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SYNOD ASKED TO CONSIDER CHRISTIAN CALLING

WITNESS IN THE WORLD IS MISSION OF CHURCH

The Bishop of Grafton, the Right Reverend R. G. Arthur, called upon the clergy and laity to reconsider their Christian calling in his Synod Sermon in Christ Church Cathedral, Grafton, on September 23.

He said we have "to change our mental picture of the Church as the clergyman's show:" "it is the laymen who are the front-line troops."

We must also be careful not to identify the Church with ecclesiastical machinery and buildings.

The lessons at the Synod Evensong were read by the Chancellor, Mr A. B. Kerrigan, and the Registrar, Mr A. E. Singleton.

The service was sung by the Dean of Grafton, the Very Reverend A. E. Warr.

The archdeacon, the Venerable J. V. J. Robinson, of Lismore, read the occasional prayers.

"The Church is not primarily an institution. It is an expedition. It is a pilgrimage. It is a crusade," said the bishop.

"It is a movement bearing one all-inclusive purpose, that people everywhere may find and follow God's gracious design for all men, which is nothing less than joyful, wholesome fellowship with Him and with one another, in the way of Our Lord Jesus Christ."

Christian people must penetrate every part of the life of the world, he said. They must bring "Christian attitudes to bear on the problems of social, national and international affairs."

RESIST SHAM

"They will be ready to accept responsibilities in community life and may be depended upon to work unselfishly for the common good."

"They will help in understanding and reconciliation between people of all sorts. They will bring friendship and tolerance into all human relationships. They will resist pride and prejudice and sham of every sort."

"DAYS OF GROWING CRISIS IN KENYA"

Following his cable, the Bishop of Nakuru, the Right Reverend Neville Langford-Smith, has sent a letter in which he says, "support could not come at a more needy time, for these are days of growing crisis in Kenya."

The bishop writes to thank all who helped "The Anglican" reach its target of £5,000 for his newly-formed diocese in East Africa.

£5,034/5/- has now been received. "It is very doubtful whether the shrinking European community will be able to support their expatriate clergy for much longer, and the missionary societies will not find it easy to undertake the responsibility for this ministry on the frontier between black and white."

"Yet never was there a time when pastoral care of Christians of both communities was more needed, or when the opportunity for the proclamation of the Gospel was so great."

"We cannot allow God's work to lapse in any way; we just must move in and claim this situation for Christ."

Bishop Langford-Smith promises a full report soon on this situation, giving the diocese's plans for the use of the money sent by readers of THE

Church was not "a stationary thing-in-itself, a religious cubby-hole for people with a liking for singing hymns, doing ceremonies and saying prayers."

If the Church is to be "yeast and salt and seed and light" (as Our Lord said), it is primarily a matter of what its members are and do in their everyday lives.

We need our church services and parish organisations to make us more adequate for this task, the bishop said.

UNDERSTANDING

However, for many "it cannot be said that the Church's worship and fellowship is a major, determining factor, under God, in their lives."

Our failure to achieve true worship was not so much in the need for additions to or excisions from the prayer book, but in the way we use it.

There must be deeper fellowship among Christians: not just apparent friendliness but patient and understanding help for those who need it.

We were a long way from becoming such a Church, the bishop said. "The Church in Australia is weak and divided, unsure of itself and its mission. But we still have our opportunity and our 'potential' is tremendous."

Our calling, he concluded, is "to be Christ's Church in the world, going out to serve the needs of the world, coming in to have our own needs met, coming in and bringing others

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CHURCH NEEDS COMMON MARKET, C.E.M.S. TOLD

FROM OUR OWN CORRESPONDENT

Coventry, September 21

It was wrong for us to take all the blame for the history of human disunity, 2,500 members of the Church of England Men's Society who packed Coventry Cathedral for their annual service last Saturday were told by the provost of the cathedral, the Very Reverend H. C. N. Williams.

The conference, the biggest ever held in Britain by the C.E.M.S., was the society's sixty-third, and it had a remarkable effect on the city of Coventry itself.

Hundreds of householders billeted the delegates, and thousands watched the procession of witness which preceded the service.

The theme of the whole conference was "reconciliation," appropriate in a city such as Coventry.

We had inherited the situation of disunity as the last generation did, and the one before it, right back to the earliest Church, the provost added.

"But when is Jesus Christ, the Lord of history, going to find one generation which will return to the terms of its commission to be one? and rise up determined to break down divisions?"

"But, of course, I've left something out. I haven't said that which should demand a whole day's silence—the silence of shame and penitence in every church in Christendom."

"When is Jesus Christ, the Lord of history, going to find one generation in the Church to return to the terms of its commission to break down division, destroy hate, heal suspicion—within the Church."

"This conference has met around the theme of reconciliation."

OUR UNITY

"And if we leave it with fine phrases ringing in our ears about the need for reconciliation internationally, reconciliation racially, reconciliation industrially, and have not one disturbing thought in our minds about the Free Church congregation down the road, or the Roman Catholics, or the exclusive pride because we've balanced some accounts, or the carving of that rickety-decanal chapter—if we have not one disturbing thought in our minds about these things, it had been far better if we had never come, and the conference had never been called," the provost said.

We had been caught up in a vicious circle, he added, where our disunity was now based firmly on our theological and liturgical and organisational debates.

But the theology and liturgy of the Church has got to grow out of our unity, it has got to

express our unity, and the basis of all our conversations about Church unity has first got to be our unity—the primary unity to which God has always called us—the unity of love, of trust, of courtesy, of kindness.

"If the Christian Church in every parish, town, city, nation, cannot be itself—the one body of Christ—and rise above the narrow ecclesiastical, national and personal limitations which divide us, and if the Christian Church cannot speak and act with greater honesty and courage and clear-sightedness, words of forgiveness, love—courtesy, of reconciliation and peace—and speak these words out of its own character of unity, then let it at any rate not complain if its influence for unity among men is slight," the provost said.

COMMON FAITH

But if for these reasons the influence of the Christian Church as an institution was a great deal weaker than it might be, the influence of Christians could be, and very often was, as great as ever it was in the days of S. Paul.

The influence of Christians today in industry, education and international contacts was out of proportion to their numbers as the influence of Communists was out of proportion to theirs.

"The only difference is that the one is unco-ordinated and the other is absolutely integrated, passionate and tenacious."

"In industry to-day the Church does not speak with one voice. It follows the way of the world too often in assuming that its way of wisdom must support one side or the other."

"It has only one way: to bring men together, to keep contact at all levels and between all levels when there is a danger of division."

"Its task is, the same as it is in a broken marriage or in an international crisis—to keep the door of reconciliation open all the time."

Daily in Coventry Cathedral it was being discovered, largely through the minds of young Christians of many nations—how great was the longing that in Christ all men of every nation would discover one-ness.

"Because Christianity has for so long been nationalised in every nation, and because it has got all mixed up with nationalistic emotions, we are less consci-

ous of this common faith than we should be."

Europe was showing how national prejudices could be overcome, the provost continued, when the incentive was sheer economic survival.

"The incentive to overcoming our Christian insularity and denominational prejudice is nothing less than the survival of moral values, and probably the survival of the human race itself."

"There is not yet sufficient evidence to convince the world that the Christian Church is prepared to pay the price of humility and self-sacrifice to overcome its divisions and its denominational prejudice, and to achieve its own world-wide 'Common Market' whose universal currency is trust and love, and forgiveness and peace."

This was the task to which the conference called, the provost said. This was a task to which the world's hunger for reconciliation called.

"This is a task to which the Lord Christ has commissioned us. Let us fear ever again to pray for peace in the world, and unity in the Church, unless we are determined by every means to try to be equal to that task," the provost concluded.



Miss Enid King, treasurer-secretary of the Proscenia Theatre Group, handing a cheque for £300 to Archdeacon C. A. Goodwin, vice-chairman of the Mowll Memorial Village Management Committee, last Friday. With them are John Dudley, producer (left), and the business manager and musical director.

THEATRE GROUP GIVES £300

£300 has been raised by the Proscenia Theatre Group in Sydney towards a hospital block for the Mowll Memorial Village.

This gift will attract a Federal Government subsidy of £600.

The group, the principals of which are young people from S. Mark's, Darling Point, staged "The Yeomen of the Guard" at the Sydney Conservatorium over a period of three nights.

It proved to be a splendid production which was thoroughly enjoyed by the full houses it attracted.

The large cast came from various parishes in the diocese. The amount raised brings the total given to the Village from S. Mark's, Darling Point, to more than £2,500, excluding the gift of £10,000 from the Rector's Warden, Mr Vincent Fairfax.

The Village will be able to have a hospital block for its aged residents, because of the £3,000 gift from Miss Jessie Sisson, to be named the "Sisson Clinic."

This is part of Project 8, which will commence shortly. This project will cost £235,000 and will provide additional accommodation for 72 guests at the Village and at an annex, No. 8, Cooper Street, Paddington.

The gift from the Proscenia Theatre will be used towards equipping the new Clinic Block.

With the completion of Project 8, £660,500 will have been spent on the Mowll Memorial Village at Castle Hill, Sydney.

A.B.M. APPOINTS STATE SECRETARY FOR N.S.W.

The Australian Board of Missions has announced the appointment of the Reverend H. W. Rogers, formerly of the Diocese of Sydney, as its State secretary for New South Wales.

Mr Rogers has wide missionary experience, having worked both in the Pacific and in South-East Asia.

After training at Moore Theological College he was ordained both deacon and priest in 1949 by the Archbishop of Sydney.

Having served a curacy at S. Thomas, North Sydney, he went to New Guinea in 1951 and became mission priest-in-charge of Mukawa on the north coast of Papua.

After four years at Mukawa, Mr Rogers was on the staff of S. James' Church, King Street, Sydney, before going to Miri in Borneo in 1956.

In Borneo he worked among European, Chinese and Dyak people, both on the coast and

inland and was able to extend the evangelistic work.

Late in 1960 he was forced to seek medical treatment in London and while there has been on the staff of All Saints' Church, Fulham, in the Diocese of London.

He will return to Sydney later this year ready to take up his duties in January.

MELANESIAN MISSION SERVICE

ANGLICAN NEWS SERVICE
London, September 24
Bishop Stephen Bayne preached at a Sung Eucharist at S. Stephen's, Rochester Row, on September 20, to commemorate the 113th anniversary of the Melanesian Mission.

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THE ALL-AGE BIBLE STUDY GROUP . . . 5

IS THE BIBLE TRUE?

BY WINIFRED M. MERRITT

CHRISTIANITY is the religion of a Person, not of a book. Important and indispensable as the book is and must always be, our encounter with Christ must be a personal one.

The Bible can be a way of leading to Him, a "porthole" through which to catch a glimpse of Him—or an obstacle to faith.

The last, of course, it need not be, but the possibility of its being or becoming so in individual instances is one of the reasons why Bible study groups, properly planned, are of such vital importance at this time, when the 20th century has thrown out a challenge to the Church to vindicate her claims, in the belief that she cannot do so. Thank God the necessary material has been vouchsafed to us.

It is advisable that a group commences with the Old Testament, since by this means the seas through which the Christian exploration ship will voyage can be charted in advance.

In the preparation of a course for a Bible study group, a good principle to adopt is "from the general to the particular."

The course, that is, should gradually narrow in from a broad outline to more specialised approaches, until the stage of personal involvement is reached.

If the issue is allowed to reside in isolated stock problems such as the "apple" tree in the Garden of Eden, or the whale that swallowed Jonah, the ship of faith will be at the mercy of all the winds and storms of critical controversy, or become so overloaded as to be in danger of foundering under its own weight.

A good initial plan with some groups is a series in three sections, as worked out in the essence in a little book called "Talking About The Bible" (No. 6 in the "Thinking Things Through" series):

Part I—Can the Bible be accepted as fact?

Part II—Is the Bible inspired?

Part III—Is the Bible's message true?

The number of sessions devoted to each section will depend primarily, of course, on the capacity of the group as it is of no use to submit a group to a course of instruction for which the members are not ready.

Much, also, will depend on the scholarship of the organiser. The ship must be capable of reaching its destination, or it were better not to leave the safety of the wharf.

MOVE FORWARD

A quite sketchy treatment of fundamentals is often adequate to place the Old Testament in perspective and set it squarely in its context, but sufficient should be attempted to avoid the necessity for retracing one's steps at a later stage. The group movement should be consistently forward.

Part I: Can the Bible be accepted as fact?

Chapter 3 of "Talking About The Bible" indicates the lines along which an answer to the above question may be extracted from the evidence.

