spon-



The Reverend A. W. Bosser, Assistant Priest at S. James', King Street, Sydney, who is the "Frank and Elizabeth Cash Essay" prizeman for 1960, with the subject, "What contribution do modern translations make to the understanding of the Bible?" Dr Cash is the retiring registrar of the Australian College of Theology, which sponsors the essay.

sored by the parish council, will meet a great need both for the individual man and the Church.

"After twelve months we could have the best informed active group of churchmen in this diocese."

The Archbishop of Sydney, the Most Reverend H. R. Gough, will speak at the first meeting of the club on February 21 at 6.15 p.m.

The archbishop will be welcomed to Penrith by the mayor, Alderman L. J. Spies.

The club will hold a monthly open meeting in the church hall at 8 p.m. on the fourth Sunday of each month.

THE ANGLICAN

FRIDAY FEBRUARY 10 1961

REPENTANCE AND FAITH

The Love which calls us to repentance demands of us far more than a transient devotion. No fasting, no almsgiving, no prayer suffice as substitutes for our complete interior conversion. Love, both His and ours, demands no less than this, whilst our persistent need of the disciplines of Lent reminds us forcefully that even Love cannot come unless we are changed in heart and mind. Stripped of our camouflage, we discover (with surprise?) that Adam lives in us too, active in our pride, covetousness, lust, envy, greed, anger, and spiritual sloth.

Each of us, with varying degrees of balefulness, cherishes in his heart and to his ruin thoughts and personal attitudes both towards God and towards his fellows which are mean and embittered and destructive of good. The vast social and political evils of our time merely reflect on enlarged scale this hatred of ourselves and of one another.

The wonderful thing about our Faith is that it puts squarely before us the ever present possibility of repentance and renewal. To minister to a world weary and wasted God sent His Son, meeting us not where He would wish to do so, but where we are, at our point of need. Here He began, in the mystery of redemption, a careful husbandry of our human life.

He knew that whatever healing He made must minister to us in the totality of our human presence, so that we see Him walking through the pages of the Gospels healing both our souls and bodies. The desperate state of our need is disclosed there very clearly: lepers are cleansed, and the harder thing also is done: arrogant men, vicious prostitutes, cowardly disciples, obsessed maniacs, fire-eating politicians are restored to sanity. Jesus calms them. In the light of His presence they make new, surprised assessments of themselves, and realising their pitiful inadequacies, they find peace only in the wholeness of His Life where human nature is shown evidently transfigured with the glory of Deity.

The only people in the Gospels who cannot be saved are those who are unaware of their need and who go on blindly, being to themselves Judas and Caiaphas and Pilate. These are the rich men, the treacherous prelates, the subtle politicoes, the professional disciples and teachers and theologians, masters of Israel, who cannot repent, who cannot see the Authority and Kingship of God at work in Jesus savingly.

Two thousand years of history have reversed their judgement and their values. We know that, unless we repent, we shall all likewise perish . . . or do we? If the spirit of prayer and dedication and undivided loyalty to God are not found amongst Christians now, it makes no difference how strict the rules of our religion may be, how inviolate the sacred order of the Church, how zealous its exterior zeals for social work or liturgical functions: we are not really Christians. The complete interior conversion, the repentance, the turning to God which constitutes the very essence of Christian experience, has not taken place in our souls. We have a natural parable of this change in our native flower-seeds, many of which are so hard that they crack only when burned in the fierce bush-fires. They have no other means of germination. It is not otherwise with ourselves.

Christ is the cleansing fountain-head, the deep artesian basin lying beneath our existence, sustaining our experience, and making our life fruitful. The Christian, although he shares with other men the whole turmoil of human existence, is also marked off from other men by the fact that his life is undegraded and sustained and transformed by a transcendent hope. The great Catholic and Christian religion to which we belong is not concerned, as many outside it suppose, with meanly forbidding to men the normal pleasures of human life. Religion is not a matter of moralising about other people's sins or of morbidly contemplating our own. The centre of our religion is not found in these things at all. It is not even centred on man. It is centred on God. It draws its strength from the life of God, and the life which we live as Christians is a distinctive kind of life, or life lived with a new and blessed power. How rarely do we think of this as the distinctive mark of our Christian profession! "To me", cries the Apostle, "to live is Christ."

This sharing in the life of God should be to us a joy which is rich and personal, like the joy of parents in their child in whom their own love for one another finds a new and deeply satisfying expression. There is no other religion known to man offering a grander conception of life than this, or a vaster hope. Communion in the life of God is brought within our grasp through the manifestation, merits and mediation of Jesus Christ Our Lord.



CHURCH AND NATION

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

Lord Dunrossil's Happy Year

A striking example of how one man's character impressed a nation in one year was provided by the late Governor-General, Lord Dunrossil, whose untimely death is being mourned this week.

One might argue that he had exceptional opportunities for becoming well known because of the prominence of his office. But he became well loved in the process — not because he was personally known to many but because Press, radio and television projected his personality. This was stamped with sincerity.

His speeches (from which the A.B.C. made excerpts in a fine memorial tribute) were compounded of wisdom, expressed in a most attractive Scottish voice. He avoided the cliché, but the literary quality of his utterances did not cause him to become abstruse. Indeed, there was a friendly homeliness in his words that matched his personality. And he had wit as well as wisdom. A friend of his from British politics believed that, given a longer term in Australia, he would have developed as successfully as another gubernatorial and literary Scot, John Buchan, did in Canada.

The Presbyterian and the Anglican Churches were associated in the last sad rites for Lord Dunrossil at Canberra. That was appropriate for this God-fearing man, who worshipped regularly as a Presbyterian but knew well also the Church of England, in which one of his four sons is a priest.

Lord Dunrossil's death so soon after his coming to Australia will raise thoughts about the physical attributes which are required of a man in this onerous office, which requires much travel in a vast land. Although Lord Dunrossil was not in good health in recent months he managed in his year in Australia to visit every state, the Northern Territory and New Guinea (where an infection in October may have caused the beginning of the fatal decline in his health).

There have been older Governors-General than Lord Dunrossil, notably Sir Isaac Isaacs, who came to the office at 76 and was over 80 when he relinquished it. But most others have begun their term earlier than Lord Dunrossil did. He was 67 when he came here; his predecessor, Lord Slim, began his term at 62 and was 69 when he left. But Lord Slim had had long experience of hot climates, especially in India and Burma. Lord Dunrossil had spent almost all his life in Britain.

If the next Governor-General is drawn from Britain (as seems probable), due thought should be given to the choice of a man still preferably in his fifties and in robust health.

At the same time the sadness at the premature death of Lord Dunrossil must be lightened by the assurance that his year in Australia was one of the happiest in his life. His memory will long be treasured here.

In The Shafts Two Different Horses

A section of the English periodical Press is particularly engaging in its comments on the Church of England and its leaders. It is a type of candid and well-informed journalism of which we get few examples in Australia.

Monica Furlong of the "Spec-

tator" is an outstanding writer in this field. Sometimes her aim seems to be to debunk, but, on the whole, her candour is mixed with affection for the Church.

In the most recent "Spectator" she comments thus on the different churchmanship of Dr Ramsey, about to be translated to Canterbury, and Dr Coggan, about to be translated to York:—"What is interesting is that the Church of England can so confidently harness two very powerful and very different horses between the shafts of Canterbury and York and have no qualms about it. It is the peculiar glory of the Church of England at this time to appreciate the possibilities of both high and low traditions. It may be presumptuous for her to start thinking of herself as a 'bridge' church in the coming ecumenical revolution, but it is the opportunity for her members to nip backwards and forwards, sampling the delights of each tradition, if only they have the sense to do it and not start applying labels."

This is rather reminiscent of the preface to the Book of Common Prayer on the compiling of the liturgy:—"It has been the wisdom of the Church of England to keep the mean between the two extremes."

It is the line which the record for tolerance of Archbishop Ramsey suggests he will lay down at Canterbury in furtherance of the notable work for Christian unity done by Archbishop Fisher.

Change Likely Soon In London

The next Bishop of London could be the present Bishop of Peterborough, Dr Robert Stopford, according to the "Economist", one of the group of well-informed journals on Church of England affairs to which I referred earlier.

This speculation is interesting

in the light of the very confident forecasts made in some quarters that Dr Stopford was likely to be Dr Fisher's successor at Canterbury. But "The Times" said significantly just before Dr Ramsey's translation was announced that Dr Stopford was not a candidate for Canterbury. That statement appears to have been made on the authority of Dr Stopford himself.

A successor has to be named for Dr Coggan at Bradford, and both the London and Winchester sees are liable to be vacated by resignation at any moment, according to the "Economist". Dr Stopford has many qualifications to succeed Dr Montgomery Campbell as Bishop of London. Dr Stopford is 59, about three years older than Dr Ramsey, so that, in the normal course of events, London would not be for him the threshold to Canterbury, as it was for Dr Fisher, and (speaking from memory) for Dr Frederick Temple.

But, then, not all bishops seek "promotion", and I have seen it argued recently that translations should not be permitted, except perhaps from a bishopric to an archbishopric.

Building Up Ranks Of The Clergy

I haven't seen any figures lately about the numbers of young men coming forward to study for Holy Orders in Australia. We have heard, however, that Moore Theological College in Sydney has more students than for some years past. Overall, however, I would think the Church in Australia still has real need of more clergy than she has. And I believe there is similar shortage in England.

But it is encouraging to hear that ordinations in England last year at 598 (with some Advent ordinations outstanding) were the highest for 50 years.

—THE MAN IN THE STREET.

RELIGIOUS BROADCASTS

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

- SUNDAY FEBRUARY 12:**
RADIO SERVICE: 9.30 a.m., A.E.T., 9 a.m., W.A.T.: "The Body." A discussion between a physician, an artist and a theologian.
RELIGION SPEAKS: 3.45 p.m., A.E.T., W.A.T.: "The Lost Way Home — A Journey Through Macedonia." Mr A. McCutcheon.
PRELUDE: 7.15 p.m., A.E.T., W.A.T.: "The Julian Singers, Sydney."
PLAIN CHRISTIANITY: 7.30 p.m., A.E.T., W.A.T.: "The Reverend M. Scott, S.J."
THE EPICLOGUE: 10.45 p.m., A.E.T., S.A.T., 10.50 p.m., W.A.T.: "For Quinquagesima Sunday. Broadcast from the B.B.C."
MONDAY, FEBRUARY 13:
FACING THE WEEK: 6.15 a.m., A.E.T., 6.10 a.m., S.A.T., 6.35 a.m., W.A.T.: "The Reverend W. Peck"
MONDAY, FEBRUARY 13—FRIDAY, FEBRUARY 17:
READINGS FROM THE BIBLE: 7 a.m., A.E.T., 7.40 a.m., S.A.T., 8.10 a.m., A.E.T., 8.45 a.m., S.A.T., 8.25 a.m., S.A.T., 8.45 a.m., W.A.T.: "The Reverend P. Newall."
MONDAY, FEBRUARY 13—SATURDAY, FEBRUARY 18:
DAILY DEVOTIONAL, 10.03 a.m., A.E.T.
 February 13: Mrs S. C. Moss.
 * February 14: The Right Reverend J. J. Booth, S.M.
 February 15: School Service—"Stories from the New Testament"—"Philip meets the Ethiopian."
 February 16: The Reverend T. Kelly, M.S.C.
 February 17: Mrs R. Pope.
 * February 18: The Reverend N. Al-Jenby, S.M.
WEDNESDAY, FEBRUARY 15:
RELIGION IN LIFE, 10 p.m., A.E.T., 9.30 p.m., S.A.T., 10.30 p.m., W.A.T.: "The Bible and I—A Scientist." Dr H. Worner.
FRIDAY, FEBRUARY 17:
EVENSONG, 4.30 p.m., A.E.T., W.A.T., S. Peter's Cathedral, Adelaide.
SATURDAY, FEBRUARY 18:
REVIEW, 5.20 p.m., A.E.T., 4.50 p.m., S.A.T.: Archbishop J. de Bank's "This is Conversion" reviewed by the Reverend A. Walker.
- MONDAY, FEBRUARY 13—SATURDAY, FEBRUARY 18:**
EVENING MEDITATION 11.15 p.m., A.E.T. (11.45 p.m. Saturday), 11.23 p.m., S.A.T., 10.53 p.m., W.A.T.: The Reverend J. Conellan.
TELEVISION
SUNDAY, FEBRUARY 12:
 ABN 2, Sydney:
 * 5.15 p.m.: "Sunday Special"—"The Father's Way." The Reverend K. Sanders.
 * 6.30 p.m.: "Through Asian Eyes." The Reverend B. I. Chiu and the Reverend J. Stuckey.
 10 p.m.: "The New Hebrides Looks Ahead." The Right Reverend E. Owen.
 ABC 2, Melbourne:
 5.15 p.m.: "Sunday Special"—"The Father's Forgiveness." Mr C. Smith.
 6.30 p.m.: "Is there still room for God?" A discussion between a scientist, a theologian and a philosopher.
 10 p.m.: "They make you think—Karl Barth." The Reverend C. Duncan.
 ABC 2, Brisbane:
 5.15 p.m.: "Sunday Special"—"The Father's Forgiveness." Mr C. Smith.
 6.30 p.m.: "Out of this world." A Carmelite convent.
 10 p.m.: "The World." The Reverend F. White.
 ABS 2, Adelaide:
 5.15 p.m.: "Sunday Special"—"The Father's Forgiveness." Mr C. Smith.
 6.30 p.m.: "Report from the Vatican." On the eve of the visit of the Archbishop of Canterbury.
 10 p.m.: "The Church in New Nations." The Reverend P. Potter and Mr C. Smith.
 ABW 2, Perth:
 * 5.15 p.m.: "Sunday Special"—"The Father's Word." The Reverend K. Sanders.
 6.30 p.m.: "Twentieth Century Man"—"On Easy Street." A discussion between a trade unionist, a parson and an employer.
 * 10 p.m.: "Backroom Boy." The Reverend E. Thornton.
 ABE 2, Hobart:
 * 5.15 p.m.: "Sunday Special"—"The Father's Word." The Reverend K. Sanders.
 * 6.30 p.m.: "It's Happening Now"—Gullford Cathedral.
 * 10 p.m.: "Backroom Boy." The Reverend E. Thornton.

ONE MINUTE SERMON

INDIFFERENCE TO JEREMIAH

JEREMIAH 5

One remembers Abraham pleading over Sodom and Gomorrah. Had there been ten righteous people in these cities, they had been saved.

So now if there be one righteous man in Jerusalem Jehovah will forgive. But there is not one! In spite of disaster they do not turn to God.

How rarely does suffering seem to turn people to God when in a real sense it has come as a result of their sin. How often Pharaoh's heart was hardened and he would not let the people go. How often people are bitter and hard in suffering, so utterly unlike Jesus Christ in His Passion.

And, sadly enough, it is not the ordinary people with whom he has been in contact, who have had no sufficient training in the requirements of God, and whose blame therefore is less because of their ignorance.

No! When he turns to men of position and education, expecting that the conduct of the privileged will conform in religion and morality, he is quickly unimpressed. For these men are like oxen who have broken away from their obedience and the bands that guided them. They are roaming at large, renouncing both the service and the protection of their master. They pervert the prosperity which God's goodness allows them into an instrument of sin. Their worship of idols and lust go together.

Is there not a measure in which some of this is true today? How many privileged people deny God and live proudly in their own strength! Such people do not accept prophecies of evil. To them a Jeremiah is an empty uninspired foreteller of disaster, indeed almost certainly a quising.

For the people of his day, Jeremiah was counted as a quising, a disloyal person. In fact he loved his nation and longed for their welfare.

So today our people do not accept easily the word of judgement on worldliness and indifference. God is not real to them, nor do they accept therefore the idea of a living God taking any part in the happenings of the everyday world.

But the coming to earth of Jesus Christ and His taking our human flesh and sharing our life means clearly that nothing human is outside His love and care. Though it may not be at times easy to see the hand of God in the short term of one human life, nevertheless to those who see, God's action is observable on the larger maps of history.

For Israel there is doom. God has made Jeremiah an assayer of the people and no matter how long the smelting continues, the dross will not be purged away.

CLERGY NEWS

COLLINS, The Reverend J. T. E., Assistant Curate at Kempsey, Diocese of Grafton, to be Assistant Curate at Maitland, Diocese of Newcastle.
EVANS, The Reverend L. G., formerly Rector of Mount Barker, Diocese of Bunbury, was instituted on February 8 as Rector of St. Aidan's, Bentley, Diocese of Perth.
GRAYSON, The Reverend H. V. H., to be Priest-in-charge of the Provisional Parish of Weston, Diocese of Newcastle.
KIRCHER, The Reverend G. W. A., Precentor of St. Paul's Cathedral, Diocese of Melbourne, to be Vicar of St. Paul's, Malvern, in the same diocese.
SMITH, The Reverend A. A., Rector of Macksville, Diocese of Grafton, to be Priest-in-charge of the Parochial District of Niddrie, Diocese of Melbourne. He will be inducted on March 8.
VOSS, The Reverend H. R., Curate at St. Alban's, Belmore, Diocese of Sydney, to be Curate-in-charge of the Provisional Parish of West Kew, in the same diocese.

CHURCH CALENDAR

February 12: Quinquagesima Sunday.
 February 14: S. Valentine, Bishop and Martyr.
 February 15: Ash Wednesday.

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 writer's name is appended for publication. Parts of some of the following letters may have been omitted.

POSITION IN KOREA A DEPRESSING SIDE

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue dated December 16 which has just arrived I was interested to read on page twelve of the speech which the Reverend Archer Torrey, Warden of our Theological College, made to the supporters of the Korean Mission at their annual festival in London.

Your report opened up by saying that Mr Torrey gave, "An encouraging picture of the church life in Korea." I am sure that your reporter wrote truthfully but I wonder if he did not leave out the unpleasant side and it would be very surprising to find that Mr Torrey himself did not in fact tell the other and less encouraging side of the story.

On reading his speech as reported in your paper one gets the impression that the Church in Korea, by which he means the Anglican Church, is an army all glorious with banners and hot evangelists marching out to sweep the whole of Korea into the fold of the tiny Anglican Church. . . . If only this were so! God grant that one day it may be.

Perhaps Mr Torrey has prophetic gifts when he says "It would not surprise me if it (the Anglican Church) spread like a great plant over all the land." Such a hope is not beyond the Holy Spirit's power of fulfilment but it is beyond the power of the Anglican Church as she now stands. It is also one's constant prayer that, in the words reported, "Those who had embraced the Church's teaching were born evangelists" but so often one looks in vain for the "born evangelists" amongst the few converts that are made. One wishes that the Church was given some "born evangelists" because it is awfully hard to make them.

This week-end we have with us here in Pusan, one of the younger Korean clergy, one who has studied overseas and now as Diocesan Missioner is better fitted than anyone else to know what is going on. He told me last night that in places where years ago we had thriving congregations there are now twelve, fifteen or twenty people at worship on Sunday. True there are bright places such as the Cathedral in Seoul, which has a large congregation but even this is a congregation composed of old church members who have gone to the capital Seoul because of their livelihood or because they were driven there by the war.

Financially the position is no better. Many old Christians have "received" for so long a priest for whom they really did not have to pay that it will need a major revolution and a lot more new Christians with new ideas before even half the priest's salary can be found. To top off this situation a recent meeting raised the salaries of the Korean clergy without making at the same time a suggestion as to where the money would come from.

It is a fine thing to be able to go on furlough with a great success story but to tell only of the successes is surely deceit. Let us hang out some of the dirty washing of our missions no matter where we are, instead of waving only the clean washing in front of the folks at home, then perhaps prayers and

intercessions for the work will be better informed. One has a strong feeling that what afflicts the Church here is not only found here!

Many of your readers through their prayers and gifts keep me here and I would hate to dampen their enthusiasm but can assure them that there is another side to the speech of Mr Torrey as reported. Do not allow my "black" remarks to stop any of your readers' prayers or gifts for us or stop others from offering to come over and help us.

In fact, maybe your readers can now see just how much we do need those prayers and gifts and evangelists who will come over and help us in this country which, despite the very optimistic picture given in your report of Mr Torrey's speech and the very pessimistic picture given by these words, nevertheless from both points of view remains "an evangelist's paradise."

Yours sincerely,
(The Reverend)
DAVID COBBETT.
The Anglican Church,
Pusan, Korea.

PARISHES FOR THE PEOPLE

TO THE EDITOR OF THE ANGLICAN

Sir,—The article under this heading on the Youth Page of last week's issue does not give an entirely true picture of the development of the parochial system in the Church of England. There were parishes, based upon the Saxon tribal organisation, before the time of Archbishop Theodore.

The government of the Church had been, as the writer of the article says, in the hands of the monastic communities, with the abbots as chief rulers and bishops as lesser figures, useful for confirming and ordaining. What Theodore did was to begin a process by which authority was transferred from the abbots to the bishops and the parochial clergy made to recognise that authority.

It would be more true to say that he established the diocesan system, as he had known it in Greece, in the Church of England. The system was not fully established until the thirteenth century, and some of the features of the older system—private patronage, glebe lands and the parson's freehold—remain to this day.

The full story may be read in E. W. Watson's, "The Church of England" (Home University Library), or, in the article under the heading, "Parish," in the Dictionary of English Church History, (Ollard and Cross).

Yours sincerely,
(The Venerable)
ARNOLD HARRIS,
Archdeacon of Goulburn.

THE CHURCH IS SILENT

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr W. Bell in his letter in THE ANGLICAN of January 27, has given us much food for thought.

All over the world the clergy and ministers of all churches talk about the power of prayer, but the sense of unity amongst Christian people is so dim that the Church has been unable to make a united contribution to the world.

The Christian Church could save the world if Christian people of all denominations would unite in one common purpose and pray for the world.

In October 1958 I suggested a means of doing this to the World Council of Churches. The plan was for the Council through its President to ask the Pope and leaders of all denominations to call upon their people to pray for peace at 11 a.m. on Christmas Day, the Queen and heads of all nations right around the world to call for a complete halt for two minutes at 11 a.m. on Christmas Day, to stop the world and pray for peace. Thus a wave of prayer beginning at the Friendly Islands on the In-

ternational Date Line would move westwards and encircle the earth.

The idea appealed to some people. The Reverend Gordon Powell wrote about it in the "Sydney Morning Herald" on December 6, 1958, saying that the extraordinarily simple plan could "sweep the world."

Later, Dr Visser 't Hooft wrote to me from Geneva saying that it was felt that an approach to the Vatican would not be fruitful at that stage.

Since then the Archbishop of Canterbury and the Pope have met and the world is enthusiastic about the prospects of the Churches working closer together.

Such a wave of prayer could be a demonstration of the desire for unity and a witness to the world that the Christian Church is not silent on the tremendous issue of warfare.

Yours sincerely,
(The Reverend)
W. E. WESTON.
Queanbeyan,
N.S.W.

NOT AS ABSTRACT AS ALL THAT!

TO THE EDITOR OF THE ANGLICAN

Sir,—It must have struck your readers that "And Behold, Angels Came and Ministered Unto Him" was rather looking into the future, not to say arbitrary, as a title for the Madonna and Child by South Australian artist Dennis Hooper-Colsey, excellently reproduced in your issue of January 6.

This picture is now in my possession, as is also the same artist's painting showing Christ in the wilderness to which the title in fact belongs.

From enquiries I have made, it seems that the 1960 Blake Prize Committee, having selected the latter painting for hanging, and printed its title in their catalogue, proceeded none the less to place the Madonna and Child on the gallery wall in its place. Thus the confusion in title arose.

With the 1961 Blake Prize approaching, would it be opportune to hint that perhaps too great a preoccupation with purely abstract painting in awarding prizes is beginning to render the Blake Prize Committee insensitive to the connection between an obvious subject and a clearly expressed title?

Yours faithfully,
B. S. BALDWIN.
Adelaide,
S.A.

(We apologise for this. The painting was obviously the "Madonna and Child."—Editor.)

TWO PROBLEMS

TO THE EDITOR OF THE ANGLICAN

Sir—I heartily endorse your stand in respect of the barber who was fined for attending to some customers after closing hours, even though they were in his shop at closing time. We are suffering from far too much bureaucracy and regimentation, and the great pity of it is that most of to-day's people are prepared to take it sitting down; to put it plainly, most of us seem to have lost our "guts". When I was a young man, plenty of us were willing to fight back against injustices, of which there were far fewer in those days. Thank God for men like Mr Ball.

May I say a few words on the question "No More War" raised by your correspondent Mrs Margaret Holmes. Having seen its horrors first-hand in World War I, and although I abhor and loathe the whole wretched business, this did not deter me from again volunteering for service in World War II. I did this to defend what I call "our way of life" one, if not the chief, cornerstone of which is our Christian faith.

Where would our freedom to worship as we please be today, if there had not been sufficient numbers of us to defend it? It is quite clear to me, from my readings of Holy Scripture, that Christ intended us to defend, with the sword if necessary, those things which are right, and fundamental to the happiness and spiritual progress of mankind.

I feel sure there will be no peace on earth till Christ comes

PD LIKE TO KNOW . . .

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

What are we to understand by the devil?

I guess that many people would answer my correspondent either in a bantering way that he's old Nick with a tail and pitchfork, or they would shrug their shoulders, and smilingly reply that they really did not believe in any such person.

Whatever verbal coinage Our Lord used, He certainly spoke of the devil as someone whom He saw and believed in. He knew the reality of his temptations. He taught His disciples to pray for deliverance from the evil one. In many ways He showed that the progress of His kingdom of love was being hampered and handicapped by some demonic power.

Neither Christ nor the disciples would have blithely denied the devil's existence with a shrug of the shoulders.

Many years ago I copied in one of my common-place books

again, this time as King of Kings, and Lord of Lords, and to change the hearts of men.