It draws a parallel between Bible study and detective work, taking the story of the Flood as an illustration.

When we undertake detective work on the Bible, its author says, we get some of the outside evidence by calling in the archaeologist.

And, in the story of the Flood, archaeology is able to make a considerable contribution.

After a presentation of the Genesis account of the deluge, an extract is given from the Gilgamesh Epic, followed by one from "Ur of the Chaldees," by

Sir Leonard Woolley, at the conclusion of which certain deductions will emerge:

(a) There is evidence of "a" flood having occurred.

(b) The flood did not cover the entire globe.

Conclusion (b) can be substantiated on "reasonable" grounds, by such practical questions as: By what means were the animals gathered together? Were polar bears and kangaroos included, or were such animals not then in existence, or unknown?

Was it only animals near at hand which were saved in the ark? If this were so, and all the rest were drowned, how can the existence of the varied forms of animal life throughout the world to-day be accounted for?

The group will reach its conclusion readily enough. Finally, did God "send" the Flood as a punishment, or was it a natural catastrophe interpreted by religion?

As to the story of Creation, some explanation of the Genesis version is given in the Religious Instruction lesson material for first year secondary school students.

In it the matter of the "conflict" between science and religion is covered in a manner well calculated to arouse the interest and develop the understanding of these young people, and the method is capable of much wider application.

The science of Genesis can be depicted clearly, and difficult wording such as exists in the earlier part of the second commandment explained, by means of a map of the universe as envisaged by the author of the Biblical account and those who accepted that account in past ages.

"Talking About The Bible" also includes a reference to the thirty-seventh chapter of Genesis.

the story of the sale of Joseph into Egypt by his brothers.

By leading the group to a discovery of the existence of inconsistencies and contradictions in the account as it has come down to us, the way is prepared for an explanation of the "strand" structure of the earlier part of the Old Testament.

The detective method is particularly effective here, personal discovery being always more thrilling and compelling than knowledge acquired at second hand.

Conditions are at this stage favourable for an examination of the historical books, which reveal similar inconsistencies and contradictions, as, for example, in the story of David.

The Old Testament will now have become a treasure cave full of priceless jewels.

INSPIRATION

A whole series of mysteries lies ready to hand for the "detective," and the group is caught up in the sheer fascination of finding the clues and tracing them through.

Part II: Is the Bible inspired?

The group can now proceed to tackle intelligently the subject of inspiration. Where, before, inspiration was an abstract, substanceless conception, it has now been brought out of the realm of the nebulous into the category of the factual.

In another helpful little book for study groups, "The Book of Books," by Overend and Joughin, is a chapter on "The Inspiration and Authority of the Bible." This sets the following questions for discussion:

1. What facts prevent us from accepting the verbal inspiration of the Bible?

2. In what way can we prove, in spite of the above, that it came from God?

HOW THE WEEK OF PRAYER
WAS OBSERVED

A.C.C. SERVICE.

DR VISCHER's report on the Week of Prayer, 1962, tells of increased observance in many lands.

For the first time the Spanish edition of the W.C.C.'s prayer leaflets were made available to Protestant congregations in Argentina.

An order for 2,000 copies for 1963 has come from Chile for the first time. The leaflet was translated into many languages.

In India it was issued in Hindi, Urdu, Bengali, Gujarati, Tamil and Malayalam.

A marked increase in the observance was noted this year among Orthodox Churches, particularly in the Middle East.

From Russia, the script of a sermon preached during the week in the Church of S. Nicholas des Forgerons, in Moscow, showed a deeply ecumenical spirit and awareness of living communion with all Christians confessing Christ as Saviour and Lord.

In Cairo and Beirut, joint services were held which attracted large congregations of Roman Catholics, Armenian, Coptic and Greek Orthodox, Protestants and Anglicans.

From Spain reports were received of Roman Catholic observance of the week in the spirit of the Abbé Couturier.

In the Diocese of Salamanca there was regular daily prayer not only in churches, monasteries and convents but also in primary and secondary schools.

This is a relatively new development in Spain where the prevailing attitude to unity, as among the majority of Roman Catholics in Britain and America, is that of the Society of the Atonement.

The Week of Prayer is still relatively unknown in most parts of Africa, but reports of observance in Rhodesia and South Africa have been received.

3. What other proofs are there that the Scriptures are divinely inspired?

4. In what ways will the study of the Bible help us to a better appreciation of the more familiar passages?

The subject of inspiration carries the group forward through the prophetic books and into the New Testament, and an entire study series could be based on the writings of the Old Testament prophets alone.

In this connection, it is important that the organiser draw attention to the manner in which various Old Testament prophecies were, at least partially, fulfilled in Old Testament times, because when, in due course, the group undertakes a study of the New Testament, the matter of the fulfilment of prophecy will lie in the very forefront of its work.

Part III: Is the Bible's message true?

With this question, the heart of belief is reached, but the answer is not to be found in the Old Testament alone.

The group must proceed to a careful examination of the New Testament, and come, en route, to grips with the "synoptic problem."

Article No. 6 in this series will present a suggested course on "The Four Gospels," as a prelude to treatment of the New Testament as a whole.

The following reasonably-priced books will be found generally helpful in group libraries: "The People of God in the Old Testament," by H. J. Kraus (World Christian Book No. 22), and "A Guidebook to the Bible," by Alice Parmelee (a "Teach Yourself" book). Of the latter, Dr Leslie D. Weatherhead has said, "This really is the book I have been looking for."

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BENDIGO TEACHERS' CONFERENCE

GROUP DISCUSSION ON YOUNG PEOPLE

FROM A CORRESPONDENT

Bendigo, September 24

Fifty Sunday school teachers and nine clergymen in the Diocese of Bendigo met at All Saints' Cathedral Hall, on September 18, under the leadership of the Archdeacon of Essendon, the Venerable R. W. Dann.

Canon R. S. Halls welcomed the archdeacon and members of the fellowship, and opened the meeting with prayer. The subject for study and discussion was "The Teenager and the Church."

In introducing the subject Archdeacon Dann said that many adults and church groups approached the fall away of "teenagers" from the Church in one of two ways.

Either they became very critical, blaming, for example, poor Confirmation preparation, the home, dull services, lack of facilities at church for the young, and so on, or they went about planning the most elaborate youth clubs to keep the young people occupied.

On the other hand, many young people are actively sharing in the life of the Church. The question was then asked: "Why are they there?"

Groups were formed to discuss the following question:

1. "For what reasons are 'teenagers' sharing in the life of the Church?" and

2. To give reasons for the statement that "I have ceased to have anything to do with the church of my Sunday school and Confirmation because..."

The group findings were summarised as follows:

FINDINGS

1. The "teenager" is in church basically because of parental influence, training in Christian education, contact with worshipping adults, and because they are looking for something deeper than outside activities can provide.

2. "Teenagers" are outside the Church because going to church is regarded as being old-fashioned; there is so much to be done at week-ends; too much study; no parental guidance or example; lack of understanding by the Church; and a feeling of being unwanted.

Archdeacon Dann then showed that we can be associated with the Church in three ways:

Through the organisations of the Church; through ideas—that is, through learning the Faith of the Church, and through an appreciation of the "Life-giving" function of the Church.

Until we come to this appreciation of the "Life-giving" function of the Church our deepest spiritual needs are not satisfied, and many people, including "teenagers," drift away for this reason.

The groups then studied and discussed the "Rich Young Ruler" (Matthew 19: 16-23) and the "Prodigal Son" (Luke 15). They compared and contrasted these two young men and the way they reacted to a challenge.

The findings of the group were related to the experiences and reactions of young people today. This proved to be most enlightening and helpful.

This led on to a consideration of the action of God under

OVERSEAS STUDY FOR DIRECTOR

The Reverend B. H. Reddrop, Director of Marriage Guidance for the Diocese of Melbourne, has now commenced a three-month period of study and practice under Professor Emily Mudd, of the Division of Family Study, Department of Psychiatry, the University of Pennsylvania, U.S.A.

Following this intensive course, Mr Reddrop will go to the United Kingdom to observe methods of selection, training and supervision of marriage counsellors and family life educators.

In England he also hopes to learn something of the training given to clergy in the field of marriage guidance.

five headings as Creator, Lawgiver, Saviour, Sanctifier and Judge, and man's response to each—self-will, sin, experience of at-one-ment, Holy Communion, and a continuing experience of the "Good News."

Most "teenagers" are at the "self-will" stage of "Give me . . ." "I want freedom, to live as I choose, to do what I want to do." They have not much realisation of their absolute dependence upon God, and their need of grace.

Present-day affluence, riches, and material possessions, do not help them to become aware of their complete dependence upon God.



The Bishop of Armidale, the Archbishop of Sydney, the Reverend J. C. Chapman and the Rector of S. Mark's, South Hurstville, the Reverend A. R. A. Freeman after the archbishop had commissioned the bishop and Mr Chapman as missionaries in the parish on September 16.

NO OPINION BY SYNOD IN ADELAIDE ON STATE AID

FROM OUR OWN CORRESPONDENT

Adelaide, September 24

The Synod of the Diocese of Adelaide decided at its meeting last month to express no opinion on the question of State subsidies for Church secondary schools.

This followed a motion proposed at synod which requested the Bishop of Adelaide to take what steps may be necessary in an endeavour to secure such aid for capital expenditure.

The motion lapsed, and instead another motion was carried which set up a committee "for the purpose of preparing a statement on the Church schools of South Australia, their probable and their possible future, their relationship to the education system of this State and their possible closer integration to the State system."

The committee will submit its statement to the Standing Committee of synod.

The original motion seeking State aid appeared before synod twice; it was re-introduced at a

later session after the synod had "passed to the next business" on the first occasion without reaching a decision.

A number of people spoke in favour of such a motion on the now familiar grounds which have been widely publicised in recent months. The example of the Diocese of Perth was referred to.

But it was pointed out by a speaker that the headmasters in Perth had brought facts to their synod, so that synod was in a position to give an informed opinion, whereas in Adelaide no such facts were available at the moment.

Here are some other highlights from the synod:

A motion was passed allowing an Adelaide suburban church to permit younger people

to have a vote at vestry meetings. The motion referred specifically to people over the age of eighteen, instead of "adult persons."

The motion aroused much interest, and there were some members of Synod who felt that vestry meetings may be "swamped" by "young people" if the motion were carried.

Referring to this, the Reverend R. H. Pearman said: "If the Holy Spirit is working in the lives of young people, then I hope that our parishes will be swamped by young people, for that is the only way they will come alive."

The Reverend N. C. Paynter, in proposing that Standing Committee should take up a debenture in the magazine "Anglican World," spoke of the role of magazines within the Church.

He said: "Glossy magazines have a very important part to play in the communication of the faith." The motion was carried.

The Bishop's Home Mission Society reported another year of great activity in the mission areas of the diocese. Loans from the society during the past year had totalled nearly £16,000.

The society seeks loans, large or small, in a debenture scheme.

Interest at the rate of 5½ per cent. is paid half yearly, and the loans are needed for a period of ten years to enable money to be advanced for new buildings in the diocese.

SOCIAL QUESTIONS

An important motion dealing with human welfare was passed by synod. The motion requested the Standing Committee to appoint a Social Questions Committee of five persons to examine such social questions as it may from time to time select, or which may be referred to it, and to make recommendations to synod and to Standing Committee.

The care of the aged was spotlighted in the report of S. Laurence's Home for the Aged. During the year, an additional 18 beds had been provided in the women's wing.

There are 101 persons in residence at the home and cottage flats in the grounds, and there are 130 people on the waiting list.

Synod requested the Standing Committee to investigate the possibility of instituting a scheme for long service and/or study leave for the clergy of the Diocese of Adelaide.

A full report with recommendations will be submitted to the next session of synod.

SYDNEY MISSION

FROM A CORRESPONDENT

The Archbishop of Sydney, the Most Reverend H. R. Gough, was the celebrant at the early service of the Holy Communion at S. Mark's, South Hurstville, on Sunday, September 16.

At this service the archbishop commissioned the Bishop of Armidale, the Right Reverend J. S. Moyes, and the Youth Director, Diocese of Armidale, the Reverend J. C. Chapman, to be missionaries in the parish from September 16 to 24.

The programme of the mission, "Forward in Faith," covered all groups in the parish.

It followed a period of careful preparation, part of which included four separate visits by a team of parishioners to the 1,250 Anglican homes in the parish.

At the early morning celebrations of the Holy Communion and at the main mission services in the evenings, the Bishop of Armidale, from the richness of his long experience and learning, presented with unforgettable clarity and penetrating simplicity the challenge of the Christian faith.

The Reverend John Chapman, with his specialised gifts and originality, was the ideal complement for a ministry which drew an enthusiastic response from the youth of the parish.

NEW WARDEN FOR A MELBOURNE MISSION

FROM OUR OWN CORRESPONDENT

Melbourne, September 24

The newly-appointed Warden to the Melbourne Diocesan Mission to Streets and Lanes, the Right Reverend Geoffrey Sambell, was introduced to the annual meeting of the mission, held at the Mission Hall, Fitzroy, on September 19.

He succeeds the Venerable R. H. B. Williams, who has been in that position for 20 years.

A large gathering of friends filled the Mission Hall. The meeting was chaired by the Right Reverend Donald Redding, who apologised for the absence of the archbishop, and assured the gathering that steady progress was being made towards a complete recovery.

He also referred to the long service of Archdeacon Williams as warden, and invited the archdeacon to speak in reply.

The formal business, including the re-election to membership of the various councils, was quickly dealt with, and then the new warden, Bishop Sambell, spoke.

The bishop mentioned the place of the Mission to Streets and Lanes amongst the many Church and voluntary organisations engaged in welfare work,

HEADMISTRESS RESIGNS

LONG SERVICE AT TOOWOOMBA

FROM A CORRESPONDENT

Brisbane, September 24

The Church authorities have just accepted, with regret, the resignation of Miss Gwen Dowson as Headmistress of the Glennie Memorial School, Toowoomba, to take effect at the end of this year.

Miss Dowson, who has been headmistress of the school for 24 years, is a Bachelor of Arts of the University of Western Australia, with Honours in English and French. She also holds certificates from the University of Brussels.

In 1926 she was awarded an Orient Scholarship and left for Europe in December of that year. While abroad, she was granted a Hackett Studentship, and returned to Australia at the end of 1929.

In 1932 she became a resident mistress at S. Hilda's Church of England Girls' School at Cottesloe, W.A., and was acting headmistress of that school in 1935 during the absence of the headmistress.

She remained on the staff of that school until she took up duties as the headmistress of the Glennie Memorial School at the beginning of 1939.

During her years at the Glennie Memorial School, she has done much to help mould the character and personalities of a generation of both the boarders and the day pupils who have attended the school, and has earned the affection and respect not only of the past and present pupils, but of their parents and other well-wishers of the school.

The Church authorities appreciate all she has done for the school and for the pupils under her supervision.

R.N. SUBMARINE SQUADRON

FROM A CORRESPONDENT

The Archbishop of Sydney, the Most Reverend H. R. Gough, will preach at a service to be held in S. Clement's Church, Raglan Street, Mosman, at 11 a.m. on Sunday, October 7, when members of the Royal Navy Submarine Squadron will be present.

The submarines, which are based at H.M.A.S. Penguin, Balmoral, have had a constant connection with S. Clement's Church since the days of World War II.

The archbishop will unveil three additional plaques on the west wall of the church, marking the attachment to the Fourth Squadron of a further three submarines.

Two Royal Navy personnel will read the lessons during the service.

This squadron constitutes the only Australian-based U.K. Forces at the present time.



— Brisbane "Sunday Mail" picture.

The sculpture, "Christ Accepting the Cross," by Andor Meszaros, erected at All Saints', Wickham Terrace, Brisbane, in thanksgiving for a hundred years of worship there. The cost was £2,500; £700 is still needed. Looking at the sculpture are (left to right): Andor Meszaros; the rector, Canon A. P. B. Bennie; and the Bishop Administrator, the Right Reverend J. W. Hudson.

THE ANGLICAN

THURSDAY SEPTEMBER 27 1962

BURGLAR UNDER THE BED!

The century's perhaps funniest "furphy" has again been raised. It is that the Australian Council of Churches and its parent body, the World Council of Churches, have been "infiltrated" by communists, who then influence the policy of these bodies in a pro-communist direction.

The facts which have given this entertaining piece of nonsense renewed currency are shortly as follows. Last May, the Executive of the Australian Council of Churches resolved, following receipt of an invitation five months earlier from the Indonesian Council of Churches, to send a delegation of Australian Christians to visit the Christian churches in Indonesia.

The Executive set up a sub-committee to choose the delegates and to raise the money for the visit. The sub-committee, empowered to add to its number by co-option, did so: it added two people, one of whom happened to be among Australia's best-informed experts on Indonesian affairs and an active Christian. It is not an easy thing to find ten suitable people who can spare three weeks to make such a visit. It will come as no surprise to sensible Anglicans when it is revealed that upwards of sixty people (including three of our own bishops) were canvassed before the sub-committee finally found ten who were suitably qualified, able and willing to join the delegation. The sub-committee then referred their names to the Executive, which approved them. The delegation comprises 5 Presbyterians, 2 Methodists, and one member each of the Salvation Army, the Church of England and the Church of Christ. This was clearly a reasonable balance: these are the major Christian denominational groups in Indonesia. The number of Anglicans is tiny.

As to finance, the sub-committee raised the required sum of £3,500 without any fuss from individuals and congregations who support the ecumenical cause all over Australia.

On September 21, the eve of the delegation's departure, the Executive of the Australian Council of Churches organised a farewell bun-fight in the auditorium of the C.E.N.E.F. building, which is owned by the Diocese of Sydney and where the offices of the Australian Council of Churches are located. Each delegate had been given a few invitations to send to his friends. Other invitations were sent out to interested Christians and to official Indonesian and other personages by the Executive. The function was mentioned, before it took place, in the secular Press. The occasion assumed the customary form so well known to us all: prayers, speeches with the inevitable mild attempts at humour, a cup of tea, a little swapping of Church gossip. It was all so normal and hum-drum—save for some attractive Indonesian dances—as barely to be worth reporting.

But no! What is this? Oh, Horror! There, among the Lambs, were two communist wolves! Not respectable if bolschie (for did they not visit China?) bishops like the ARCHBISHOP OF PERTH, the late ARCHBISHOP MOWLL, BISHOP M. L. LOANE and the BISHOPS OF TASMANIA AND NEWCASTLE, mark it well! But real self-confessed card-carrying members of the Party, to wit, Messrs J. R. HUGHES and E. V. ELLIOT—one a member of the Central Executive of the Communist Party, the other Secretary of the Seamen's Union! What is more, when the hat was passed round for the customary collection, each dropped in his two bob!

The mildly surprised clerics of the A.C.C. observed this, and took it in their stride. Not so a certain Mr "W. E. HOWARD" (a pseudonym, we suspect). Frothing with indignation, he cast the dust of C.E.N.E.F. behind him and rushed into print in the secular Press with the silly "furphy" about communists and the A.C.C.

Our only serious comments are these. Most of us know about the traitorous activities of the communist-led Seamen's Union and the Australian Communist Party in respect of Indonesia at the end of the war, and West New Guinea in recent months. But we also know that the communist view on West New Guinea was identical with that of the Prime Minister and the Minister for External Affairs! Differing motives are irrelevant. Judged by their deeds, the politicians are in exactly the same boat as the communists, and most Anglicans will regard them with equal contempt. But these are political matters. Our concern is the extension of Christ's Kingdom. In this there is no place for barriers of race, military strategy, politics or economics: unless we transcend these, we have no claim to call ourselves Christian. Is not the most important fact that, through the World Council of Churches, while continuing to differ profoundly on political and other matters with the Indonesians, the Russians, the Americans and even, it now seems, the English, we yet remain united with so many of them in the bonds of Christ's love: the one true Light and Hope of the World?



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

Radio And Television Opportunities

Is the Church failing to take full advantage of its opportunities on television and radio? In the modern phrase, is it failing to project the best image?

I don't mean just the Church of England in Australia, but the Christian Church as a whole.

My own misgivings have been reinforced by two concurring critical views expressed in the past week or two by thoughtful columnists in two newspapers, one in Australia and the other in New Zealand.

The former, writing in Sydney, said he could instance at least three regular broadcasts in which religion is "intruded only as a harsh or—quite plainly—uncultivated foreground theme." He did not name the broadcasts (which I cannot recognise) because, he said, the persons involved were so obviously sincere and well-meaning.

But the columnist did urge that "it is aesthetically wrong to misrepresent a religious motif in terms of a badly produced, ill-spoken, poorly constructed programme." The intention should be to attract, not repel, the casual hearer.

One can whole-heartedly endorse that last comment because of the wonderful opportunity given by radio and television to capture the interest and rouse the conscience of the backslider or the indifferent at a receptive time.

The New Zealand columnist, writing in an Auckland daily newspaper, said that he recently watched "with impatience, then with anger," a television feature, the "Epilogue."

"It is time the National Council of Churches took a long, hard look at its screen image," he said. "Television has handed the Church an opportunity on a platter. It has given it the chance to talk to people who never come within earshot of a pulpit."

"Sermons may not be everybody's cup of tea. But neither are the pale apologies for religion that too often serve instead. Too many of these talks are based on a kind of chummy psychology."

I have no space to quote much more of the very sensible and practical comments of this writ-

er. But perhaps this final passage may be regarded as peculiarly appropriate in this column: "The man in the street may have no time for organised religion. Yet he will respect the courage of a speaker who will state his convictions plainly. And he recognises the ring of authority. But once let him see that he is being patronised, once feel that the man on the screen is apologetic about his religion, and he will despise him for his lack of stamina."

A Stand Against Foul Language

Too many Australians use coarse, indecent or blasphemous language. Some don't even bother to moderate it when women are in their vicinity.

At best this habit reveals a poverty of expression which it is hard to excuse in a country where few need be illiterate.

It could be a salutary experience, therefore, that an industrial dispute occurred in Sydney recently because a building foreman spoke abusively to a labourer and a hoist-driver. The labourer, described as "a very serious type of man," left the job.

The foreman denied he had been abusive. He claimed that he had used the language "only for the purpose of emphasis when giving instructions."

It was reported later that the dispute had been settled "in a spirit of co-operation designed to end swearing and abuse by foremen and workers in the building industry."

I don't expect that "the great Australian adjective" shocks so many people now as it used to do. But, if it has been given an air of faint respectability, there is certainly no excuse for extending similar tolerance to the foul-mouthed. And they are by no means confined to the building industry. They are found all too often in bullying executives in the professions and in business.

Bishop Becomes A Unionist

While our minds are on industrial affairs, I am reminded that an English bishop has joined a trade union.

He is the Bishop of Blackburn (up Manchester way), the Right Reverend Charles Claxton, who has become an associate member of the Transport and General Workers' Union.

The bishop explained that he is very interested in industrial problems and it occurred to him that he would learn more about them from the inside by joining a union. He laughingly revealed that, when he had asked which union he should join, someone had suggested the gas workers.

The secretary of the Blackburn branch of the union the bishop has joined said: "I feel we have much in common in that we are both dedicated to helping people who are not in a position to help themselves."

N.Z. Counterpart Of Mowll Village

Several generous gifts have brought the Mowll Memorial Village at Castle Hill, near Sydney, under public notice in the past week. This splendid project, commemorating the work of the late Archbishop of Sydney and his wife, now enables 120 veteran church workers to spend their old age in pleasant comfort in a semi-rural setting. Recent new gifts of £40,000 will make possible further development to double the accommodation.

I was interested to discover this week that there is a very similar centre in the Auckland diocese, New Zealand. It is known as the Selwyn Village, in commemoration of George Augustus Selwyn, New Zealand's first bishop.

A £17,000 appeal has just been launched for the expansion of Selwyn Village so that it will be able to accommodate 270 residents instead of the present 110—figures curiously close to those at Mowll Village. The Selwyn development will include a seven-storey residential block and a 40-bed hospital.

There is reported to be a waiting list of nearly 5,000 for admission to Selwyn Village—an indication that even in a welfare State of New Zealand's pre-eminence "it is simply not enough to give elderly people an old age pension and think we are doing all we should for them," as the Bishop of Auckland, the Right Reverend E. A. Gowing (incidentally an Australian) remarked in launching the Selwyn appeal for more funds.

Startling Cinema Advertising

Commercial television is frequently blamed for over-emphasis on sex, sadism and violence—particularly perhaps the last-named through gun-play in westerns.

But some current cinema advertising in the Sydney Press seems to me to be much more depraved and I am startled that it is accepted for publication. Judge for yourselves from these two examples in one paper the other evening:

"Shocking! Never before such savage, sensual sights. Daring, incredible, true! Second sensational week. Unhindered Unhindered! Warning! Many scenes in this motion picture will shock you. First aid attendants will be present at every session should you feel faint. This is a film of stark realism."