Yours faithfully,
K. H. BLAXLAND.
Springwood, N.S.W.

THE KING OF MALAYA

FROM OUR OWN CORRESPONDENT

Singapore, February 6
Special prayers were offered in all churches in this diocese on January 4 for the Federation of Malaya and for the coronation of His Majesty the Yang Di Pertuan Agong, the King of Malaya.

In a letter to all clergy and other diocesan workers the Vicar-General wrote:

"We pray that under His Majesty's rule and gracious leadership the diverse races in Malaya will be drawn together in brotherly concord for the welfare and prosperity not only of Malaya but of the whole world.

For the sake of peace with justice and harmony in Malaya, all Christians have a special duty to perform which demands faith, loyalty, obedience and sacrifice.

"I pray that we Anglicans may not be found wanting in this duty."

WOMEN'S WORLD DAY OF PRAYER

FROM A CORRESPONDENT

Melbourne, February 6
At 320 centres in Melbourne and Victorian country towns women and girls will attend the World Day of Prayer centres on February 17.

Commenced in 1887, these gatherings are now world-wide. The order of service to be followed this year has been prepared by American women.

In the city of Melbourne, the Assembly Hall will be the meeting place at 10.45 a.m. when Mrs. Frank Menzies will be the speaker.

At that same building, at 2 p.m. at the Y.W.C.A., Russell and Mrs E. T. Laxton will give an address.

Gatherings are planned for the City Temple, 69 Bourke Street at noon when Mrs Commissioner G. Sandells will speak and at 1 p.m. at the Y.W.C.A., Russell Street, where business girls will participate and Miss Allison Hull will speak.

At the 7.45 p.m. Business Girls' session, at St. Paul's Cathedral, the speaker will be Miss Florence Christian, who is General Secretary of Y.W.C.A. for Australia.

Also at this gathering there will be representatives from America, Estonia and Tonga; the Y.W.C.A. choir will sing and supper will be served in the Chapter House.

At some time of the day on February 17, meetings will be held right throughout Melbourne and suburbs as well

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

this poem by Alfred Hough: Men don't believe in the devil now, as their fathers used to do; They've forced the door of the broadest creed to let his majesty through. There isn't a print of his cloven foot or fiery dart from his brow To be found on earth or air today, for the world has voted it so.

Who dogs the steps of the toiling saint and digs the pits for his feet? Who sows the tares in the fields of time whenever God sows the wheat? The devil is voted not to be, and, of course, the thing is true:

CUBAN REFUGEES HELPED

ECUMENICAL PRESS SERVICE
Geneva, February 6

Churches in the U.S.A., faced for the first time in decades with a situation in which the nation is the country of first asylum for a large number of refugees, have set up a programme to help them find homes and jobs.

The refugees are the estimated 50,000 people who have fled the Castro regime in Cuba across the 90-mile "water curtain" to Florida.

Church World Service has established an office to register and interview Cuban applicants for resettlement in other parts of the nation, in co-operation with local church authorities.

Some 30,000 of the group are reported still living in the Miami area of southern Florida, although jobs for the newcomers are reported "virtually non-existent" because of general economic conditions in the city. 20,000 residents of the area are reported unemployed.

The U.S.A. government has allocated 1,000,000 dollars to provide assistance and various other welfare agencies are also working to help them.

But who is doing the kind of work that the devil alone can do?

We are told that he doesn't go about as a roaring lion now; But whom shall we hold responsible for the everlasting row. To be heard in home, in church and state, to the earth's remotest bound.

If the devil by unanimous vote is nowhere to be found?

Won't someone step to the front forthwith and make their bow and show

How the frauds and crimes of a single day spring up? We want to know.

The devil was fairly voted out, and, of course, the devil's gone:

But simple people would like to know, who carries the business on?

That's the crux of the matter. If we moderns tend to disbelieve in a personal devil, we have still to account for who is doing his work.

Possibly his master-stroke has been to encourage us to believe that he just doesn't exist! For if ours is the first age to minimize the existence of the devil, it yet has seen a staggering recrudescence of evil.

Our Church has not declared itself concerning the nature of the devil. The Bible, however, refers to him as a roaring lion hungry for prey (2 Peter 5: 8-9), an Eastern cur full of vicious and pitiless cunning (Psalm 22: 20) and a fowler spreading a net to entrap birds which are to be killed at his leisure (Psalm 91: 3).

TIRELESS ENEMY

The Bible further indicates that he was originally Lucifer, the bright and morning star, a being of great beauty and wisdom. Aspiring to be as God, he was cast out of heaven. So Our Lord in Luke 10: 18 says, "I saw Satan as lightning falling from heaven."

Scripture also reveals that his purpose is to overthrow the appeal of goodness, truth and beauty in each soul. As such he is the tireless enemy of good, seeking both to entrap the morally good, and to bind unbelievers (2 Corinthians 4: 3-4 R.V.).

Modern psychologists are studying what they call "collective unconsciousness." By this they mean that below the levels of both conscious and unconscious mind, there is a deep layer of hidden forces which is not individual but universal.

As such, these layers are beyond the power of individual control. What psychology endeavours to investigate the Scriptures reveal as demonic energy, permeating the universal mind.

Pitiless though the warfare may be, the devil's power has been weakened by the death of Christ. Anyone who calls on the name of Jesus, who turns to Christ instinctively when he is tempted, knows that Satan has been crippled. The day will come when he will be destroyed, and his power will be known no more.

This is what I believe we understand by the devil. If my correspondent will buy a copy of "Screwtop Letters" by C. S. Lewis, she will find the subject treated amusingly as well as informatively.

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ANGLICAN OF THE WEEK



Our Anglican of the Week is a Perth rector who this year celebrates the fiftieth anniversary of his ordination to the priesthood.

He is the Reverend Lennard Sydney Quinlan, Rector of Darlington, Diocese of Perth.

He was born in Sydney and educated at Armidale Public School. He was a choir boy in S. Peter's Cathedral, Armidale, and later a Sunday school teacher there.

He read for Holy Orders at S. John's College, Armidale, and was made a deacon in 1910 by Bishop H. E. Cooper, of the Diocese of Grafton and Armidale.

Mr Quinlan was ordained to the priesthood in 1911.

After serving in several parishes in the Diocese of Grafton

and Armidale, where he was for a short time assistant to the registrar of the diocese, Mr Quinlan moved to the Diocese of Brisbane where he served for three years as chaplain at the Missions to Seamen, after which he was Rector of S. Stephen's, Coorparoo, Diocese of Brisbane, from 1930 to 1939.

In March, 1939, he moved to Perth where he has been Rector of Darlington since that time.

Still active in his ministry, at the age of 73, the people of his parish in the hills speak highly of their rector who is their friend and counsellor.

A NEW VIEW OF PILATE

CRIME BEFORE CALVARY. Guy Schofield. Harrap. Pp. 239. 18s. 9d.

TO any critical reader of the Gospels there are many problems admitting of no easy solution.

The Evangelists concentrate on the life and works of Jesus Christ, and often dismiss the parts played by other characters with brief sentences or passing references.

As a result, the years have produced many books speculating on such characters as Pilate, Herod Antipas, Herodias, and John the Baptist.

They all come alive again in this book, and with some interesting new interpretations of their characters and their parts.

Undoubtedly some of the author's views will arouse controversy, but they never fail to arouse interest.

His presentation is wisely made in the form of a novel rather than as a factual history. This adds to its value, and gives him scope for an appealing plausibility.

It may seem a pity that more

NEED TO BE MORE ACTIVE

ECUMENICAL PRESS SERVICE
Geneva, February 6

The Orthodox Church must assume a more active role in working for a united Church. Professor Basil Ioannides, of the Theological Faculty of Athens University, said at a meeting in Athens last month.

Professor Ioannides, who also serves as director-general of the Greek Ministry of Education, told members of the Halki Graduates Club that the time had come when the Church no longer can be fragmented.

reliable information is not available, but Mr Schofield has skilfully worked through not only the Four Gospel accounts, but the writings of Philo and Josephus.

As a result, we are given a new view of Pilate—not always self confident but always insulting to the Jews, and, whatever his personal thoughts may have been concerning Jesus Christ, using His trial as further chance to score points at the expense of the Jewish religious leaders.

It is good that the "appealing" story of Salome's alleged "dance of the seven veils" is viewed more sympathetically and understandingly.

It may be good for Hollywood, but it would not be right for the Queen's daughter to prostitute her dancing ability as well as her royal standing by unseemliness.

But the most interesting portrayal is that of Antipas and his acquired Herodias. She met the challenge of John the Baptist in the only way possible for a queen battling for the soul of her husband.

There are many ingenious suggestions and plausible theories advanced in this book, and, whether one agrees with them all or not, it remains a book that is eminently readable, and should be read by all who are concerned to find truth in the Gospel story.

It is a book which flows easily through its narrative, and will make any critical reader more aware of much that is usually glossed over as unimportant or inexplicable. And any such book which makes people think is to be commended.

—A.F.L.

BOOK REVIEWS

THE CHURCH AND THE UNBELIEVER

INVITATION TO PILGRIMAGE. John Baillie. Penguin Books. Pp., 158. 5s. 6d.

"INVITATION to Pilgrimage." "An Analysis of Christian Belief and the Christian Way of Life," which was first published in 1942 by the Oxford University Press during the dark days of the Second World War, has now been released as a Pelican book. Its message is equally relevant in 1961.

Dr Baillie, who was, in the years from 1940 to 1945, Convener of the Church of Scotland Committee "on the Interpretation of God's Will in the (then) Present Crisis," is active in the ecumenical movement, and since 1954 has been a co-president of the World Council of Churches.

From "The Fork in the Road," the end of the long stretch where Christians and those who have lost their hold upon the Faith travel together before parting company, Dr Baillie sets out to discover "just why it is that, when a certain stage is reached, we take different turnings and begin to walk apart."

It has been his lot, he says, to be constantly involved in discussion with men who feel unable to identify themselves with the faith and outlook of the Christian Church, yet seldom, if ever, has he felt their doubts and denials to be based upon a real comprehension of what they were doubting and denying, or of the opposite platform from which their doubts and denials proceeded, or upon an adequate illumination of the point of issue.

For this, in part, at least, he blames the Church, believing that it is because our Christian witness is defective that the true nature of the Christian religion is so largely misconceived.

BUT it is also because many men criticise and even abuse Christianity without ever having made the effort to ascertain what it is all about. "It is remarkable what nonsense is spoken about it," he says, "even by men of the highest distinction in departmental fields of knowledge."

Speaking of the Church's task in relation to unbelievers, Dr Baillie puts it this way: If we present the Gospel in the form which brought most conviction to the men of the fourth century or of the thirteenth or of the sixteenth, we are likely to obscure its relevance to the problems and trials of to-day.

It is possible to state the Christian message in such a way as almost certainly to prevent its assimilation by the minds of those we are addressing. "What I shall try to do," he explains, "is to show that the Christian, of all men, walks through this present world with eyes most widely open to the realities of the situation in which he is placed."

Dr Baillie sees a situation developing in our modern world in which many unbelievers are beginning to realise that they have lost their bearings in the "Waste Land" of agnosticism, and he feels that the intellectual opposition to Christianity is now much less sure of itself. "The camp-followers of unbelief may be gaining in assurance, but the leaders are beginning to look wistful."

While the prospects for man's

RURAL CONGRESS

ECUMENICAL PRESS SERVICE
Geneva, February 6
"Let's Start Building" was the theme of the first European congress for Protestant rural young people held in Alsace this month.

Protestant lay-training centres, the French Protestant Office for Rural Studies, and similar organisations in Germany, Holland, Austria, Denmark, Italy and Switzerland co-operated in organising the congress.

The congress enabled European rural youth to study together the problems which they mutually face in their jobs, their social life, and in the Church.

control of his own destiny seemed so bright, it was perhaps not to be expected that he would lend a ready ear to the teaching that God had so intervened in human history as to take the whole rehabilitation of our destiny upon Himself.

But there is evidence to-day of a sharp decline in modern man's confidence, and it is in the surrender of false hopes that the hopefulness for the new age lies. Men are becoming less sure that science and civilisation can save the world.

They are asking themselves seriously whether their unaided efforts have succeeded, or are likely to succeed, in improving "the tragic solemnity" of the world situation, and whether, after all has been done that human skill and science can devise, we are not still "as perilously poised on this old planet as ever we were before."

IN this atmosphere of realism, Dr Baillie believes, "the old, old story" has a much better prospect of being accepted.

Since, however, it is not only the Christian belief that God was in Christ that has been challenged, but also the necessity for the belief, it is on the latter that attention must first be concentrated, and there are grounds for hope that if the sense of need could be revived, the ability to believe would revive also.

So, from chapter 6 to chapter 12 we walk with Dr Baillie along the Pilgrim Road, listening closely to what he has to say about the Christian Faith—in what it consists, why we cannot put ourselves right, how we may be put right, and the relevance and credibility of the Gospel.