"Ruthless pagan lust . . . wild orgies . . . vicious torture!"
—THE MAN IN THE STREET

CHURCH CALENDAR

September 30: Trinity 15.
October 1: Remigius, Bishop.
October 6: Faith, Virgin and Martyr.

ONE MINUTE SERMON

"LAZARUS IS DEAD"

S. JOHN XI:1-14

We are coming to the seventh and greatest sign of all those recorded in this Gospel. It is strange that the other Gospels do not report this happening and there has been much argument as to the reasons for this.

Archbishop William Temple believed that S. John's narrative (for it differs from S. Mark in "the Cleansing of the Temple") was correct and of course S. John gives us more closely the story of the Ministry in Jerusalem, whereas the other Gospels deal more with the Ministry in Galilee.

This story has all the characteristics of the record of an eye witness.

Our Lord has gone beyond the Jordan to spend time with His disciples and away from the scene of bitter controversy.

Strangely enough Bethany may have been in Galilee (see S. Luke 7:36-50) and, if so, Mary may be the woman mentioned there and out of this incident may also have come Our Lord's friendship with the family.

In the home in Bethany Lazarus is taken ill and a messenger goes to tell Our Lord.

Clearly they expect that He will hasten to see His friend before he dies, maybe His coming will be the means of saving him.

But Jesus does not come. He deliberately stays two days where He is—saying to the disciples: "this sickness is not unto death, but for the glory of God—and that the Son of God may be glorified by its means."

Lazarus died! But S. John puts in a note in parenthesis to make real to us the love Jesus had for Martha and Mary. And now, after two days, Jesus calls the disciples to come with Him to Judea again (He does not at first say He is going to Bethany).

How dangerous! Only recently the Jews had tried to stone Him. But Jesus believes that His life programme is pre-ordained. His time to die is not yet. He has still some work to do. Also for them to go with Him who is "the light of the world" is to ensure their walking without stumbling.

How this provides a message for us who read. "Christ shines on the soul and then from within the soul on the path of life. He does not illumine our way while leaving us unconverted; but by converting us He illumines the way." Read II Corinthians III:18 and IV:6.

Whether Jesus had told them of Lazarus' illness we know not. Now He says: "Our friend Lazarus sleeth!" We use this phrase of death too. But the disciples misunderstand and Jesus says plainly: "Lazarus is dead."

CLERGY NEWS

BROWN-HERSFORD. The Reverend T. S. S. Rector of S. David's, Chelmer, Diocese of Brisbane, to be Rector of S. Mark's, Warwick, in the same diocese.

COLLINS. The Reverend John, Assistant Priest at Maitland, Diocese of Newcastle, to be Rector of Cooper-wood, in the same diocese.

KNIGHT. The Venerable Frank, is to retire from his appointment as Archdeacon of Brisbane on September 30.

MADSEN. The Reverend J. A., who recently returned to Brisbane from England, to be Vicar of Mt Gravatt, Diocese of Brisbane.

MARSON. The Reverend W. J., to be Vicar of S. Augustine's, Palmwoods, Diocese of Brisbane.

MILES. The Reverend R. H., Warden of All Saints' Boys' Hostel, Charleville, Diocese of Brisbane, to be Vicar of the Church of the Ascension, Morning-side, in the same diocese.

MILLS. The Reverend R. E., Vicar of S. Augustine's, Palmwoods, Diocese of Brisbane, to be Vicar of S. Andrew's, Caloundra, in the same diocese.

HEADMASTER RESIGNS

The headmaster of All Saints' School, Bathurst, Mr E. C. F. Evans, has resigned as from the end of the year.

Mr Evans has been headmaster since 1947.

Under his direction, the school has developed rapidly and acquired a very high reputation.

RELIGIOUS BROADCASTS

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

SUNDAY, SEPTEMBER 30:

* RADIO SERVICE: 9.30 a.m. A.E.T. "Affiliated Choirs Festival"—the Victorian branch of the Royal School of Church Music.

RELIGION SPEAKS: 4.15 p.m. A.E.T. "The Second Vatican Council—The Council and the Liturgy". The Reverend Wrey Jones.

PRELUDE: 7.15 p.m. A.E.T. Leo- nora Consort, Sydney.

* PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Very Reverend T. W. Thomas, Dean of Melbourne.

* PLAIN CHRISTIANITY: 10.30 p.m. A.E.T. The Very Reverend E. M. Webber.

THE EPILOGUE: 10.48 p.m. A.E.T. From the Church of the Jesuit Fathers, Farm Street, London.

MONDAY, OCTOBER 1:

FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend W. J. Hobbin.

WEDNESDAY, OCTOBER 3:
RELIGION IN LIFE: 10.00 p.m. A.E.T. "God in My Day—As a Book-seller". Mr Frank Colwell.

* EVENSING: 4.30 p.m. A.E.T. S. Andrew's Cathedral, Sydney.

MONDAY, OCTOBER 1 — SATURDAY, OCTOBER 6:
READINGS FROM THE BIBLE (not Saturday) 7.00 a.m. A.E.T. Mr John Cowling.

PAUSE A MOMENT (not Saturday) 9.55 a.m. A.E.T. The Reverend A. K. Ryan.

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
Monday—Mrs Harvey Perkins.
Tuesday—The Reverend John Gerry.
Wednesday—"School Service"—"God With His People"—"The Conversion of Saul".

Thursday—The Reverend T. Rees Thomas.
Friday—The Reverend W. R. Ray.
Saturday—The Right Reverend R. G. Arthur.
EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend Owen Lowling.

TELEVISION:
ABN 2, SYDNEY:
4.30 p.m. "Paul of Tarsus—Greece".

6.30 p.m. "The Scientific Bible". Dr L. N. Short, Dr Neville Stephenson and the Reverend Bern. Stevens.

10.30 p.m. "Hospital on the Move". A Christian caravan hospital in West Pakistan.

ABV 2, MELBOURNE:
4.30 p.m. "Paul of Tarsus—To the Gentiles".

6.30 p.m. "The Vatican Council". A discussion with the Most Reverend Thomas Muldoon and the Reverend Julian Miller.

10.30 p.m. "Hunger Unlimited". The Reverend Brian Cosgrove.

ABO 2, BRISBANE:
4.30 p.m. "Paul of Tarsus—From Soul to Paul".

6.30 p.m. "Meeting Point"—"This is My Story". Dr Paul White.

10.30 p.m. "Living By the Rule". The Order of S. Benedict.

ABS 2, ADELAIDE:
11.00 a.m. "Divine Service" from the Methodist Ladies' College, Kew, Victoria. Preacher: Dr A. Harold Wood.

4.30 p.m. "Paul of Tarsus—Hood the King".

6.30 p.m. "The Vatican Council". A discussion with the Most Reverend Thomas Muldoon and the Reverend Julian Miller.

10.30 p.m. "Making Sense of the Gospel". Dr Leonard Small.

ABW 2, PERTH:
4.30 p.m. "Paul of Tarsus—Simon Peter".

6.30 p.m. "Report from the Vatican". The work carried on at the heart of the Roman Catholic communion.

* 10.30 p.m. "Viewpoint"—"Believing in a Round". Canon E. W. Heaton.

ABT 2, HOBART:
11.00 a.m. "Divine Service" from S. Joseph's Roman Catholic Church, Malvern, Melbourne.

4.30 p.m. "Paul of Tarsus—The Road to Damascus".

6.30 p.m. "The Cry Goes Up—Among the Seekers".

10.30 p.m. "Chimney-pots and Steeples". Mrs Jill Perkins.

LETTERS TO THE EDITOR

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

TWO VIEWS

R.I. IN SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir,—Referring to the article on Religious Instruction in Schools, of September 6, I would like, as a lay woman, with some experience in R.I., to corroborate all that the Reverend R. P. Opie writes concerning it. In order to help our over-worked rector, by teaching classes of girls and boys from 10 to 12 years (in the larger of the two schools where I taught there were seventy to eighty girls and fifty to sixty boys, all entered as belonging to C. of E.).

But when questioned, I found only a few of them attended an Anglican Church. They told me that their parents sent them to the nearest to their homes, be it Presbyterian, Methodist, Baptist or Salvation Army. But all had been baptised in Anglican Churches! (A startling light on the seeming discrepancy in numbers of Anglicans listed as such and the numbers attending church services.)

No wonder Mr Opie speaks of this particular duty of the often over-worked parson as "waste of valuable time!"

I found that the children looked upon R.I. as a welcome break in the week's work. "Nothing to write down," "just relax," perhaps "to listen if interesting enough" — otherwise, a chance to write notes to your best friend. The teacher, often too harassed to notice, will certainly not take action. Only the few smart ones are sufficiently interested to answer any of the questions that the teacher puts to them. The children recognise immediately that he or she is not trained to deal with them like their own teachers and are quick to take advantage of the fact.

It is heart-breaking to the earnest amateur teacher to find how little they remember of last week's lesson. I was not exactly an amateur, having been a missionary nurse. But what a difference between these well-instructed children and the heathen who are so anxious to learn as much as is possible (to their limited intellects).

How I agree with Mr Opie and all busy priests who have this useless and unwelcome duty thrust upon them by their thoughtless Governments.

When I was living in England, nearly forty years ago, the Anglican children in the schools were allowed to go to their own church on saints' days and holy days. Australia has other ideas on the subject, alas!

Yours, etc.,
(Mrs) C. A. TROTTER
Hurstville, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Although the Reverend R. Opie in his article "Religious Instruction: Is it worthwhile?" demands a reply from the bishops, let me express the opinion of a laywoman who has encountered R.I. in many forms for 40 years, and considers that R.I. is not only worthwhile, but rewarding.

To keep the game fair I will not hide behind a pen-name, but simply state that my husband, the Reverend J. H. Madden, has the cure of souls in an adjoining parish to the Reverend R. Opie.

To go back to my first experience of R.I. in a country one-teacher school in New South Wales, both the Anglican rector and Protestant ministers used to "take" us for Scripture lessons at intermittent intervals, entirely due to the horse and gig era and bad roads, otherwise the teacher used to read us a Scripture story from a well-

loved Bible story book, during the last period before sport on Friday afternoons. This was always a pleasant interlude in the week's work, and much more than 20 years ago.

Then, going on to Lismore High School, we all came into the orbit of the Reverend Canon A. C. Moore. Now there was a teacher. He never missed a class. The C. of E. children never had a free period like some of the other denominations. He took a class of some 250 in the assembly hall, many of them train and bus travellers from distant parishes. He had no work books or modern aids and just held us for the entire lesson by his own absorption in his subject. Up and down the country to this day there must be many like myself who went from Scripture class to Confirmation class to Confirmation, prepared to dedicate our lives to serving our Blessed Lord to our life's end, no matter what our occupation. Incidentally the Confirmation class was also large partly because many young people from outside parishes boarded in Lismore to attend High School, so once again he had a group of about 60 to manage, single-handed. We knew he was sincere. He had a wonderful way of presenting our lessons and a vast humanity and kindness to us all.

It may have been easy for me because my family were church people. Take the case of my husband, whose parents were by no means church people. He came under the influence again in N.S.W., at Arncliffe, of the Reverend R. H. Pitt-Owen, by first making friends with him at school, and then by becoming a choir boy and server, and ever since he has been a dedicated Christian.

So it appears to me that the Holy Spirit can and does work through those R.I. teachers who go faithfully to their classes with something to teach and truly believing that some of the seed sown will fall on good soil. It is not always the privilege of those who sow to witness the harvest of souls by the Holy Spirit; at a later date.

My husband had the privilege, while a Church Army Evangelist, of preparing his mother for Confirmation at the age of 63.

Just in passing let me mention that both the gentlemen mentioned as expert R.I. instructors, also had time for extensive parish visiting.

Regarding Mr R. Opie's claim of having to suffer disruption of the perfect rhythm of the priestly life by taking R.I. classes, let me tell you that R.I. can be worked into the pattern of the week more as highlights than as discords.

Children know when their teachers are keen on their job and react accordingly if the work is carefully and prayerfully prepared.

Most professional teachers would be diffident in offering to take on R.I. class, because it would rob them of their precious free period and their weekly teachers' meeting, but there are some who carry out their R.I. duties faithfully.

On the principle that half a loaf is better than no bread, those clergy who have to give up their prayer and meditation time to R.I. should try getting up a little earlier and they will find it will fit in nicely. My class, with the exception of an occasional "bad" ten minutes, is a joy to teach and a privilege to be with. I am always sorry when the time has flown past and we must part for another week.

Christ is present in the school-room as well as in the sanctuary. There is no need to become down-hearted if some have less capacity to absorb the teaching than others, or that one does not, through the children, start a revival of church-going. All this takes time, and the Almighty has plenty of that.

Regarding the "pearls of Our Lord"; He suffered contempt and worse for our Salvation and His command was to "go ye and teach all," not just some exclusive group or the already converted.

Concerning radio lessons:
1. Someone must still supervise them.
2. The radio teacher cannot

get to know the children sitting in a room hundreds of miles away.

3. It would be difficult to get enough radios to do the job.

There are very few housewives who would welcome a pastoral visit at 9.30 a.m.

While this gateway of R.I. witness is open to Christian instructors, I feel that full advantage should be taken of it.

Yours, etc.,
(Mrs) S. R. MADDEN
Cummins, S.A.

BROADCASTS OF EVENSONG

TO THE EDITOR OF THE ANGLICAN

Sir,—In reference to the letters which recently appeared in your columns by Canon Mace and the Reverend N. A. Keen concerning the broadcasting of Evensong from cathedrals, I should like to state on behalf of musical people that the meaning of God's Word may often be transmitted through music in a way impossible through the spoken word.

Music is a very spiritual art, and when deeply spiritual truths are expressed by the great composers it may go straight to the heart of man. In a few seconds an atmosphere may be created revealing spiritual truth, which would take months of reasoning when the spoken word is relied on. In this way music is a short cut to the end at which we are all aiming.

I myself have experienced being drawn nearer to God by the very beauty of a cathedral choir chanting Psalm 23. I have often been told by others how music on a certain occasion has helped them to feel God's presence. Many have said that the music of Palestrina seems to give a vision of heaven as no sermon ever could.

The A.B.C. in its wisdom sees fit to provide for the type of listener who is musical and has sensitive feelings, as well as those who like the hearty, revival type of music, where the aim is to produce a jovial atmosphere.

It must be remembered that God's salvation is intended for the musical person as well as the others. Therefore, it is quite right to broadcast some sessions to these people in the musical language they understand. The other type gets far more time on the radio.

Canon Mace, in attacking our cathedral traditions, asks if the broadcasts are for the purpose of "displaying the musical skill of the choir." This would be comparable to saying that a sermon which had been the product of much original research was preached for the purpose of "showing off" the preacher.

Yours faithfully,
LEONARD FULLARD
Melbourne.

BAPTISM

TO THE EDITOR OF THE ANGLICAN

Sir,—Congratulations to the author of the "Suggested Order for the Baptism of Infants" (September 6); not indeed, because of the "Order" itself, which has already been competently criticised, but for having the enthusiasm and initiative to put one forward for such criticism. Most of us, myself included, wouldn't be game to do so. Let us now hope that your correspondents will offer constructive suggestions.

Sincerely,
(The Reverend)
DOUG. PETERS
Portland, N.S.W.

CHRISTIANS AND WAR

TO THE EDITOR OF THE ANGLICAN

Sir,—Francis John Brerly ("Punishment and Weapons," September 6) says that "it would be most unlikely that any war of England's would be fought for any unjust or unfair cause." I am afraid the study of history makes me cynical about the "honourable purposes" for which wars are fought, even by England. Does Mr Brerly justify the bombing of Port Said, at the time of the Suez crisis, or would he admit that England was fighting "to force her policies upon another nation which did not wish to share them"? And what about the war of intervention

I'D LIKE TO KNOW . . .

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

Why didn't God achieve our salvation without crucifying Jesus Christ?

Let me re-word the question. Why didn't God achieve our salvation without setting a Cross at the heart of it?

Certainly it is a question which is age old. It has always been a stumbling block to many. S. Paul tells us that the Cross was a stumbling block to the Jews and an offence to the Greeks.

Modern men want to forget the blood and the wounds, and concentrate on the ethical example. Yet whenever the Church forgets the Cross, it grows weak; and whenever it renews contact with the Cross, it renews its strength.

During the past four months, it has been my privilege to review three books on the Death of Christ, commonly called the doctrine of the Atonement. The first was by an Anglican, K. C. Thompson, "Once for All" (The Faith Press), the second by the Methodist Alan Walker, "The Many-sided Cross of Jesus" (Epworth Press), and the third by the successor of Leslie Weatherhead at City Temple, London, Congregationalist Dr Leonard Griffith, "Beneath the Cross of Jesus" (Lutterworth).

Each is excellent and since the three can be bought for less than thirty shillings, worthy of a place on the shelves of anyone interested in his faith.

Dr Griffith suggests that there had to be a Cross as the logical outcome of Our Lord's ministry. Because of the principles Our Lord adopted, either human nature had to change, or Christ had to change. If both remained constant, the outcome was inevitable.

The second suggestion is that the Cross has always been God's

following the Bolshevik revolution in Russia? Was England then fighting to restore the "peace and freedom" of the Czarist rule to the people of Russia?

To say that "all wars should be fought for honourable purposes" suggests that the end justifies the means, but what purpose is so honourable that it can justify the use of nuclear weapons against centres of population, a use which, according to a statement of the World Council of Churches quoted on the same page of THE ANGLICAN (under heading "Megaton Morals") "is in no circumstances reconcilable with the demands of the Christian Gospel." On the contrary, doesn't the Christian Gospel demand that we confront evil, not with further evil, but with good?

The non-violent campaign against segregation in the south of U.S.A., Gandhi in India, the Norwegian show's resistance to Quisling, all show how evil can be overcome with good. Mr Brerly, like other Christians who are not pacifists, misses the point when he equates resistance to evil with war, and says that the man who refuses to fight (by war) for right is assisting wrong—the pacifist maintains that the right must be fought for by spiritual weapons alone, just as Christ refused to ask His Father for twelve legions of angels.

There is a curious but prevalent inconsistency in Mr Brerly's argument that because the soldier's calling was not condemned by Christ or John the Baptist, they must therefore have approved of war. Slavery, too, was never condemned in the New Testament, yet Mr Brerly does not hesitate to affirm that slavery is against the Will of God! Christians surely should denounce both war and slavery because both violate Christ's teaching about love and about the Fatherhood of God and the Brotherhood of Man.

In conclusion, may I thank you for printing the Reverend L. G. Ball's letter about the Anglican Pacifist Fellowship and the Fellowship of Reconciliation and

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.

way of dealing with men. What took place on Calvary's hill had been in the heart of God from the beginning. God longs after, and suffers with, His people.

There was a minister whose reprobate son caused him great grief. Whenever the lad was in trouble, and he was seldom out of it, his father would go to him and say, "All right, son, let's go home." On one occasion, his son replied, "Why don't you just give me up?" To which his father replied, "You are my son. Your mother and I love you, and as long as there is breath in our bodies, we will stand by you."

Thirdly, without the Cross, there would be no Gospel. To bring together two people can be a long and costly business. The offended must be prepared to sink his pride and extend his forgiveness. Reconciliation is costly. Without the costliness of Calvary's Cross, there would be no good news—no demonstration that God is love.

A Korean student was battered to death by eleven teenagers in an American city four years ago. The death penalty was invoked until the parents of the boy wrote these words to the District Attorney:

"Our family has met together and we have decided to petition that the most generous treatment possible within the laws of your government be given to those who have committed this criminal action. . . . In order to give evidence of our sincere hope contained in this petition, we have decided to save money to start a fund to be used for the

express the hope that a Mr Rooke who wrote to me via THE ANGLICAN about the A.P.F. on a previous occasion, will write to me again now, as I lost his letter.

Yours, etc.,
(Mrs) M. J. HOLMES
562 Military Road,
Mosman,
N.S.W.

STATE AID TO SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir,—It think it is correct to say that the pros. of this matter outweigh the cons.; the two following pros. seem irrefutable:

1. Sending children to Church schools saves the State the cost of their education, which has been collected by the State in taxation. As the State exists to serve individuals, this anomaly should be remedied.

2. "Christianity is a beleaguered fortress" (Professor Murdoch), Church schools help our Faith in its fight against its foes. The Roman section of Christianity is the greatest section. Any help given to the Roman communion via State aid to Church schools is a help to Christianity.

I regret to state that it is my opinion that the opposition to aid for Church schools is welcomed by that being we churchmen call Satan.

Yours, etc.,
VICTOR MORTON
Medina, W.A.

religious, educational, vocational and social guidance of the boys when they are released. . . . We have dared to express our hope with a spirit received from the Gospel of our Saviour Jesus Christ who died for our sins."

Without the Cross, our salvation would not have been procured.

I have heard that a manuscript from the Apostle Thomas was discovered approximately two years ago. Is there any chance of any translated copies reaching the people in the near future?

Bookstalls already have material on the apocryphal Gospel of Thomas. The cheapest and easiest to read is that in the Fontana series which costs 4/-.

It is fair to comment, however, that it is unlikely whether Thomas has preserved any authentic sayings of Our Lord, although this is still a matter of discussion among scholars.

What Thomas does reveal is a picture of a somewhat conceited child who uses his miraculous powers for the satisfaction of His whims.

FATIMA LETTER

Has Pope John, who has in his possession the Fatima letter, any intention of disclosing the contents to the world, as this letter was opened in 1960 as per instructions from the Virgin Mary?

It was in 1917 that three illiterate children saw a vision of "Our Lady of the Rosary." Before she died, Lucia, one of the three who became a nun, wrote a letter which was not to be opened until 1960. This has now been done.

Enquiry from a prominent Roman Catholic priest has indicated to me that the present Pope has decided not to disclose the contents. In this he has been supported by the best critical intelligence within the Roman Catholic Church. Incidentally, there are still a few obscurities to be cleared up.

The main reasons for not disclosing the contents are that there is always a certain amount of superstition in everyone's devotions, and there was a strong possibility of such superstition being further built upon by these Fatima revelations to the detriment of true devotion.

These revelations, which might have been investigated by that Church and declared free from objection, or treated with caution, or even rejected outright, might be elevated to a kind of dogmatic status.

The Pope, knowing the indiscriminate devotion always paid to the new and the novel, has decided that the Church should concentrate on what has always been taught. If, on the other hand, some Roman Catholics wish to incorporate the Fatima devotions into their own—the practice of penance, the recitation of the rosary, and the devotion to the Immaculate Heart of Mary—there is no reason why they may not do so.

Curiosity about the sensational always needs "playing down" and this has been done where these letters are concerned.

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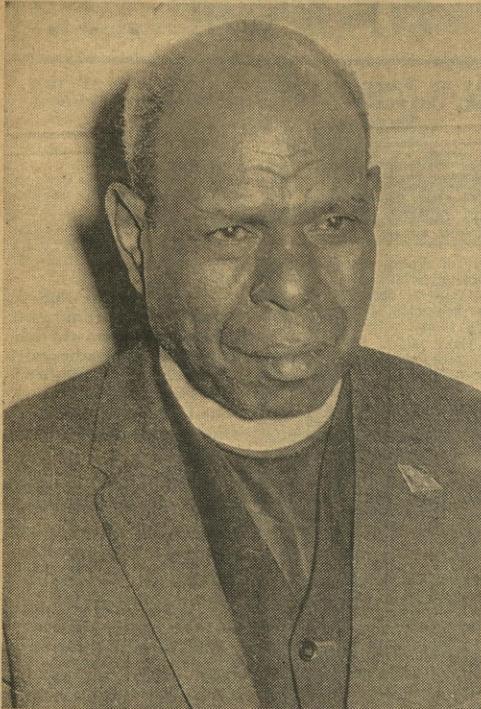
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ANGLICAN OF THE WEEK



Our Anglican of the Week is a Torres Strait Islander who is undertaking an extensive tour of Australia as a deputatist for the Australian Board of Missions.

He is the Reverend Seriba Saggi, whose purpose is to tell people everywhere about the needs of the Diocese of Carpentaria.

Fr Saggi is the priest Murray Island where, with the assistance of a deacon, he cares for 730 Islanders—all Anglicans. Carpentaria, he asserts firmly, must have more money. It must have, too, more priests, book-keepers, teachers and tradesmen from other parts of Australia.

He would particularly like to see more young people come to serve in the diocese.

The population of the Torres Strait area is 7,500. There are 11 native priests and two deacons.

He has come, with the blessing of the Bishop of Carpentaria, the Right Reverend S. J. Matthews, to tell people of the work and needs of this very scattered and varied diocese.

Fr Saggi was made deacon in 1936 and ordained priest in 1954. He has worked all this time, with great success, among his own people.