Chapter 13 he calls "Journey's End"—it is a new beginning. Standing on the Delectable Mountains from which Bunyan's Pilgrims "thought they saw something like the Gate, and also some of the glory" of the Celestial City, the twentieth century pilgrim has still to reach it, through the joy and pain of life, along the path of sanctification.

Dr Baillie's concluding chapter is an appealing "Invitation to Church", the only universal community, because its final allegiance is to something beyond its own human limitations. In the words of Dr Wm. Paton, quoted by Dr Baillie, "Mankind will not be able to establish a workable world until it realises that on earth, as in heaven, it is not itself sovereign, but is only the mandatory of God."

—W.M.M.

NOT LIKE ITS TITLE

GOD'S PSYCHIATRY. C. L. Allen. The World's Work. Pp. 176. 15s. 6d.

Often books are written that bear no likeness at all to the title. This is one of them. You would think that a title like that would provide a book of "Christian" psychiatry of some system or other. Far from it!

Our author, who wrote a best seller called "All Things are Possible Through Prayer", interprets all religion as psychiatry because it deals with the soul or psyche of man. Fair enough. I suppose as the word "psychiatry" does come from two Greek words that mean "treatment of the soul or mind."

The book then is *not* on psychiatry as such.

It is, despite its title, fairly harmless. Reminding me of Norman Vincent Peale's general approach, it is fairly straightforward, and consists of short studies on the Twenty Third Psalm, the Lord's Prayer, the Ten Commandments, and the Beatitudes.

In short, a good browsing book for a jaded preacher, that won't startle you by its unorthodoxy, depth or spiritual insights.

—R.H.S.

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THE WARFARE OF THE SPIRIT

By THE RIGHT REVEREND E. H. BURGMANN

This is the text of the sermon preached by the Bishop at S. John's, Canberra, on September 11.

"This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zechariah 4:6).

It was in the sixth century before Christ, a century in which the minds of men across

the world were being strangely disturbed. The great Persian empire was establishing itself in the Middle East and was breaking up ancient patterns of life and thought.

The peoples of the world of that day were meeting one another as never before, and thought was being richly stimulated. The Greeks, especially, were beginning to ask questions, and the Jews were experiencing a national resurrection.

Early in this sixth century, Jerusalem had been destroyed by Babylonian invaders and the cream of the Jewish population had been carried into exile.

By the waters of Babylon, some of them sat down and wept when they remembered Zion and the land of their birth, but many adapted themselves to their new conditions, set to work, and prospered.

When the Persians became established in power, they reversed the policy of their predecessors and allowed displaced persons to return to their native lands. Some Jews took advantage of this permission and returned to Jerusalem.

They dreamed of a new Israel and a new Temple. These Jews had learned by suffering and had become sensitive to the spirit that was moving in a world-wide religious awakening. Forces in the souls of men were being vigorously released.

In far away China, Lao-Tse and Confucius, were stimulating an ancient culture to fresh ways of thinking; the Buddha in India was calling men to a new moral seriousness; it is also, probably, the period in which Zoroaster in Persia was reaching out to new insights into the nature of God and human destiny.

These great teachers, along with the Hebrew prophets and the Greek mystics and philosophers, represent the flowering of the ancient world as well as its collapse.

They represent also the birth of a new age, an age that was to last for over two thousand years, and is still largely with us. They were to be succeeded, later on, by the great empire builders, Alexander the Great, being the most spectacular among them.

These empire builders did much to break down tribalism and parochialism generally. Alexander the Great tried literally to marry east and west. He led his Greeks deep into India, and also into ancient Egypt.

He changed the face of the old world and released forces which were eventually to be consolidated in the less romantic but far more stable Roman empire.

outward and visible signs of creative movements of the spirit of man, and, of course, the spirit of man can be considerably moved and inspired by the spirit of God.

But the outward and visible signs, no matter how splendid, can never escape the fate of the passing and temporal order of things. The pyramids of Egypt, and Liverpool Cathedral, the Taj Mahal of India, S. Peter's of Rome, and Canterbury Cathedral, are all perishable and will pass away.

At this moment, men are bending their best brains and energies to create the means to destroy any one or all of these in a split second. Nothing abides, except that which can escape temporal and physical conditions and circumstances.

Saints and sages of the world have sensed this, and have tried to dig deeper or rise higher than those things and events with which the history of man is so painfully concerned. These saints and sages are not unaware of the difficulty and the cost of victory over the temporal and the physical.

"FOR ETERNITY"

They are well aware of the danger of flight into phantasy and illusion, but the great ones have staked their lives on the conviction that man essentially belongs to an order involved in, but not limited to, the temporal; that he is in fact akin to the reality that is ever finding momentary expression only in temporal things.

But neither God nor man is likely to be finally satisfied in or by any such temporal or material expression. In short, man is, by nature, for eternity, and can be fully satisfied by nothing less than the eternal.

In the sixth century, before Christ, the spirit of man was strangely alight, but an observer of those times would hardly have looked to the despised and poverty stricken inhabitants of Jerusalem for a key to the future.

The prophet Zechariah and some enthusiasts, were convinced, beyond reason, that the Eternal God desired a temple to be built in Jerusalem. When they were chided with the seeming impossibility of the proposition, they replied with supreme confidence that those who "despised the day of small things" would live to be confounded.

They spoke of great mountains becoming plains and pictured themselves as agents of the Lord of hosts, Zerubbabel, the Prince of the seemingly powerless community was assured that it was "not by might, nor by power, but by the Spirit of the Lord of hosts" that the work would be done.

It was done. The Temple was built. It became the rallying point for the Jews for over five hundred years. Zerubbabel's building was in due time replaced by King Herod's Temple, one of the wonders of the world.

For the devout Jew the Temple was the outward and visible sign of the Presence of God in the midst of his people. It represented the determination of a virile and courageous people to exist in the face of incredible odds, and be significant. And significant they have been in world history, and significant they remain.

But the day came when Israel's greatest son saw the temple as "a den of thieves." We are told that Jesus of Nazareth went up to Jerusalem from the Galilean countryside expecting to find the Temple a house of prayer for all peoples. He was sadly disillusioned and saw clearly that it had had its day. It was doomed to destruction.

It was so deeply involved in the politics of might and power that it was no longer a fitting

symbol of the presence of the Spirit of the eternal Lord of hosts.

When it ceased to be what it was originally intended to be, it was no longer spiritually significant, and thus became historically superfluous. It was swept off the stage of history by the Romans in 70 A.D.

Its fate brings home the fact that the most sacred of the creations of the hands of man can only endure significantly while they continue to speak the truth to the spirit and mind of man.

When they cease to bring home to man the things which belong to the eternal in man, they die and fade away, they are buried in the things that belong to the past.

And the things that are eternal are those that belong to the spirit of man; they are spoken of as the true, the beautiful, and the good. They are expressed in the practices of righteousness and love.

These are real but intangible, they abide because they cannot be killed. They belong to life, not death. Death may serve them, but cannot transcend them, nor win any permanent victory over them.

When might and power have done their worst and left a world in ruins, love and righteousness steps in and carries on, and heals wounds, and creates in life goodness and beauty anew. Disaster can show forth in all its truth and greatness just what the spirit in man can rise to and do.

The Youth Editor is away on a short holiday. This page will be resumed in its usual form next week.

And so we feel that the spiritual forces let loose across the world in the sixth century before Christ are the really vital and living heritage from that past.

For us Christians the climax of that movement was reached when East and West were married in the emergence of Christianity in the first century after Christ.

The East gave the spirit and content of the Christian faith in the teaching and person of the Asian Jesus of Nazareth.

The West gave the form and intellectual structure of the Christian faith by its contribution through Greek philosophy and reflection and through Roman law and order.

But the work of the Christian is not yet finished. It is at a fresh beginning. To-day it is meeting in a new way those ancient religions which sprang from the same Asian world as did Christianity itself.

Those ancient religions of Islam, Buddhism, and Hinduism, are renewing their strength, revising their beliefs, and seeking to adjust themselves to the new world.

They look back to their own cultural past to find roots and inspirations for the new spirit of nationalism that is possessing their ancient peoples.

They are looking into the future and measuring their ability to guide their peoples in the turbulent and confused currents of life that bear them onward to-day.

They see in Christianity much that appeals to them and that they would wish to take seriously, but they also identify the Christian Church with those western powers that they no longer love and find it hard to respect.

The spiritual forces in the

world of men are divided between those who profess and call themselves Christian and those who belong to the other great living religions, Islam, and Judaism on the one hand, and Buddhism, and Hinduism on the other. These groups challenge each other for spiritual supremacy over the souls of men.

They will compel each other to think more clearly, to live more righteously, to love more unselfishly, and when called upon to do so to die more courageously.

Victory will not go automatically to the more prosperous and comfortable. The struggle will be in the souls and minds of the best men and women in the human race. The victory is not likely to be seen as a clear victory for one side or the other.

It is more likely to be seen in the emergence of a way of life and thought strangely compounded of the best and truest in all the contributing forces. It has happened before. In the first few centuries of Christianity, both Jew and Greek were confident that each had the answer.

The truth seems to be that neither alone had it. They met and mingled; they became one in a Christian Church which was neither Jewish nor Greek, because it was inextricably both. S. John's Gospel is the marriage hymn of Jew and Greek. Scholars call it sometimes a Greek book and at other times a Jewish. The fact seems to be that God so brought Jew and Greek together in Christ in S. John's Gospel that no man can now put them asunder.

But over against all the spiritual forces represented in Christianity and the other great living religions stands a power that professes materialism as a faith.

It stands somewhat in the position that the great pagan Roman empire occupied in the early days of the Christian Church. It is militarily strong and will no doubt become stronger. It is as confident in its invincibility and inevitability as was the Roman empire of old. It has at its command all the forces of the knowledge now available to man.

COMMUNISM

In China it represents the largest organised population unit ever to exist on the face of the earth. In Russia it represents scientific knowledge at the highest level, organised with great thoroughness in the service of political, economic, and military aims and ambitions.

These great Communist groups challenge the non-Communist powers for the mastery of the world. They are the world's great disturbers to-day, and it is no use wishing that things be otherwise than they actually are.

The challenge is real and the Communist powers are in deadly earnest. They feel a historic compulsion in their creed, and they are convinced that history is on their side. We, on our part, must ask for no quarter, no privilege, no relief. None such will be given.

It needs to be remembered that although the Communist creed is described as "materialism" it is in reality a spiritual conviction; it is a faith of religious intensity and power.

Its challenges on the military, political, and economic fronts are real enough, and will have to be dealt with on those fronts, but the final struggle is in the realm of the mind and of the spirit. Flabby thinking will no more meet the Communist challenge than flabby muscles.

Neither will an enfeebled and anaemic faith make any real headway against convictions strongly inspired by visions of greatness. The warfare of the spirit needs more rigid discipline and a higher loyalty and in-

(Continued on Page 11)

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A BISHOP IS CALLED TO SERVE

"... the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matthew 20: 28).

"I am among you as he that serveth." (Luke 22: 27).

IN these words our Lord and Saviour Jesus Christ has set forth the character of his own life and ministry amongst us men. It was, and is, a ministry which meets men at their point of need, and which, in so doing, reconciles them to God. The means of that restoration was his life of perfect obedience even unto the death of the Cross.

Every baptised Christian, and pre-eminently those who are in the ordained ministry, is called to a like service and a like devotion. As agents of his reconciliation we are called to a similar renunciation and sacrifice. The pattern of that ministry is set before us in the life and teaching of Our Blessed Lord.

It is a commonplace of the Catholic religion that the ministry is not the personal possession of bishop, priest, or deacon. Rather it is derived through the Church from Christ who is the source of all ministry.

He was the true Prophet who proclaimed the word of the Lord with power in word and deed. "Never man spake like this man." He spoke with authority, and not as the scribes.

He was the great and true High Priest who accomplished what the blood of bulls and goats could never do — he offered a "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

He was the true ruler of his people, "King of Kings and Lord of Lords" to whom there was given "a name which is above every name, that at the name of Jesus every knee should bow of things in heaven and things in earth, and that every tongue should confess that Jesus Christ, is Lord, to the glory of God the Father."

He was Prophet, Priest, and King. His Church is prophetic, priestly, and royal, and every member of the same partakes of these characteristics. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

Prophetic, priestly, royal — these characteristics of the life and vocation of the whole Church are in a very real sense, though not, of course, uniquely, the marks of the ordained ministry of the Church.

HISTORIC MINISTRY

Of that ministry and of these roles the historic episcopate is the necessary embodiment without which they would soon be lost sight of; it is the outward symbol of their reality and value; and, it is the functional means of their preservation and perpetuation.

Into this historic ministry our brother comes now to be called. It is a ministry which in a very real sense is one of service to man on behalf of and in the power of God, and of service to God, although we be unworthy, on behalf of man.

The bishop by virtue of his order is in a true sense a prophet whose task it is to weigh the Word of the Lord and proclaim it without fear or favour to this present age. By reason of his office he has a unique opportunity to speak and therefore an immeasurably greater responsibility to think and to pray before he speaks. He needs to cultivate the gift of discernment.