He is married with three sons and two daughters. During the war he served for five years with the A.I.F. ready to defend our northern coast against the expected Japanese invasion. His wife, all this time, was matron of the hospital on Thursday Island.

He thinks churchpeople in the rest of Australia know very little about the Diocese of Carpentaria. His aim is to tell them more and to ask them if they can't come to work in the diocese themselves, then to give their money so others can.

Fr Saggi has already spoken in the northern dioceses and shown the film "Islands of Light." He was in Sydney last week—and from there expected to

NEW ZEALAND CONFERENCE

ECUMENICAL PRESS SERVICE
Geneva, September 24

A consultation of some 140 representatives of New Zealand churches, called by the East Asian Christian Conference and the New Zealand National Council of Churches, will be held from November 27 to 30, in Christchurch.

Conference speakers will include Dr D. T. Niles, of Jaffna, Ceylon, E.A.C.C. general secretary, and Mr M. M. Thomas, of Bangalore, India, E.A.C.C. secretary for Church and Society.

Representatives from a number of Australian Churches also are expected to attend.

go on to Canberra, Victoria, South Australia and Western Australia.

When he returns to Thursday Island on December 14 he will leave almost immediately for Darwin where he will assist the rector, the Reverend Hamish Jamieson, in that parish.

LECTURE AT ATHENS

CONSTANTINOPLE AND CANTERBURY: A Lecture by the Archbishop of Canterbury in the University of Athens, S.P.C.K. 4s. 2d.

This is an address from a scholar to scholars and a theologian to theologians. The archbishop begins with the debt Anglicans owe to the ancient Fathers, emphasising the history of the Church of England and its violent experiences in the Reformation when it held its identity and continuity but denied the accretions of the West and, as a Reformed Church, found its communion with the Papal See broken.

The archbishop traced the services rendered by the Eastern Church to our own, in the insistence demanded from the time of Elizabeth I on the study of the ancient Fathers. Thus our divines were led away from being preoccupied with justification and predestination to the proportion of the Fathers for whom the central doctrine was the Incarnation.

He cited Andrewes, Jeremy Taylor, Richard Hooker, William Law, Maurice and Westcott, Gore and Temple. Likewise the Church of England was saved from the narrowness which limited the Church to the Roman obedience.

He discussed the division of Anglicanism and her part in the movement towards unity revealing the growing warmth of feeling between Anglican and Orthodox and pleading that in all our discussions "justice be done to those differences of historical circumstance which conditions our theological expression."

A most interesting and essential document.

—J.S.A.

TO JOIN OR NOT?

ECUMENICAL PRESS SERVICE
Geneva, September 24

Whether or not it should apply for membership in the World Council of Churches is expected to be a principal question under discussion by the annual assembly of the Baptist Union of Scotland, to be held in Edinburgh from October 22 to 25.

BOOK REVIEWS

THEOLOGY OF BAPTISM

BAPTISM IN THE NEW TESTAMENT. G. R. Beasley-Brown. Macmillan. Pp. 395. 72s.

DR BEASLEY-BROWN has devoted a tireless patience and a considerable degree of erudition to this work, which he describes as "a Baptist contribution to the discussions on baptism that are taking place throughout the Christian world."

He is at pains to establish that he writes more as a Christian scholar than a member of a particular confession, and, with the significant exception of his chapter on Infant Baptism, his claim is largely valid.

He displays an unusual knowledge of Continental theology, especially that of the last 60 years—the names Bultman, Jeremias, Flemington, Lietzmann and Schlatter recur like the main theme in a Bach fugue, but we look without much success for Aquinas, Abelard, or any of the modern Roman scholars, although Loisy and Lagrange do get a mention, although both were suspect for their modernism.

Anglican scholarship also gets scant mention—Gore twice, Dix, Hoskyns, Knox, Maurice, Quick, Ramsay, Richardson, Selwyn and Westcott fleeting quotations.

Indeed, as one gets into the book one is faced with one of the main displays of a tendency in modern theological writing.

That is, to analyse and appraise carefully a great deal of what is not only irrelevant but what has been discredited for 30 years or more.

One is also reminded of the German theologians' infinite capacity for taking pains.

They remind your reviewer of the medieval scholastics calculating how many angels could balance on a needle's point.

A case in point is to be found on pages 24 and 25 when there is a generous quotation from

the Mishnah, which, although indecisive, it treated at length and is awarded a detailed footnote.

Anglican readers will be mostly interested in what he says about Infant Baptism, and here he deliberately limits the issue to the "origin" and not the "legitimacy" of infant baptism.

He therefore is not concerned with the dilemma that Jeremy Taylor posed—"either then infants cannot go to heaven any way that we know of, or they must be baptised."

He doubts whether Infant Baptism was an apostolic institution, and believes that it originated "in a capitulation to pressures exerted upon the Church both from without and from within."

This ingenious theory has been dismissed by the 1959 Report of the Church of Scotland's Special Commission on Baptism in the specific phrase "Believer's Baptism is essentially a modern phenomenon, first found in A.D. 1140!"

Few exegetes would be happy with his treatment of the word "oikos." Nor again would Anglican theologians be happy at the wholesale jettisoning of the tradition of the Church from Apostolic times.

Beasley-Brown really wants us to abandon sacramental initiation into the Church and substitute for it something like a covenant or dedication service.

Your reviewer is of the opinion that he has not produced any new or decisive evidence for the Church of God to reverse its practice for the past two thousand years: a practice based upon the express command of Our Lord Jesus Christ and the actual custom of the Church from Apostolic times.

—J.T.

STUDENTS WRITE

THE FRANCISCAN, 1962. The Journal of the Students of S. Francis' College, Brisbane.

Some rather good drawing, both serious and amusing, and a nice balance between the thoughtful article and entertainment value, makes this magazine not only interesting reading but gives an insight into the lives of theological students.

"A Pilgrim's Progress" is the well told story of a young man's early indecision about his vocation, his questings, his time at college, and his ordination to the ministry.

There are signs of scholarship, of appreciation of music and drama, and of the significance of new movements in the Church.

There is news of a visit from Moore College students, news of missionary activity, of college sport and many more activities.

The Principal writes a hopeful preface as on one of the few occasions when it will be easy to read what his students have written: he prefers metal type to ball-point pens!

—J.S.

INCENTIVE FOR BIBLE READING

BIBLE STORIES FOR YOUNG READERS. Edith Patterson Meyer. Mowbrays. Pp. 288. English price: 15s.

These stories for older children should prove a first-class incentive for actual Bible reading. This is particularly so with the Old Testament where there is often no bridge between the simple story told in the kindergarten class and systematic Bible study which proves too hard for the young reader.

If one reads the first chapter here "In the Beginning" one will want to read "Genesis".

The book is attractively illustrated with line and wash drawings on good quality paper.

The text is based on the Revised Standard Version.

It is excellent value for the Sunday school library; and is certain to secure an audience if read to the Religious Instruction class.

J.S.

UNUSUAL NOVEL

RICHARD TEMPLE. Patrick O'Brian. Macmillan. Pp. 288. 22s. 6d.

This is an unusual novel—would dream of using Barbara Clarendon, the old logician's standby, as the name of one of the characters, and a twentieth century novel is hardly the place one looks to find mention of the Seraphic Doctor.

The author betrays from time to time an acute knowledge of religious observance, and he writes in a limpid, allusive style.

He uses the technique of flashbacks, from the morbid present of a Gestapo torture cell to the mixed up England of the 'thirties.

Temple is an artist with an early promise of genius which he sells out first to a life of crime and then to the mass production of fashionable paintings.

It is a very pretty exercise in fitting genius to the framework of a humdrum commonplace man.

—J.T.

NEW JUNIOR READER

OUR CHURCH—A GUIDE FOR YOUNG PEOPLE. Canon H. W. Dobson. Church Information Office. Pp. 119. English price, 5s.

CANON Dobson deals with the parish church, its main features, furnishings, festivals and services. The book is profusely illustrated with fully authenticated drawings by T. R. Williams.

Each of its 24 chapters concludes with a list of "Things to Do."

These are essential to the purpose of the book, as they are meant to enable juniors, through the methods of research and discovery, to grow in the understanding of what a church is and how it should be used.

Here is a publication for those looking for something quite new for Sunday school, Church day school, or withdrawal classes to be put into the hands of children themselves. It can also be used for home teaching.

Canon Dobson is also author of "Church Teaching for the Junior Child, Books I-IV," "In Excelsis" and "The Christian Year."

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KAMPALA PLANS

ALL-AFRICA CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, September 24
Preliminary plans for an assembly of Churches in Africa, to be held in Kampala, Uganda, from April 20 to 30, 1963, have been made by an enlarged Provisional Committee of the All-Africa Church Conference meeting at the Mindolo Ecumenical Centre at Kitiva, Northern Rhodesia.

Sixty leaders and representatives from Churches in 23 countries in Africa and Madagascar, including two consultants from the World Council of Churches, attended the meeting.

The theme agreed upon for the assembly was "Freedom and Unity in Christ: Towards a Renewed Church in a New Africa." The 1963 assembly will be the second All-Africa gathering. The first was held in Ibadan, Nigeria, in 1958.

The committee made plans to issue invitations to Churches and national Christian councils in every part of Africa and Madagascar to send representatives to the assembly. It is expected that about 350 persons will attend.

Among the topics to be discussed at the Kampala gathering will be "Christian Concern for the Family," "The Christian in the Community," "Economic Development in Africa and Christian Responsibility," "The Selfhood of the Church," and "Politics—Toward a Theology of Nationalism."

PERMANENT

The committee also made a proposal for organising the All-Africa Church Conference on a permanent basis, and to augment this proposal, suggested the establishment at the assembly of Commissions on Studies, Mission and Evangelism, Work of Men and Women in Church and Society, Youth, and Education.

In another session the committee heard reports of plans for the All-Africa Christian Youth Assembly to be held in Nairobi, Kenya, from December 27, 1962, to January 7, 1963.

It commended the preparatory work and pledged its continued co-operation.

The committee also received reports on some of the projects and other actions in which conference member Churches and councils have participated recently.

These include: Rapid Social Change Studies; Urban Africa Project; African Writing Centre; Sunday School Curriculum; Theological Education Fund projects in Africa; Broadcasting and Audio-Visual Committee; and Women's World Day of Prayer All-Africa Fellowship.

At the conclusion of the meeting an eight-member committee was named to continue plans for the Kampala assembly.

RE-DEDICATION TO PEACE

ECUMENICAL PRESS SERVICE

Geneva, September 24
War can be averted by "man working with God" states this year's World Order Sunday message of the National Council of Churches in the U.S.A., to be read in churches throughout the nation on October 21.

The message issued by the council's Department of International Affairs, which sponsors the annual observance, calls upon Christians in America to re-dedicate themselves to "make more effective contributions to a world of large justice, freedom and peace."

Essential to "support our hope for peace," the message declares, is a knowledge and understanding of "even the hardest facts" concerning world issues.

The message refers to the ecumenical movements as a way which "can help us in our learning, as we read and share in international Christian fellowship" to understand better the convictions and strivings of other people.

HONG KONG TYPHOON

RELIEF FROM CHURCHES

ECUMENICAL PRESS SERVICE

Geneva, September 24
A \$10,000 dollar emergency relief and disaster fund has been made available by the Hong Kong Christian Welfare and Relief Council to aid victims of Typhoon Wanda which swept through the British Crown Colony on September 1. The council is an agency of 15 Church groups.

The money is immediately available from a special fund set up by the council in 1960. Latest reports indicate 127 persons killed, 53 missing and 75,000 left homeless. Unofficially, it is expected the death toll will reach between 200 and 300. Property damage is estimated in the hundreds of thousands of dollars.

Church-related agencies were the first to distribute food and clothing in many of the disaster areas. Church World Service and Lutheran World Service distributed more than 15,000 pounds of food and 2,000 pounds of clothing, 6,400 cups of milk and 20,000 high protein biscuits.

REBUILD SHACKS

The emergency fund will be used primarily to rebuild shacks in the refugee squatter areas.

Half of the emergency fund has been given by the British Council of Churches. The other half has come from the National Council of Churches in New Zealand and from Churches in other parts of the world.

Immediately after its decision to make the emergency fund available, the council called Church World Service, New York, and the World Council of Churches in Geneva to request that additional funds be earmarked for Hong Kong if the need should arise.

Hardest hit was the eastern shore of the colony where giant waves driven by 140-mile per hour winds pounded the area, driving small fishing craft into the shopping centre and nearby railroad tracks.

Two small villages in the area were completely destroyed, leaving 3,000 homeless.

Hundreds of fishing junks at Aberdeen and other fishing centres were destroyed and sunk. A number of large ships dragged anchor in the harbour and six vessels ran aground.

OBSERVERS AT COUNCIL

ECUMENICAL PRESS SERVICE

Geneva, September 24
The Vatican Secretariat for Promoting Christian Unity has made public a list of 12 non-Roman Catholic Church bodies which will be represented at the Second Vatican Council by delegate-observers.

The list includes several names which have not previously been announced.

They are: Dr Douglas Horton, a former Dean of Harvard Divinity School, who will represent the International Congregational Church. A second observer will be named by the council later.

Dr Richard Ullmann, a scholar and writer who lectures at Woodbrooke, a Quaker graduate school of religion in Birmingham, England, for the Friends' World Committee (Quakers).

Fr Youanna Girgis, inspector for the Egyptian Ministry of Public Education, and Dr Michael Tadros, adviser to the Court of Appeals, for the Coptic Orthodox Church in Egypt.

In all there will be 23 observers from non-Roman Churches at the council.

AID TO IRAN

ECUMENICAL PRESS SERVICE

Geneva, September 24
Churches in Norway have sent two military aircraft, lent by the Norwegian Government, to Teheran, Iran, with 1,300 kilos of medicines, valued at 11,000 dollars, to aid earthquake victims.

TRADE UNION BISHOP

APPLICATION TO JOIN

ANGLICAN NEWS SERVICE

London, September 24
The Bishop of Blackburn, the Right Reverend C. R. Claxton, has applied to join the National Union of General and Municipal Workers.

He says he wants to be more closely identified with industry. The bishop said last week that he wants to be an active member, attending meetings of the Blackburn branch whenever his other engagements permitted.

Since becoming Bishop of Blackburn in 1960, Dr Claxton has taken a close interest in industrial communities and he is a strong advocate of the country's need for harmonious industrial relations.

He is chairman of the Industrial Christian Fellowship, a body aiming to bridge the gulf between Church and industry.

The Blackburn branch secretary of the union, Mr John Yates, said last week: "I heartily welcome the application of the bishop to join our organisation."

BENEFITS

"We have much in common in that we are both dedicated to helping those who are not in a position to help themselves."

"I feel that the action of the bishop in joining a trade union might dispel a feeling in some quarters that the trade union movement sometimes acts in a manner contrary to Christian principles."

Mr Yates hoped that other Church dignitaries might think of following the bishop's example.

Dr Claxton will pay a weekly contribution of 1s. 3d. if he joins, which will entitle him to benefits including £4 a week lock-out or strike pay, £4 a week victimisation pay, legal assistance in case of accident during his employment, and £500 fatal accident benefit after one year's continuous membership if he is killed "while in the course of his usual employment."

"TRACTOR FOR THE HUNGRY"

ANGLICAN NEWS SERVICE

London, September 24
A "Tractor for the Hungry" exhibition is being held at S. Martin-in-the-Fields, London, in connection with the "Freedom From Hunger" campaign.

Pictures, models and graphs make clear how the money will be used for this specific project.

The organisers hope to raise £120,000 with which to buy 100 tractors, and ship them to training schools in Africa and Asia.

The machines have been specially designed and tested in both Africa and Asia to ensure that they are suited to local conditions.

Each "package deal" includes the tractor, a plough, the cost of transport to any part of the world and a contribution to training costs.

Organisations and schools are being encouraged to take an active part in this scheme by the assurance that the tractor they will buy will be shipped in their name, and they will be kept informed of the results it achieves in food production.

TALKS IN CANADA: NO PROGRESS

ANGLICAN NEWS SERVICE

Ontario, September 24
In two years of negotiations for unification between the United Church of Canada and the Anglican Church of Canada "little, if any, progress" has been made, a committee has reported to the general council of the United Church.

The negotiations have come to a standstill over differences concerning the authority of non-episcopal ministers and ministers of the Anglican Church who were ordained by a bishop.

ENGAGEMENT TO AFRICA?

INDEPENDENT COUNTRIES

"The greatest contribution which Europe can make to Africa to-day is to regain the nerve to face and conquer her own spiritual doubts."

This quotation from Guy Hunter's book, "The New Societies of Tropical Africa," is emphasised in Canon Max Warren's current C.M.S. Newsletter.

He says that too much is made of the African's desire for economic independence, but this is not the whole story: the African wants to be treated as a human being at every level.

"Having been much exploited, he is, in turn, well prepared to exploit the nervousness of Moscow and London, of Peking and Prague, of Washington and Paris—and who can blame him?"

It is up to the West to accept this, says Canon Warren.

We must also understand why the Westminster model of parliamentary government is impossible during the struggle to achieve nationhood.

As in times of emergency the opposing parties in a Western democracy join together, so there can be no room for differences in the struggle against colonialism.

Canon Warren agrees with Mr Hunter that if communism takes over in Africa it will be due to the lack of imagination and insensitivity of the West.

He comments on the independence of Nigeria to be achieved on October 1.

NIGERIA

This country, in many respects the creation of the great colonial ruler, Lord Lugard, "is the greatest experiment in African unity yet undertaken. On its success the future of Africa may well depend."

Uganda is to become independent on October 9. Although this country has had less contact with the West and has had a far simpler economy than Nigeria, it has a higher proportion of Christians.

It is an open question, however, says Canon Warren, what will be the "shape of Christianity in the Africa of tomorrow."

Once Western rule has been withdrawn the highest qualities of intelligence, integrity and imagination will be needed by European workers.

They must be "engaged to Africa" to work with the people as equals and enter into their problems with them.

There is no place for "a brief encounter."

CANADA VOTES ON C.S.I.

ECUMENICAL PRESS SERVICE

Geneva, September 24
The Anglican Church of Canada voted at its triennial General Synod last month to permit Church of South India bishops and episcopally-ordained clergymen to celebrate the Holy Communion in Anglican Churches while visiting Canada.

A recommendation by the Anglican Committee on Church Relations that C.S.I. bishops and clergymen be barred from Anglican Churches if they held Communion services in non-Anglican churches in Canada was rejected by synod.

Bishops of each of the 28 Canadian dioceses still have the right to refuse permission to C.S.I. ministers or clergymen of other Churches to celebrate Communion in churches of their dioceses.

MUSICIANS TO TEACH CLERGY

ANGLICAN NEWS SERVICE

London, September 24
The Royal School of Church Music is to organise a course for junior clergy of the Rochester and Canterbury dioceses at Addington Palace, Croaydon, from November 12 to 15.

The course will be designed to instruct young clergymen in the manner of conducting public worship.

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ARMY-NAVY COURSE AT FLINDERS

FROM A CORRESPONDENT

Melbourne, September 24

The second Navy-Army Church of England Moral Leadership course for 1962 was held at H.M.A.S. "Cerberus," Flinders Naval Depot, Victoria, from September 3 to 14.

There were on the course nineteen Army personnel and five from the Navy.

The syllabus was drawn up and supervised by the Venerable H. E. Fawell, Senior Chaplain, R.A.N., and Chaplain D. Abbott of the Army Character Training Team.

The other chaplains assisting, either full or part time, were: Canon A. Begbie, Chaplain-General; Chaplain J. Were, R.A.N.; Chaplain D. Morrison, R.A.N.R.; Chaplain B. Hall, A.R.A.; Chaplain W. Coxon, C.M.F.; Senior Chaplain J. Moroney, C.M.F.; and the Depot Chaplain, the Reverend R. C. Lovitt, R.A.N.

After introductory remarks on the first evening, the film "God of Creation" was shown.

Holy Communion was celebrated on Tuesday, Wednesday and Thursday mornings. C/Y Eric Harridine acted as sacristan and server.

Morning Prayer was said on Monday, Wednesday and Friday mornings and Evening Prayer followed each afternoon session.

These services and the daily Bible readings on the Parables were taken in turn by the depot and visiting chaplains.

Several movie films were shown during the course. "Red Rivers of Life," "Human Reproduction," "From Generation to Generation," "Two Ways of Life," and one acclaimed by all to be a very good portrayal of the Trial, Death and Resurrection of Jesus Christ called "I Beheld His Glory."

On the last evening while members of the course had Prayer and Hymn Books before them they listened to the Reverend Geoffrey Beaumont's "20th Century Folk Mass." All found it interesting and the comments were varied.

The speakers and their subjects were as follows: Principal Chaplain T. D. Beyer, R.A.A.F., spoke on "Why Believe?"

Mr Russell Baker, General Secretary, B. & F.B.S., "The Bible To-day."

Surg-Captain R. Coplans, F.N.D., "The Will to Survive." The Reverend S. W. Kurrle, Headmaster, Caulfield Grammar, "The Incarnation."

The Reverend N. Molloy, S. John's Boys' Home, "Social Service."

Dr B. Marshall, Chaplain, Trinity College, "The Atone-

ment" and "Christian Behaviour Comms 5-6."

Mr R. W. T. Cowan, Warden, Trinity College, "The Evaluation of Communism."

Professor F. Duras, Assoc. Prof. Phys., Ed. M.U., "The Role of Sex in Life of Community" and "Family Life."

Dr K. Henderson, formerly A.B.C., "Life Everlasting" and "The Anglican Church."

The Reverend E. C. Rowland, A.B.M., "The Church Overseas."

The Reverend J. B. Moroney, Vicar, Williamstown, "Christian Behaviour Comms 8-10."

Wing-Commander A. L. Greenaway, R.A.A.F., "A Christian in the Forces."

The Very Reverend T. Thomas, Dean of Melbourne, "Prayer."

Mr W. A. Glover, Secretary, S. Margaret's, Caulfield, "Christian Stewardship."

The Senior Naval Chaplain, the Venerable H. E. Fawell, summed up the course in a talk, "What Now?"

On the Sunday during the course a visit was made to the S. John's Homes at Canterbury.

For the evening meal the men were billeted in private homes in the Parish of S. Oswald's, Glen Iris, where one of the assisting chaplains is the vicar. Chaplain D. Abbott preached at Evensong.

By drawing from the findings of Commanders-in-Chief of the Korean Campaign he was able to show why it is necessary that everyone, servicemen and civilians alike, ought to have a firm faith to live by.

The assessment sheets filled in by members showed that many received a great deal of benefit from the course and that it had fulfilled the aim "By a study of Christian Beliefs and Moral Principles to strengthen the faith and moral outlook of members of the Services, thereby enabling them to exert a more positive influence on others—especially their own units."

BENDIGO W.A.s MEET

FROM A CORRESPONDENT

Bendigo, September 24

Bendigo branches of the Women's Auxiliary of the Australian Board of Missions held a rally at the cathedral hall for the Central Deanery of the Bendigo diocese this month.

Delegates were present from All Saints' Cathedral, S. Paul's, Holy Trinity, S. John's, S. Mark's, and the parishes of Eaglehawk, Long Gully, Heathcote, Marong and Humbley.

Canon R. S. Halls welcomed the delegates, and opened the meeting with prayer. Mrs R. Richards, wife of the Bishop of Bendigo, presided.

The Reverend John Greenwood, the Rector of Rupanyup, who was a missionary in New Guinea until two years ago, spoke.

He stressed the urgency of the need for trained workers now; also for money for permanent buildings with steel frames and iron roofs, as native-built buildings made of local material did not last long.

The "Mission of the Church" stems from Our Lord's direct command "Go ye into all the world and preach the Gospel to every creature," he said.

The Anglican Mission in Papua was more than 50 years old and had extended to other

islands and also to the highlands of New Guinea.

In addition to the main activity of evangelising the native people, instruction was also given in agriculture, commercial practice, and local government; medical services were set up, and schools were built with the aid of the Papuans themselves.

The native people were being prepared to stand on their own feet when they became an autonomous nation.

There was one Papuan bishop, 30 Papuan clergy and 500 trained Papuan workers ready now and working, but more were needed.

Mr Greenwood said that his assistant priest, the Reverend Amos Paisawa, was the son of a cannibal, and he remembered tasting human flesh when he was young.

He showed pictures and maps of New Guinea, also a native cooking pot, gasama, head-dresses, necklace of crocodile teeth, dancing stick, armlets, war-drum and baskets, etc.

ADELAIDE Y.A.F.

FROM OUR OWN CORRESPONDENT

Adelaide, September 24

The Young Anglican Fellowship in the Diocese of Adelaide held a "soul-searching" all-day meeting at diocesan council level this month.

The meeting was attended by members of the diocesan council of Y.A.F., and the Reverend D. Wallace and A. J. Baxter.