By teaching, by preaching, and by leadership he can speak a word in season to the needs of men — but that word must be not his own opinion nor the expression of his own prejudices; it must be the word of the Lord.

The bishop, not personally so much as a member of the body episcopal, is a defender and protector of "the faith once for all

This is the text of the sermon preached by the Bishop Coadjutor of Adelaide, the Right Reverend J. C. Vockler, at the consecration of the Right Reverend W. A. Hardie in S. Paul's Cathedral, Melbourne, on February 2.

He is not called to hold in nice balance Evangelical and Catholic strands but to rise above partisanship and to be in his office and person a reconciler.

To the Church which he serves there is committed the ministry of reconciliation and all his efforts must be bent to the proclamation in word and by life of that mighty redemption in Christ whereby we and all men are reconciled to God and to each other.

If this principal function is to be fulfilled then a bishop must have time to pray, to read, and to think, and this may well demand a drastic overhaul of the episcopal time-table to make this possible.

The priestly function of the ministry and the Church finds a peculiar expression in the episcopal order because of the bishop's role in ordination. And here let it be said at once that few responsibilities are so weighty and few so important as those which are exercised ultimately by a bishop in the choice of fit persons to serve in the ministry of Christ's Church.

In few instances is the sacrifice of principle for expediency fraught with such grave dangers as it is here. The scale of values and of priorities which will determine policy at this point will in the last resort be those which operate in the bishop's own living of the priestly life before God and before men.

Priests and people alike will expect from their bishop a care for the things of God, a quality of prayerfulness and a sacrificial discipline which will constitute by their existence both an inspiration and a rebuke. The Church of God sets before us a proven and tried way in which Eucharist and offices have a central place.

In weariness and loneliness, in frustration and in joy, in sorrow and with gladness the bishop

must tread this path inspired always by the motive of the great High Priest: "for their sakes, I sanctify myself."

The spiritual tone of the diocese will reflect the spirituality of the bishop. Someone has said of the relationship of parish priest and people what could as readily be said of a bishop and his priests. "A godly priest makes a holy people; a holy priest makes a pious people; a pious priest a decent people; a decent priest, a godless people. Always one stage lower in those who are begotten than in those who beget."

The royal power of Christ and his Church has a twofold character of ruling authority and pastoral care which must be reflected in the life and work of a bishop.

WILL OF GOD

With patience and love he must learn to use in humility his authority so that it will minister to salvation. Ever conscious of the liberty wherewith Christ has made us free he will seek to find the balance between authority and freedom so that he does not lord it over the flock of Christ. He will seek not his own will but the will of God for his people, and that will he will strive to establish.

Part of the failure of the episcopate in modern times has been its absorption with administration. Much of that work is inescapable and much of it is rich with pastoral opportunities.

But there is a proper and necessary delegation which makes authority a shared and fruitful dominion and which, when it is operative, sets forth evidently the character of the Church of God as a holy family knit together in bonds of faith and love and unity.

Those of us who are called to authority and rule do well to remember and to reflect upon

DR BABBAGE ON THE "DISCIPLINES" NEEDED FOR A SUCCESSFUL MARRIAGE

Continuing his "Christian Commentary on Current Affairs" at Evening in S. Paul's Cathedral, Melbourne, on February 5, Dr S. Barton Babbage spoke of the work of marriage guidance.

The Commonwealth Attorney General, Sir Garfield Barwick, under the new Matrimonial Causes Act 1959, has made initial grants to approved Marriage Guidance Organisations, he said.

Our own Marriage Guidance and Education Council, of which Canon R. M. Hudson is the chairman, has received a grant of £2,000 for this current year. This is most generous assistance.

The work of marriage guidance is not only remedial but also preventive. There is a job to be done, a most delicate and difficult job, in relation to marriages which have come to grief; there is also a job to be done in the adequate preparation of those who are setting out on the adventure of married life.

As a community and as a Church, we often fail to provide effective education for marriage. The fact is that many enter upon the holy estate of marriage with little realisation of the exacting personal demands which it makes. That is why one marriage in five ends tragically and ignominiously.

The result is that there are an increasing number of people in the community who find themselves bewildered and frustrated, bitter and hurt. It is worth examining in a little more detail the reasons for this ominous state of affairs.

Why does a marriage fail? A clear distinction needs to be made between the occasion of a marriage breakdown and its cause.

The immediate occasion may be any one of many things —

a passionate infatuation, the illtimed interference of parents or relatives, unforeseen business anxieties, enforced separation, mental illness, unwanted pregnancy — any of these things may be a precipitating factor.

A SCAPEGOAT

But there are always deeper and more fundamental factors of a more personal kind. The unpalatable and unflattering truth is that every marriage breakdown is due, in the final analysis, to personal deficiencies of one kind or another. Every man of course needs a scapegoat; that is why it is so convenient to have a mother-in-law to blame.

Many persons, because of early emotional deprivation, are incapable of forming a satisfactory relationship with a

member of the opposite sex. Personally inadequate, they tend to be petty and possessive, jealous and touchy.

Emotionally dependent and psychologically immature, they can neither give nor receive affection. That is the real tragedy of the situation, and that is the real explanation of many a marriage failure.

We need, then, to remind young people that those who wish to enjoy the delights of marriage must also be prepared to endure its disciplines. Marriage is not to be confused with Hollywood romance of an adolescent kind; it is an adult relationship, and it demands a real measure of emotional maturity.

That is why precipitate marriage is to be discouraged; in the language of the Prayer Book, it is not to be entered upon "inadvisedly, lightly, or wantonly."

It is clear that couples need to be more fully instructed in the emotional, as well as the physical demands of marriage.

For this enterprise, so costly and so demanding, young people need to prepare themselves in every possible way.

They need to be reminded that the three enemies to be conquered are ignorance, immaturity and selfishness.

Those of us who are called to authority and rule do well to remember and to reflect upon

Those of us who are called to authority and rule do well to remember and to reflect upon

NEW WORK FOR PRECATOR

FROM OUR OWN CORRESPONDENT
Melbourne, February 6

The Reverend Godfrey Kircher, Precator and Minor Canon of S. Paul's Cathedral, has been appointed by the Archbishop of Melbourne to the incumbency of S. Paul's Church, Malvern, in succession to the Dean-elect of Newcastle, Canon J. N. Falkingham.

Mr Kircher, who has been Precator since 1957, was prior to that senior chaplain for General Hospitals in Victoria and chaplain to Royal Park Psychiatric Hospital.

He hopes to develop the Christian healing and counselling ministry as part of the parish activity of S. Paul's.

Mrs Kircher, a trained nurse, is a counsellor with the Personal Emergency Service founded by Dr Cunningham Dax.

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SOVIET PRESS AND RELIGION

ECUMENICAL PRESS SERVICE
Geneva, February 6

The Soviet Press has been urged to use more tact in spreading anti-religious propaganda and to avoid such phrases as "gangster meetings" and "wasps nests" in reference to religious gatherings.

"Pravda," organ of the Communist Party's Central Committee, also condemned as "one-sided atheistic propaganda" reports of alleged immorality on the part of some clergy "which have filled some Soviet publications lately."

In a leading article, "Pravda" recalled the advice recently given by Mr Khrushchev: "Being atheists does not give us a right to insult the religious feelings of churchgoers."

"Unfortunately," said Russia's leading newspaper, "not all Soviet publications remember this advice."

While it stressed that "only educative methods are permissible, along with careful supervision to ensure that the clergy obeys Soviet laws," "Pravda" cited newspapers which, it said, are properly promoting the party's "final aim — the liberation of all citizens from the poisonous influence of religion."

CALL FOR MORE CO-OPERATION

ECUMENICAL PRESS SERVICE
Geneva, February 6

Members of the interdenominational divinity faculty at McGill University, Montreal, have called for immediate and close co-operation among Anglican, Presbyterian and United Church leaders in recruiting and training men for the ministry.

Timed to coincide with the Week of Prayer for Christian Unity, letters were addressed to heads of the three Canadian Church bodies with the unanimous consent of the McGill faculty.

The letters recommended "establishment of a mutually acceptable ministry in new suburbs and towns and the more sparsely populated areas of our country."

They also called for "the transcendence of the barriers to the full intercommunion of our denominations."

Canada's population increase, the letters said, have made it urgent for the Churches to exercise a spirit of imaginative and Christian adventurousness, however fitting an attitude of caution and delay may have been in the past.

WALL STREET MISSION

THE "LIVING CHURCH" SERVICE
New York, January 30

A five-day preaching mission by a Canadian bishop began on January 16 at Trinity Church, New York City. The retired Bishop of Qu'Appelle, the Right Reverend M. E. Coleman, preached on the topic, "Discover God."

The parish congregation spent week-day evenings and one entire week-end studying in preparation for the bishop's visit.

The mission, in addition to giving the parishioners a deeper insight into Christian thinking, was an effort to reach unchurched business people in the crowded Wall Street business district.

Several years ago Bishop Coleman helped bring about the settlement of a shipyard strike in Victoria, British Columbia.

As a result he was made an honorary union member — with the job classification of "retail sales clerk."

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THE ELEVENTH ANNUAL TEACHERS' SERVICE
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14th FEBRUARY, 1961,
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THE SCOTS CHURCH
(Margaret Street, Sydney)
at 8 p.m.
The address will be given by
THE REV. J. GARRETT, M.A., B.D.
Teachers, Clergy and others interested in the work of Education are invited to attend.
The Service is conducted annually by the N.S.W. Council for Christian Education in Schools to mark the commencement of the School year and to enable those engaged in Education to dedicate their year's work to God.
It would be appreciated if Ministers would include this Service in their Church Notices and urge Teachers in particular to attend.

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F. D. MAURICE: APOSTLE OF THE WORKING MAN

BY THE REVEREND EDWARD HUNT

IT IS surprising, says Professor Bethell, that the Victorian Age, so famous for its church-going, should have produced few Anglican writers of distinction.

This is probably due to the fact that the Victorian era, usually regarded as a static period, was in reality an age of revolution. While prosperous materially, spiritually it was an age of transition and uncertainty.

Writers of the Romantic School, Southey in particular, in powerful prose vigorously opposed the social trends of the time, utilitarianism and commercialism, which they saw were destroying the order and comeliness of English life.

It was the age of the factory, and the Church had to adjust its outlook accordingly. The Christian Social Movement, already foreshadowed by Coleridge and Wordsworth, was one example of the insight of the Church; the Oxford Movement was another. And a man of letters arose who combined the best of the two in a remarkable manner, F. D. Maurice, a Liberal Catholic and social reformer.

Frederick Denison Maurice was born near Lowestoft, on August 29, 1805, the son of a Unitarian minister. Brought up in an atmosphere of religious disputes, he was a silent, meditative boy, suffering from depression and fear of hell.

Still in a condition of complete unsettlement he entered Trinity, Cambridge, in 1823, but left without a degree, being unable to declare himself a member of the Church of England.

Taking up journalism in London, he showed such power with his pen that he was made editor of the "Athenaeum", which paper unfortunately failed. He then joined the Anglican Church and entered Exeter Hall in 1830, taking his degree in 1834.

Although very poor, he became famous for his high character and intellectual powers, ordained to the curacy of Bubbenhall, near Leamington, he published "Eustace Conway", a veiled autobiography, and "Subjection No Bondage", a defence of the Thirty-nine articles.

Appointed chaplain at Guy's Hospital in 1836, he was a devoted and tender ministrant to the sick and dying and yet found time for thought and writing, in 1837 publishing his most famous work "The Kingdom of Christ".

Here he sets forth the contention of his whole life, that the Catholic Church is the Kingdom of Christ on earth.

"REVOLUTIONARY"

A storm of controversy immediately arose. Romanists claimed it degraded their church; all sectaries abused it because of its passionate defence of the Anglican position; even the Tractarians opposed it for differing in certain points with the theology of Dr Pusey.

Yet Maurice was as true a Catholic as they, and his work liberalised and humanised the Oxford Movement.

In 1840 he was appointed Professor of English at King's College and Professor of Theology in 1846.

Concerned at the industrial unrest of the times Maurice then became the prophet and guide of the Christian Social Movement. He denounced the creed of unrestricted competition as "expecting universal selfishness to do the work of Universal Love."

In 1850 he and his disciples, who included Kingsley and Hughes, formed a "Society for Promoting Working Men's Associations," with the slogan of "A fair day's pay for a fair day's work."

He now became regarded as a dangerous revolutionary, and after the publication of "Theo-

logical Essays," in 1853, essays which were too Catholic for some and too Platonist for others, he was summarily dismissed from both his professorships in spite of a vehement protest from Mr Gladstone.

Such injustice won Maurice unexpected sympathy however and multiplied his influence tenfold, for he became Principal of the Working Men's College, founded in 1854.

In 1858, H. L. Mansel, later Dean of St. Paul's, preached the Bampton Lectures "Reason and Revelation" in which he presented a rather Calvinistic view of God's character, holding that doom to endless torment, if decreed by God, must be just and good.

Maurice regarded this as practical atheism, and in "Letters to a Student of Theology" attacked Mansel so violently that it was said "the apostle of love has become a son of thunder!"

The remainder of his life was comparatively calm, however. In 1860 he was appointed to S. Peter's, Vere Street, and in

1861 published his monumental "History of Philosophy", a record of great men in all ages and of all schools, all alike feeling after the knowledge of God, and refusing any intellectual substitute for Him, a truly Anglican and Catholic approach to religion.

OVERWORK

In 1866 he was elected Professor of Casuistry and Moral Philosophy at Cambridge, and his old age was calm and honoured.

He died simply of a lifetime of overwork on April 1, 1872, and was buried at Highgate. He was called a Broad Churchman, but quite wrongly, for he held that the Broad Church party included all kinds of opinions but had no message; God's message to man was given only by the Catholic Church.

Although no official leader of the Oxford Movement, he maintained their fundamental teachings, though with a broader outlook, and "Catholic he re-

mained to the end."

His theology was profound; in "The Kingdom of Christ" the principles, conceptions and ordinances of the Catholic Church were magnificently expressed, while "Theological Essays" declare the invisible realities of the Eternal World. Time and space are words of little meaning; the divine Incarnation has put eternal life within the grasp of all.

Sect, schism, party and school of thought, were anathema to him, so universal was his outlook. His style was at times "as obscure as a painting by Turner, but as full of splendid gleams."

However, his greatest fame rests in his social welfare work, for Maurice's crowded life gives the lie to those who say that the Anglican Church takes little interest in the affairs of the ordinary worker. Maurice spent his whole life in battling for the working classes, and we may well be proud of this great Anglican, the fiery Apostle of the Working Man.

PASTOR IN PAROCHIA . . . 2

ON ARRANGING A BAPTISM

BY THE REVEREND J. G. DONOCHUE

"The people are to be admonished that it is most convenient that Baptism should not be administered, but upon Sundays and other Holy Days, when the most number of people are come together . . ." (Book of Common Prayer).

I remember reading somewhere, and have often heard it repeated since that many Anglicans are "four wheeler Christians." They come to church in a perambulator to be baptised; in a car to be married; and in a hearse for the burial service!

This may or may not be so. But it is very certain that many Anglicans do display a colossal ignorance about the proper approach to any one of these events common in the lives of all or most of us.

But about none is there more middle-headedness or confused thinking than there is about Holy Baptism.

At one time I was priest-in-charge of a small parish that admittedly was in a somewhat isolated area. There I found that one of my predecessors was most unpopular. When I enquired for the cause two reasons were given: (i) he was a vegetarian (hard to entertain!); (ii) he refused to baptise babies in houses except in cases of sickness! "Bring your babies to the church," he said, "if you wish to have them baptised."

"And also they shall warn them, that without like great cause and necessity they procure not their children to be baptised at home in their houses." (Book of Common Prayer).

Significantly enough the good effect of this man's work continued to be felt long after he himself was gone. During the whole of my ministry there I was never once asked to baptise other than in the church. His successors, some of them spoken of as being highly popular, seem to have made no significant contribution.

Later on in another parish I myself had to meet not a little criticism because I discouraged folk from bringing their babies to be baptised in the church on Friday afternoons when the parents came into town to do the family shopping.

"And then the Godfathers and Godmothers and the people with the children, must be ready at the font, either immediately after the last lesson at Morning Prayer, or else immediately after the last lesson at Evening Prayer . . ." (Book of Common Prayer).

I expect there is not a priest in any diocese that does not have a request from time to time to baptise children other than on a Sunday. All manner of excuses are offered. I have even been told that "my husband plays cricket on a Sunday, and therefore cannot come on that day."

Excepting in cases of sickness there is no justification for this practice. As Bicknell in his excellent book on the Thirty-Nine Articles points out: "The importance of Baptism is obscured by the custom, in defiance of all Prayer Book rules, of administering it in a hole and corner fashion instead of in the presence of the congregation."

"The whole idea of admission to Christian fellowship is lost. We have substituted 'Private Baptism' in church for Public Baptism." (page 477).

DIRECT COMMAND

No service of the Church is more important than Baptism. It ranks with the Lord's Supper as one of the two great institutions that arise from the direct command of Our Lord.

To baptise a child privately in a church on Friday or Saturday afternoon is no different in principle from baptising it privately in a house.

In some parishes the practice has grown up of setting aside one Sunday afternoon in the month for the Service of Public Baptism. This is a good illustration of how it is possible to meet the needs of the people under changed conditions, and still keep to the letter and the spirit of the rubrics in the Book of Common Prayer.

The Prayer Book was compiled in the days of candles and rush lights, and the afternoon was the normal time for Evening Prayer. Nowadays it is generally sung or said much later, but the afternoon is still the best time for Holy Baptism.

When there are many families present, together with godparents and friends, when a hymn is sung and an address given on the meaning and significance of

Baptism it can hardly be denied that Christ's flock is present.

As regards godparents the rubric on the matter in the revised form is the best guide. There it is laid down that two or three sponsors who are themselves baptised members of the Church should be present. Should the need arise both parents and one other person may act as sponsors.

One, two, or three godparents? What shall it be. Anxiously we discuss this question. Not only in respect to numbers, but from the point of view of material advantage to the child.

A rich uncle will seldom be overlooked — even though, as they say, he never darkens the door of the church.

On one never to be forgotten occasion in my ministry a prospective godparent had so little sense of his responsibility in the matter that he presented himself at the church after first worshipping at the shrine of Bacchus!

My own feeling is that since some latitude is allowed in the matter of numbers, godparents should be chosen for quality rather than quantity.

The form of Baptism in the revised version of the Prayer Book has the advantage that it makes the parents equally responsible with the godparents to see that the child is taught "all that life means, and the grand possibilities that it contains."

Parents and godparents together are exhorted to see that the child "be taught the Creed, the Lord's Prayer, and the Ten Commandments . . . and all other things that a Christian ought to know and believe to his soul's health." (Book of Common Prayer).

Only those who are themselves prepared to walk humbly with God are likely to be able to meet this obligation.

So Mr and Mrs Layman when Junior arrives plan his baptism some three or four weeks hence. Have in mind two or three practising churchmen to act as sponsors with yourselves. Fix the actual date in consultation with your rector.

Give him plenty of notice, and save him and yourselves any possible embarrassment by refraining from the suggestion that the great day be other than a Sunday.

M.U. MUST BE READY FOR CHANGE—MRS BAINES

ANGLICAN NEWS SERVICE

Wellington, N.Z., February 6

The Mothers' Union must be ready to make changes and move with the times, Mrs H. W. Baines, wife of the Bishop of Wellington, said at the Mothers' Union diocesan festival here last month.

Among the things she listed for re-examination was the union's attitude to divorced women.

"Can nothing be done by the Mothers' Union to show itself, in Bishop Stephen Bayne's words, 'a great deal more merciful to broken marriages?' Mrs Baines asked.

Because of the strength of the Mothers' Union and the Young Wives in New Zealand, she felt there was a need to take stock to prevent complacency.

She suggested different degrees of membership: "Can a society which calls itself a church society afford to ignore the absolute basic requirement of full church membership, that of being a communicant member of the Church?"

"Our present rules say that members need not be communicants, or even members of the Church of England.

"Are we inconsistent by being rigid over one issue and lax over

another—paying too much attention to quantity and not enough to quality of our membership?"

"Is it perhaps a mistake to have exclusive corporate Communion during the week, instead of a corporate Communion within one of the regular Sunday celebrations in the fellowship with the parish and husbands and children?"

She examined the M.U.'s attitude to women of the Church who have been divorced.

Mrs Baines pointed out that the bishop can re-admit these women to the Holy Communion but that they are rigidly barred from the M.U.

"To many people whose own loyalty to the Church's teaching of marriage is beyond question, it does seem as if the M.U. is setting itself up in judgement over the judgement of the Church.

"If a woman is admitted to the greater fellowship how can she be rightly excluded from the lesser?"

INTER-CHURCH SERVICE

FROM A CORRESPONDENT

Dorrigo, N.S.W., February 6
An inter-church service was held at S. Stephen's, Dorrigo, Diocese of Grafton, on Septuagesima Sunday.

At the invitation of the rector, the Reverend R. A. Dyson, Methodists, Presbyterians and Salvationists were present at Evensong.

The rector preached from Luke 17:5, "Lord, increase our faith."

The Archimandrite Damios of the Orthodox Church was present in the sanctuary and gave the final blessing to the congregation.

He had come from Sydney to officiate at the wedding of a young Greek couple in the parish church the previous day.

The rector assisted at the marriage, the rite of which was that of the Eastern Orthodox Church, in the reading of an Epistle, leading certain prayers and giving the address.

A N.Z. VISIT TO BASE OUTSIDE A DIOCESE

ANGLICAN NEWS SERVICE

Wellington, N.Z., February 6

The Reverend John Evans of Christchurch, last month became the first New Zealand Anglican priest to visit the Antarctic.

The Bishop of Christchurch, the Right Reverend A. K. Warren, was to have gone but an accident several months ago prevented this. Mr Evans took his place.

The United States oil tanker "Alatna" took him to McMurdo Sound, which lies within no diocese, although as Deep Freeze headquarters are at Harewood, Christchurch feels it has first claim.

Mr Evans was once a ship's radio telegraphist and is now an aeroplane and glider pilot as well as being assistant priest at S. Mary's, Merivale, Christchurch.

FIRST SERVICE MARKED

On Sunday afternoon, February 5, a service commemorating the first Christian service to be held in Australia was held in S. Philip's, Church Hill, Sydney.

The Reverend A. M. Stephenson, representing the Presbyterian Church, preached.

The lesson was read by Pastor H. Rowe, of the Baptist Church. The president of the Methodist Conference, the Reverend A. J. Keeling, read the prayers.

The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, conducted the opening ceremony.



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SPECIAL ANNOUNCEMENT

From 6th to 24th February our Establishment will close for annual leave and we take this opportunity of thanking our many valued clients for the business lodged with us during the year. We look forward to hearing from old and new friends when we re-open on Monday, February 27th.

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Ken Whittle, Manager

UNITY WILL BE A NEW PROCESS, SAYS THEOLOGIAN

ECUMENICAL PRESS SERVICE

Geneva, February 6

A Roman Catholic scholar has commented that Christian unity will be a new and gradual historical process, and not simply a restoration of the unity which the Church lost centuries ago.

This view was presented at a study conference conducted by the Ecumenical Centre at the Evangelical Academy at Arnoldshain by Professor J. G. M. Willebrands, of Rome, a professor of comparative studies of denominations and secretary of the Vatican's Secretariat for Christian Unity directed by Augustin Cardinal Bea.

Speaking on the significance of the Second Vatican (Ecumenical) Council, Professor Willebrands refused to accept the belief that the Roman Catholic Church is preventing Christian unity because of its claim as the one authentic Church which Christ established.

Professor Willebrands contended that people must not insist that Roman Catholics abandon their belief in the primacy of the Pope and the Church. And he noted that the Toronto Statement of the World Council of Churches (1950) declares that the ecumenical movement will not be furthered by an insistence on the abandonment of principles or beliefs.

It was a concern for Christian unity that led Pope John XXIII to call the Second Vatican (Ecumenical) Council, he said. But he added that it was neither conceivable nor desirable at present for the Roman Catholic Church to become an official member of the World Council of Churches, since there must first be a long period of unofficial relationships.

NEW ORGAN

Through the establishment of the new Secretariat for Christian Unity, he explained, the Roman Church has created the "eyes" and "ears" for observing and listening to other Christians. This secretariat, he added, is also the mouthpiece through which the Roman Catholic Church "may possibly speak to them."

At the same conference, Professor Edmund Schlink, professor of Protestant theology at the University of Heidelberg, stated that the "original spiritual impulse" which led the Pope to convene the council had, to a large extent, met with a positive response on the part of non-Roman Christians.

Because of its "binding doctrinal basis," he wrote, the L.W.F. is "constantly having to act as a Church and make decisions which lie within the scope of ecclesiastical doctrinal decisions."

"Developments in the Federation itself show that there are internal reasons why it must grow beyond itself. The essential tasks which the world federation has set for itself by their very nature demand the action of a Church."

However, the writer stressed that he did not contemplate a "Vatican Church", nor was he

advocating that L.W.F. member churches "must merge into one single entity."

In one of several comments on the article published in the same issue, Professor Regin Preter, of the University of Aarhus, Denmark, agreed that "it becomes intolerable when Lutheran churches of the same confessional stand do not have full fellowship."

But, he argued, if Church fellowship requires manifestation in a central organisation, a new and separate organ should be

developed for that purpose while the L.W.F. should be continued as "a free association of autonomous Churches."

Professor Ernest Kinder, of the University of Munster, Germany, acknowledged the goal of fellowship between all Lutheran churches, but advised against speaking of a "globe-encircling Church" and the L.W.F. as its official organ because "such terms could easily conjure up misleading conceptions of some kind of organisational super-Church."



A village Fair organised by the Clifton Waters Village for the Active Aged at Bairnsdale, Victoria. The bowling green in the foreground was made and presented by the Bairnsdale Apex Club.

DISCUSSIONS AT LAMBETH

ECUMENICAL PRESS SERVICE
Geneva, February 6

Seven theologians of the Netherlands Reformed Church met last month with a group of Anglican scholars at Lambeth Palace for informal discussions designed to enable them to learn more about each other's thinking and study. The theme of their discussions was "The People of God."

The visit, on invitation of the Archbishop of Canterbury, was made in repayment of a visit by a group of Anglicans to the Netherlands Church in 1958, the first official contact between the two Churches in nearly 350 years.

Observers were present from the Presbyterian Church of England, the Old Catholic Church of the Netherlands and the Dutch (Reformed) Church in London.

BISHOP'S U.S.A. VISIT

ANGLICAN NEWS SERVICE
London, January 30

The Bishop of Worcester, the Right Reverend M. Charles-Edwards, is leaving next month for his fifth visit to the U.S.A.

He will visit eight States; preach in New York, Washington and Little Rock, Arkansas; attend two Lenten conferences; and take part in special lunch-time services in Pittsburg Cathedral.

BISHOP A. J. HODSON

ANGLICAN NEWS SERVICE
London, February 6

The Right Reverend A. J. Hodson, Suffragan Bishop of Tewkesbury from 1938 to 1955, died on January 28 at Gloucester, at the age of 81.

TRAINING SCHEME PROGRAMME

The formation of the first of a series of training programmes, has been announced by the Australian Christian Theatre Guild.

Training will be given in speech, movement, and character interpretation, as well as in specialised technical subjects relating to the theatre.

The training will be available to everyone, irrespective of affiliation with the guild, and should prove of particular interest to those interested in acting, leadership, preaching and public speaking.

Single subjects may be taken, or the entire range of subjects as desired.

Full information will be given on application to the Australian Christian Theatre Guild, Box 17, Artarmon, N.S.W.

PRIMATE TO DEDICATE NEW C.B.A. STUDIOS

The Christian Broadcasting Association's new studios will be opened in the Sydney suburb of Five Dock on Saturday, February 18, at 3 p.m.

They will be dedicated by the Primate, the Most Reverend H. R. Gough, Mr R. G. Osborne, chairman of the Australian Broadcasting Control Board, will officially open them.

The new studios are fully equipped with three "floating" studios, each with its own production booth. The whole building is air conditioned, and isolated from outside noises by thick pads of cork.

The cost, which is being met by public subscription, will be about £28,000, including furnishings and equipment.

Two additional buildings are planned. One is a modern chapel, specially constructed for broadcasting and television productions, and equipped with a

big Christie theatre organ. The second will be a large T.V. production unit, incorporating at least two television studios and technical offices.

The Christian Broadcasting Association was commenced ten years ago by a Presbyterian minister, the Reverend Vernon Turner. A staff of fifteen radio experts works full time to produce more than 12,000 episodes of Christian radio programming every year.

The old studios were located in the rear of a small church at Five Dock.

Heads of Churches and representatives of all commercial broadcasting stations will take part in the official opening.

VICARS: PART-TIME TEACHERS?

ANGLICAN NEWS SERVICE

London, February 6

"The Rochester Review," the official magazine of the Rochester diocese, foresees the possibility of vicars of small country parishes "doubling up" as part-time or full-time teachers in village schools.

Pointing out that in 1962 and the years following no teachers will be available from the training colleges because of the training period being lengthened to three years, it continues:

"There will be opportunities in Kent and other areas for graduates, wives of clergy, and perhaps even incumbents of very small parishes to serve in the country and Church schools."

"Here is a great opportunity. Everything that can be done to provide a Christian background for children growing up in these difficult days is a chance that should not be missed."

U.S.A. CHURCH ARMY

THE "LIVING CHURCH" SERVICE

New York, January 30

The board of trustees of the Church Army in the U.S.A. has announced the election of an Englishman as secretary of the board.

He is Sir Louis Beale who has spent much of his life in the British Foreign Service.

He is at present special consultant to a New York firm.

QUEEN AT KASHMERE GATE CHURCH

ANGLICAN NEWS SERVICE

New Delhi, February 6

An hour before they left for Agra, the Queen and Prince Philip attended morning service at the 124-year-old Church of S. James in Kashmere Gate on January 29.

On arrival, the Royal couple were received by the Bishop of Delhi and the vicar, the Reverend Ian Weatherall.

VILLAGE FOR THE AGED

MASTER PLAN TO BE COMPLETED

FROM A CORRESPONDENT
Bairnsdale, Vic., February 6

Clifton Waters Village for the Active Aged at Bairnsdale in Gippsland diocese is now building its fiftieth cottage.

It will be eight years in August that the first cottage was completed. The master plan provided for fifty cottages.

The village was founded by the Rector of Bairnsdale, Canon G. F. D. Smith. It is controlled entirely by S. John's Church.

Other facilities completed have been a village hall, a sick bay, a matron's flat and a bowling green.

£100,000 has been spent in the construction of the village.

A doctor from the Bairnsdale Medical Group holds surgery weekly at the village. Matron E. Hart gives her full-time services free.

A number of towns in Victoria have modelled their schemes for the aged on Clifton Waters Village.

BABY SITTERS PAY FOR STALLS

ANGLICAN NEWS SERVICE
Wellington, N.Z., February 6

The Vicar of S. Augustine's, Napier, has been presented with a cheque for £100 for two clergy stalls and a pew for the new church.

The presentation was made by the S. Augustine's "baby sitters", a group of 24 parishioners who raised the money in the last year by providing a baby-sitting service for the people of Napier.

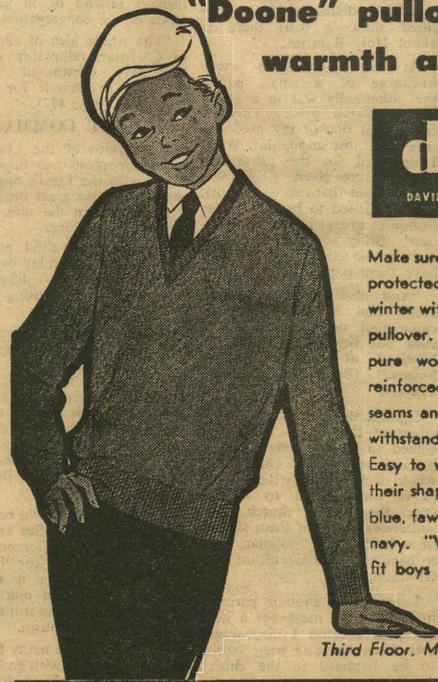
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D.J.'S GUARANTEE—SATISFACTION OR YOUR MONEY BACK IN CASH

R.I. ABOLISHED IN POLAND

ECUMENICAL PRESS SERVICE

Geneva, February 6

A resolution abolishing religious instruction in State schools has been adopted by the Central Committee of the Polish Labour Party.

Contending that religion is a private matter for every citizen, the resolution noted that authorities have no objection if parents want their children to study religion.

But, it added, "in the interest of all parents, believers and non-believers, this religious instruction should be given out of school."

By the beginning of the last school term, religious instruction had already been dropped in many State schools.

ARCHBISHOP ASKS FOR THE RIGHT KEEPING OF LENT

FROM OUR OWN CORRESPONDENT

Perth, February 6

The view held by a great many churchpeople that spiritual exercises, such as penitence, prayer and self-denial, to which Lent called us, were a morbid waste of time with no practical use was a rank heresy, says the Archbishop of Perth, the Most Reverend R. W. H. Moline.

Such a view, His Grace says in his monthly letter to his diocese, denied the need of grace because it ignored the fact of sin.

It was based on the fallacy that man by his natural cleverness and goodness could put the world right and build the kingdom of God. In other words, we had no need of God.

In contrast to the Christian Creed, which begins with "I believe in God", the creed of the humanist heresy is "I believe in Man".

Two generations ago it was commonly assumed that mankind was automatically advancing to the Millennium. Since then many things had happened.

Two world wars had shattered the easy optimism of the Victorian age, and the tragic condition of the world to-day called us back to the discipline of the Christian faith.

Whatever we might think about the doctrine of the Fall,

THE WARFARE OF THE SPIRIT

(Continued from Page 7)

tegrity than that of any other kind of warfare.

The very prosperity of the Western world can as easily sap the fibre of Western man as the pleasures of Capua sapped the energies and spirits of the soldiers of Hannibal.

And challenges to our very existence will ever remain. We should not ask for it to be otherwise. We should accept the discipline and seek the strength in body, mind, and spirit, to meet all challenges, no matter where they come from, and to find the way to real victory.

That victory will not come by military might nor by political power alone. It will come only by the Spirit of the Lord of truth and righteousness and love.

The U.N.E.S.C.O. charter states the matter simply and clearly. It tells us "that since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed."

It concludes: "That a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind."

"DISTANT GOAL"

The only true victory is the victory that turns enemies into friends. Power does not and cannot command love, and friendship cannot live in the company of fear or mistrust. The victory that will turn a world of fearful and untrusting peoples into friends and comrades is a very distant goal, but it is the only goal that leads us in the right direction. Our wisdom is to pursue it vigorously in the conviction that God wills it, and that therefore we can do something about it.

In conclusion, therefore, let us ponder on the prayer of the militant saint, Ignatius Loyola:

Teach us, good Lord, to serve thee as thou deservest: to give, and not to count the cost; to fight, and not to heed the wounds; to toil, and not to seek for rest; to labour, and not to ask for any reward, save that of knowing that we do Thy will: through Jesus Christ our Lord. Amen.

it must be obvious that man was down and he needed to be lifted up.

We could not begin to tackle the tremendous tasks confronting us until we faced our need for personal conversion.

That involved penitence and renewed faith in the Saviour — the very things to which we were specially called in Lent.

Archbishop Moline applied that principle to two aspects of the Church's work. Firstly, in regard to fund-raising campaigns, he pointed out that money was a means and not an end.

THE TRUE AIM

Fund raising should not become an obsession to the exclusion of the true aim of the parish which was the conversion of the people.

"You cannot build the Kingdom of God by public subscription, but only by individual conversion," said Archbishop Moline.

A parish canvass was a spiritual enterprise. It was a type of parish mission, and, like any

other mission its value depended upon the prayer which went into its preparation and its follow-up.

Increased prosperity brought increased responsibility. If the revenue of a parish increased through a growing sense of stewardship amongst its parishioners, the parish itself had an increased responsibility to support the Church's work in the diocese and the world.

This caused His Grace to refer to the missionary work of the Church. Both A.B.M. and C.M.S. sought increased quotas this year.

More intercession was needed. Raising money for missions was a spiritual task, and it had to be done by the release of spiritual power through prayer. The effectiveness of our missionary work depended upon our conversion.

Archbishop Moline commended the missionary enterprise of the Church to the prayers of people and parishes, as a specific piece of work to be undertaken day by day and week by week during Lent.

BOOK REVIEW

APPROACH TO GROUP LIFE

INTRODUCTION TO GROUP DYNAMICS. Malcolm and Hulda Knowles. Association Press, New York. Pp. 95. \$2.50.

FOR many years the Association Press in America has been putting into the hands of the reading public the results of the best scholarship and research in the social sciences.

The book under review is a good typical example. Malcolm Knowles has for many years been involved in adult education in America at all levels. Certainly he is eminently qualified to write such a book.

The words "group dynamics," have certain overtones that worry some people. They conjure up group techniques, mass hysteria, devaluation of the individual, worship of "the group."

Most books on group dynamics get bogged down in so much "jargon" that the ordinary reader wonders what language they are written in!

Let's look at our book. In the first instance it is quite free of unexplained jargon. Indeed there is hardly any jargon at all as the authors have set out not to use it. So it is very easy to read for those unversed

in the technical language of the social sciences.

The book is an introduction. That is, it sets out to tell you the basic ideas and results of the subject, and show you where it hopes to head. Beginning with an historical survey of the growth of this approach to group life, the book carefully analyses the different methods and theories that have been propounded to date.

The book is practical. Very carefully the authors set out in summary fashion the insights and results of the study of human group life. There is no wordy filling in, just good, pithy, readable and understandable English.

A good bibliography of suggested books to further your study and a very good index make this book a must for anyone who wants to gain an understanding of just what it is that the experts in group dynamics are trying to say to us.

It is hoped that this excellent introduction to group dynamics will be made available here in Australia.

—R.H.S.

SEMINARS FOR CLERGY

The Director of the Father and Son Welfare Movement, Mr John Robson, has announced that the movement is sponsoring another series of seminars for clergy.

These will cover a six week period from April 11 to May 16 and will be held in the Cathedral Choir School, Sydney.

This is the third successive year that the movement has sponsored this primary series of seminars. The course is limited to 40 clergy and registration is effected on a denominational quota basis.

The series is regarded as an introductory course and is designed to furnish essential background material for clergy and provide them with specific guidance in counselling situations.

It will cover, the development of attitudes to sex in Christian thought, normal psycho-sexual development, adjustments and maladjustments of adolescence, personality and relational difficulties and counselling attitudes and techniques.

The Church of England quota for the series is twelve.

PIONEER TEAM TO BUILD HOSPITAL

ANGLICAN NEWS SERVICE

London, February 6

A legacy made by a Kent churchwoman to the Society for the Propagation of the Gospel has made possible the building of Basutoland's first Anglican mission hospital.

Last week three men left England to go some nine thousand feet up into the mountains of Basutoland, there to start from scratch and, working with Africans, build a hospital in virgin territory.

The team consists of a young Birmingham physician, a male nurse from Liverpool and a twenty-four years old builder from Bath.

The initial cost of the building will be £15,000 while running expenses will amount to £7,681 in the three first years.

The three men will have to make the bricks themselves.

The site of the hospital is to be in the deep gorge of the Mantsonyane river a few miles from Chookas where there is an existing mission station.

DIOCESAN NEWS

MELBOURNE

DEDICATION AT EAST KEW

The archbishop will dedicate S. Paul's Church, East Kew, on Sunday, February 12, at 3 p.m.

INDUCTIONS

The Reverend C. L. Oliver was inducted to the Parochial District of Mount Waverley on February 5.

The Reverend A. C. H. Crigan was inducted to the charge of Holy Trinity, East Melbourne, on February 9.

DEDICATIONS

On Saturday, February 11, at 3 p.m. the archbishop will dedicate additions to S. Augustine's Church, Mentone.

C.H.N. PROFESSION

Following a Profession at the Community of the Holy Name, Cheltenham, next Saturday, February 11, at 10.30 a.m., the archbishop will install Fr D. N. Allenby as warden, and the Reverend V. P. Howells as chaplain of the community.

ORDINATION

It is expected that 18 men will be ordained to the priesthood and 12 will be made deacons in S. Paul's Cathedral on March 5.

NEWCASTLE

INDUCTIONS

The bishop inducted two new rectors in the diocese last week. On Tuesday night, he inducted the Reverend J. R. Flook as Rector of Gresford. Mr Flook was formerly Rector of the Parish of Boolaroo, which is still vacant.

On Friday night, the bishop inducted the Reverend J. C. Speers as Rector of Lambton. Mr Speers was formerly the priest-in-charge of the provisional district of Weston.

The men and young people of Lambton have been working on £1000 worth of alterations to the rectory in preparation for Mr Speers' arrival.

APPOINTMENTS

The Reverend Harry van Heythausen Grayston, who returned to Australia last month after spending 12 months in England and on

the Continent, has been appointed as priest-in-charge of the provisional district of Weston.

He replaces the Reverend John Speers, who was inducted last Friday as Rector of Lambton. Before going overseas, Mr Grayston was Assistant Curate in the Parish of Singleton.

EIGHTIETH ANNIVERSARY

S. John's Church, Branxton, celebrated the 80th anniversary of its consecration last Sunday. A thanksgiving celebration of Holy Communion was held at 7 a.m. and there was an anniversary tea at 5 p.m., which was attended by a large number of parishioners. The Rural Dean of Maitland, Canon M. W. Williams, preached at Evensong at 7.15 p.m. The church was consecrated by the second Bishop of Newcastle, Dr Pearson, on January 31, 1881.

DIRECTOR COMMISSIONING

The bishop will commission the new Director of Christian Education and Academic Chaplain for the Diocese, the Reverend E. H. V. Pitcher, at a special service in Christ Church Cathedral on March 3. The service will be part of the programme of the Newcastle University College Orientation Week. It will lay emphasis on education and teachers.

Orientation Week will open on February 27, when the bishop will hold a service for students, lecturers and teachers. Mr Pitcher hopes to arrange an assembly of students in the new University Union building one night in Orientation Week.

Mr Pitcher, who is a former student of the University of Sydney, is a Bachelor of Arts and Scholar in Theology. He has been Rector of Bulahdelah, Aberdeen; S. Paul's, Maitland; and Scone, leaving Scone last year to take up his new position. He is living with his wife and four children at East Lambton.

SYDNEY

ARCHBISHOP AT ASHFIELD

The Archbishop of Sydney will make his first visit to S. John Baptist Church, Ashfield, on Sunday, February 19. He will preach at Evensong, at 7.15.

CATHEDRAL SERVICE

The Principal of S. Francis' College, Brisbane, Canon Ivor College, preached at Evensong in S. Andrew's Cathedral last Sunday. He also spoke at the monthly young people's fellowship tea in the Chapter House.

KILLARA DEDICATION

The archbishop will dedicate the additions to S. Martin's Church, Killara, on Saturday, February 11, at 2.30 p.m. It is fifty years since the original S. Martin's Church was opened for worship. The additions are to be dedicated the day following the actual jubilee.

"PUBLICITY FOR PARSONS"

The first meeting of the Junior Clerical Society for this year will be held next Monday, February 13, at S. Peter's, Neutral Bay, commencing with Holy Communion at 12 noon. The visiting speaker will be Mr. A. F. James, chairman of Church Publishing Co. Ltd., with the subject, "Publicity for Parsons."

Y.A.F. CARNIVAL

FROM OUR OWN CORRESPONDENT

Newcastle, February 6

The Young Anglican Fellowship in the Diocese of Newcastle will hold its 1961 swimming carnival at the Newcastle Ocean Baths on Saturday, February 11.

The carnival is the first to be held by the Fellowship in Newcastle since 1957.

To encourage as many competitors as possible, the programme for this year's carnival is completely different from that of 1957, which laid emphasis on serious events for experienced swimmers.

The events this year are mainly novelty ones. The programme includes a 25 yards dog-paddle, a 7 by 15 yards relay, a balloon race, a cork scramble, a piggy-back race (on foot, in the water), greasy-pole pillow fights (above the water) and cockfights.

The carnival will be followed by a beach tea on South Newcastle beach.

THE NEW ENGLISH NEW TESTAMENT

Marking the 350th Anniversary of the Authorised Version of the Bible, the Oxford and Cambridge University Presses have published the New English New Testament for release after March 14, 1961.

This translation in modern idiom is the work of an inter-denominational committee of eminent British Biblical scholars.

THE POPULAR EDITION—14/3, plus postage 1/5. 7½in. x 5in., minimum notes.

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SYDNEY.

A.B.M. GIVING LAST YEAR EXCEEDED THE TARGET

The Australian Board of Mission's budget goal for 1960 was exceeded by £2,500, the chairman, Canon F. W. Coaldrake, said last Friday.

A grand total of £151,000 was received from parish and diocesan contributions.

A rise of £20,000 in one year in giving to missions through the Australian Board of Missions was achieved in 1960.

A new high level of missionary giving by the Church in Australia has enabled the 1960 Budget objective to be met. More than £10,000 was received in the last week before the books were closed.

The twenty per cent. increase in one year which had been asked for has been given.

A feature of the contributions is that no single parish has given a very large sum.

On present reports it seems that the £1,200 from Christ Church S. Laurence, Sydney, heads the list for Australia (This church has been the only church giving over £1,000 to

A.B.M. in each of the two previous years).

One other church in Sydney and one in Melbourne have now reached the £1,000 mark.

The remainder of the contributions came in much smaller amounts but the total result represents a massive act of giving by the Church.

"When the Church knows the need she can be relied on to meet the need. The greater need arose from the missions' increased costs and extended work especially in Carpentaria and New Guinea. The new level of giving will need to be maintained in 1961," said Canon

Coaldrake.

Full details of audited statements will be presented to the meeting of the board in April next and then made public. Subject to audit the figures show some remarkable increases. Among the more notable ones are the following: Riverina, 55 per cent., Wangaratta, 40 per cent., and Newcastle, 35 per cent.

All States met or exceeded their budget except Queensland. All dioceses showed an increase on the previous year's giving except North Queensland and Canberra and Goulburn.

Sydney parishes increased their giving by £2,703 to £15,324. A total of 150 parishes in the diocese made contributions.



Clifton Waters Village for the Active Aged at Bairnsdale, Victoria, "a garden village with no fences". (See story page 10).

ORDINATION IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, February 6

On the Feast of the Purification of the Blessed Virgin Mary, the Archbishop of Perth, the Most Reverend R. W. H. Moline, admitted Sidney Maxwell Seymour to the diaconate, and ordained Kevin Edward Hall to the priesthood.

The sermon was preached by the Right Reverend C. L. Riley, from the text "The Son of Man came not to be ministered unto, but to minister." Bishop Riley also conducted the ordinands' two-day retreat which preceded the ordination.

The Litany was sung by the Dean of Perth, the Very Reverend T. B. Macdonald. The candidates were presented by the Right Reverend R. E. Freeth, Archdeacon of Perth.

The Reverend S. M. Seymour has been appointed to the staff of S. Mary's, South Perth, under Canon F. W. Guest; and the Reverend K. E. Hall goes to S. Michael's, Cannington, to assist the Reverend R. J. Miley.

AFRICAN PRIEST AT SALISBURY

ANGLICAN NEWS SERVICE

London, February 6

The Reverend Patrick Murindagomo, who has been appointed to the Staff of Salisbury Cathedral, Southern Rhodesia, is believed to be the first African priest to take a post in a European parish in Southern Rhodesia.

Much of his work will be among the African house servants who live in the cathedral parish.

BALLARAT C.E.M.S. HOLDS ANNUAL CONFERENCE

FROM A CORRESPONDENT

Ballarat, February 6

The annual conference of the Church of England Men's Society in the Diocese of Ballarat was held at "Rocklands Lodge," Balmoral, Victoria, from January 28 to 30.

There were members from Ballarat, Horsham, Portland, Camperdown, Stawell, Nhill, Hamilton, Warrnambool, and Ararat.

The lay president welcomed all present, including the Administrator of the Diocese, Archdeacon R. G. Porter, and the guest speaker Archdeacon G. H. Codrington, of S. Andrew's, Brighton, Diocese of Melbourne.

At the annual meeting of the following office bearers were elected for the executive of the Men's Society:

President: the Bishop, the Right Reverend W. A. Hardie; Lay President: Brother C. Turner (Hamilton); Lay Vice-Presidents: Brother T. Walpole (Horsham), Brother D. Rowe (Ballarat).

Hon. Secretary: Brother W. Crouch (Horsham); Hon. Treasurer: Brother K. Archer (Ballarat).

Chaplain: Archdeacon R. G. Porter (Ballarat); Representatives: Clerical—the Reverend L. McIntyre (Horsham), the Reverend J. Cranwick (Ararat), Lay

—Brothers Mr Trigg, M. Davidson (Ballarat), A. Phillips (Horsham), I. Henderson (Horsham). Delegates to Provincial Council:

Brothers D. Rowe and K. Archer; Delegates to National Council: Brothers W. Crouch and C. Turner.

Archdeacon Codrington gave three addresses with discussion groups to follow on: "What is a Christian?", "The Church of England", "The Church", and one address on the "Importance of the Laity" followed by an open forum.

MAORI CLERGYMAN PLEASED WITH U.S.A. CHURCHES

ANGLICAN NEWS SERVICE

Wellington, N.Z., February 6

Churches "packed to the doors, with people standing all over the place", is the report of the Protestant Episcopal Church in the U.S.A. brought back from Los Angeles by the Reverend K. M. Ihaka of the Wellington Maori pastorate.

He spent 12 weeks there as adviser to Metro-Goldwyn-Mayer in their making of the film "Spinster", which has a New Zealand background.

Unlike the New Zealand pattern of worship, Mr Ihaka found Los Angeles churches had Holy Communion at 7 a.m., 9 a.m., and 11 a.m., with no evening service.

Particularly well attended was the 9 a.m. service, to which the children were brought.

They were taken out to attend Sunday school during the hymn preceding the sermon.

Congregations were a cross-section of society—"I met lawyers, tailors, railway workers."

LAY HELPERS ASSOCIATION

FROM OUR OWN CORRESPONDENT

Newcastle, February 6

The Newcastle Diocesan Lay Helpers' Association will hold its first devotional afternoon of the year at S. John the Baptist's Church at Lambton on Sunday.

The afternoon will start at 2.30 p.m. in the church, which is in Moorehead Street, Lambton.

The conductor will be the new Rector of Lambton, the Reverend John Speers. Lay readers attending will sing Evensong, and the chaplain of the Association, the Reverend William Griffith Cochrane, Rector of The Entrance, will preach.

A feature of the afternoon will be the showing of coloured slides of the Lay Helpers' recent weekend conference at Morpeth, and a devotional afternoon held by the association at Belmont.

Special records illustrating various styles of Church music will be played.

APPEAL CLOSING

The response to the Korean Lepers Appeal has been most heartening, many of the donations representing literally "the widow's mite". As the total contributions received now total more than £500, the appeal will close on Friday, February 17. "The Anglican" will, however, be prepared to forward donations to the Reverend Roger Tennant from time to time; otherwise readers may send money direct to him at: Anglican Church, Anjung, Pyung Tek Kun, Kyung Ki Do, Korea.

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