The purpose of the meeting was threefold: 1. To look at the present Y.A.F. situation. 2. To look at the underlying problems—those things which make the situation what it is. 3. To determine strategy over the next two years.

Each person at the meeting wrote down the points which appeared to be hindering the progress of Y.A.F. in the diocese.

They were many and varied, ranging from "lack of effective communication" to "failure to carry out the Rule of Life by Y.A.F. members."

Much discussion centred around these problems, and ways of overcoming them.

Some concern was expressed by members of diocesan council over the problems of publishing "View," the Y.A.F. magazine, in the Diocese of Adelaide.

The main problem is that the circulation of the magazine is not increasing fast enough to cope with printing costs.

It was decided that an extensive promotion of the magazine should begin as soon as possible, with the express purpose of obtaining 500 new subscribers before Christmas, and 150 of these by the next diocesan council meeting in October.

CHINESE ORPHANS FOR NEW ZEALAND

ECUMENICAL PRESS SERVICE

Geneva, September 24

The Prime Minister of New Zealand has announced that the Government will admit to the country 20 Chinese orphans from Hong Kong for adoption by New Zealand families.

He said that although New Zealand had not previously offered to accept Chinese refugees for resettlement the decision to admit the refugee youngsters was taken as "a special humanitarian gesture" after numerous approaches to the Government on their behalf had been made by several interested organisations.

The Australian Government recently turned down a request by Australian Churches to admit Hong Kong refugee children into that country.

OBITUARY

DEACONESS MINNA JOHNSON

We record with regret the death on September 12 of Deaconess Minna Lucy Johnson, after a short illness, at the age of 80 years.

Our Melbourne correspondent writes:

Deaconess Minna established for herself a great reputation as a social worker, and for thirty-two years was with the Mission of S. James and S. John, Melbourne.

During that period she was concerned with the adoption of over 1,000 babies, and is remembered with great affection by mothers to whom she ministered, and by adopting parents whom she helped.

Married to the late the Reverend Frank Johnson, she was widowed in 1916, when in her mid-thirties. Sensing a vocation to full time Church work, she passed the Th.A. diploma, and completed the course of training for ordination as a deaconess.

She was admitted to this order by the Archbishop of Sydney in 1922, and began parochial work at S. Alban's, Ultimo.

After two years, she came to Melbourne as Principal of S. Hilda's Training House for Deaconesses and Missionaries, and held that position for nine years. At the same time she was appointed Head Deaconess for Diocese of Melbourne, and continued as such for twenty-five years.

Her association with the Mission of S. James and S. John began in 1927, when Archdeacon Lambie was missionary, and as the Mission expanded she was thoroughly familiar with every

ADULTS CONFIRMED AT CESSNOCK

FROM OUR OWN CORRESPONDENT

Newcastle, September 24

A total of 135 adults have been confirmed in the Parish of Cessnock in the past five years.

The number of children confirmed in the parish in the same period far exceeds this figure.

In S. John's Church, Cessnock, last Sunday, the Assistant Bishop of Newcastle, the Right Reverend Robert Davies, administered Confirmation to 24 adults.

They included a well-known cricketer and soccer player, a Member of Parliament, and a retired miner aged 79.

Each candidate was accompanied by a witness, and many of the witnesses came from Newcastle. A brother parliamentarian was the witness for the M.P.

Five members of the Young Anglican Fellowship were also among those confirmed.

All those who had previously been confirmed at Cessnock were invited to the service last Sunday night to renew their vows.

aspect of its work and the various homes that were established.

Her work with the mission involved a great deal of travelling for visits, interviews, and deputation work, and she became a skilled car driver at a time when women drivers were very somewhat of a rarity. She continued driving until quite recently.

When Deaconess House was established at Fitzroy, Deaconess Minna was lecturer in Pastoralia for seven years. She retired from the Mission of S. James and S. John in 1959, and settled at Auburn, Retirement, however, did not mean ceasing activity, and she joined the staff of S. Barnabas', Balwyn, to assist with work amongst the elderly. She visited them and organised luncheon gatherings for them.

Deaconess Minna was a foundation member of the All Australian Deaconess Conference and did much to assist the atmosphere of friendliness and fellowship which now exists between the deaconesses throughout the Commonwealth.

The funeral service was held at S. Barnabas', Balwyn, on September 17. The lesson was read by the Right Reverend Donald Redding, Warden of the Melbourne Deaconess Order.

ABBEY CONCERT

ANGLICAN NEWS SERVICE

London, September 24

A performance of the Monteverdi Vespers of 1610 will be one of the items included in a concert organised in aid of the Historic Churches Preservation Trust at Westminster Abbey on Tuesday, September 25.

Denis Stevens will conduct the Ambrosian Singers and the Accademia Monteverdiana; and the soloists will be Heather Harper, Mary Thomas, Janet Baker, Wilfred Brown, Gerald English, John Noble and Richard Standon; Sir William McKie and Roy Jesson will provide the organ continuo.

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The Vicar of Hershams, Diocese of Ballarat, the Reverend Lyle McIntyre, leading a Procession of Witness from the Town Hall to S. John's Church on September 15, at the beginning of the parish mission conducted by Canon R. F. Kirby, of Gunnedah, N.S.W.



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THE MUSIC OF THE CHURCH . . . 31

BELLS AND MECHANICAL AIDS

BY THE REVEREND EDWARD HUNT

THIS survey of the music of the Church is nearing its end, but would not be complete without some reference to church bells and various types of mechanical music.

The church bell has been described as "a popular and ubiquitous musical instrument," and has an ancient history.

It varies in weight, some being over 100 tons. The most usual bell metal is a bronze of 13 parts copper to four parts tin; shape and proportion being the result of intricate calculations to secure good tone and tuning.

There must be a good strike note and hum note, that which persists after the strike overtones have died away, whose note should be an octave below the strike note.

Some bell foundries have a long experience to guide them. Mears and Stainbank, of Whitechapel, London, dating from 1570.

Ordinary church bells can be chimed, the clapper striking, or rung, in which the bell is swung full circle.

A peal of church bells may consist of three to 12 bells or more.

With three bells six variations or changes are possible; with 12 bells the changes number almost 480 millions!

Change-ringing, a characteristic British practice, is a hobby with many men.

Changes have traditional names, as "Grandsire Triple," "Bob Major" or "Oxford Triple Bob."

The oldest society of change ringers in England is the Society of College Youths, founded 1637.

London churches alone possess 100 peals.

On the Continent peals are unknown, but the carillon is an ancient institution, especially in Belgium and Holland.

This consists of up to 70 bells played by skilful artists from a manual and pedal console.

Tunes and simple accompanying harmonies can be performed.

There are now some carillons in Britain and U.S.A. and a few in our own land.

Tubular bells are now sometimes used in church towers, operated from an electric keyboard.

NOT MODERN

Many composers of Church music have introduced bell effects into their work, from Handel (Saul) and Bach (Schlage Doch) to Wagner (Parsifal) and Elgar (Carillon).

Others have imitated bell effects in keyboard composition. Byrd, Liszt, Greig and Debussy in particular.

Handbells, arranged in pitch order on a table, are used for the practice of change ringers.

The mechanical reproduction of music for the Church is "by no means a modern invention, as some suppose.

Mechanical bell chimes were in use as early as the fourteenth century, the principle being that of a revolving barrel with pins to release the striking mechanism.

Mechanical virginals date back to Henry VIII, and mechanical organs to the reign of Elizabeth I.

There were also mechanical musical church clocks, popular in the eighteenth century. Handel, Haydn, Mozart and others writing music for them.

Mostly they were wind instruments, tiny organs, for which the German name was Flötenuhr, flute-clock.

Maelzel (1772-1838) was a very ingenious inventor, famous for his Panharmonicon, a mechanical orchestra, for which Beethoven composed The Battle of Victoria (1813).

Vaucanson (1709-82), Droz (18th century) and Mareppe

(early 19th century) invented automaton violins, flutes, trumpets and harpsichords, the forerunners of the modern electrically operated instruments.

However, it was the barrel organ that for a while played a great part in Church music, becoming common in English churches from about 1770.

This was a true organ of normal size, operated by turning a handle.

So far as is known the only one still in use in England is in Shelland Church, Suffolk.

The Apollonicon was the most elaborate barrel organ ever constructed; built by Flight and Robson, it was publicly exhibited in London from 1817 to 1840.

Perforated roll instruments are operated pneumatically by paper rolls in which holes represent the notes.

They date from 1842 and range from small organs to the pianola, patented in 1897.

Motive-power, originally supplied by pedals, is now often supplied by electricity.

Their value may be gauged by the "master roll" of some famous composer, which reproduces exactly his interpretation of the music.

This form is known as a reproducing piano, and has recently been applied to organs of a large size.

PORT MACQUARIE

By means of this the music of the great masters of the Church is now within the reach of many a congregation.

The famous mechanical organ in the historical church of Port Macquarie, N.S.W., deserves mention.

POPE ANNOUNCES PLANS FOR VATICAN COUNCIL

ECUMENICAL PRESS SERVICE

POPE John XXIII has announced detailed arrangements for the Second Vatican Council which opens in Rome on October 11.

In an apostolic letter, issued last week, the Pope made a series of appointments of council leaders and issued a set of rules by which the council will be governed. He also listed subjects to be dealt with by the council's ten working commissions.

The letter said the regulations have been devised to ensure the smooth working of what will be, in the number of its participants, the greatest council ever held in the history of the Church. More than 2,500 churchmen from the rank of bishop up are expected to attend.

The appointments made by the Pope include a markedly international selection of ten cardinals to serve as the council's presidents. The ten represent nine nationalities—French (2), Argentinian, Dutch, Syrian, Australian, German, Spanish, Italian, and the U.S.A.

The Pope also named the ten chairmen of the working commissions and a seven-member secretariat for Extra-Ordinary Affairs. All of the appointees are cardinals.

The working commissions will deal with faith and morals, with bishops and the government of dioceses, the Oriental Churches, the discipline of the sacraments, the discipline of the clergy and of the Christian people, the religious missions, sacred liturgy, seminaries and schools, and, finally, the apostolate of the laity, the Press, and entertainment.

MAIN POINTS

These ten commissions correspond to the preparatory commissions for the council with the exception that the commission for the lay apostolate has been merged with a preparatory secretariat for Press and entertainment.

Regulations issued regarding the conduct of the council included these main points:

Latin will be the official language of the council. Other languages may be used during sessions of the ten working commissions, but there must be immediate translation into Latin.

Three kinds of sessions will be held. The first will be the public sessions at which the Pope will preside and which will be given over mainly to the final voting on decrees and canons previously discussed and prepared.

The second will be general congregations (closed working sessions) in which discussions will be held and papers prepared on various subjects to be presented to the public sessions.

These will be presided over in turn by one of the ten cardinals serving on the council presidium.

The third will be the sessions of the ten commissions which have the task of making amendments and further elaborations of decrees.

A two-thirds majority will be required for the adoption of a resolution at any of three types of meetings. The result of a vote on any decree or canon must be communicated to the Pope who, if he approves, will make his consent known by reciting a Latin formula.

The Pope also announced the regulations dealing with observers from non-Roman Catholic bodies. The first part of the regulations specified that they may attend the public sessions, save in special cases, and the general congregations but that they do not have permission to speak or vote.

OBSERVERS

They said these observers, however, may not participate in the sessions of the Council commissions without the consent of the legitimate authorities. They added that the Secretariat for Promoting Christian Unity would be the official organ of the council for contacts with observers.

The appointments made by Pope are as follows:

Cardinals who are to form the Presidency Council:

Eugene Cardinal Tisserant, French Dean of the Sacred College of Cardinals and Prefect of Sacred Congregation of Ceremonies; Achille Cardinal Leinart, Bishop of Lille, France; Ignatius Gabriel Tappouni, Patriarch of Antioch of the Syrians; and Norman Thomas Cardinal Gilroy, Archbishop of Sydney, Australia.

Also, Enrico Cardinal Play Deniel, Archbishop of Toledo, Spain; Joseph Cardinal Frings, Archbishop of Cologne, Germany; Ernesto Cardinal Ruffini, Archbishop of Palermo, Italy; Antonio Cardinal Caggiano, Archbishop of Buenos Aires; Bernard Johan Cardinal Alfrink, Archbishop of Utrecht, the Netherlands; and Francis Cardinal Spellman, New York, U.S.A.

Cardinals who are to preside over the commissions of the Council:

Alfredo Cardinal Ottaviani, Doctrine, Faith and Morals; Paolo Cardinal Marella, Bishops and Government of Dioceses; Amleto Giovanni Cardinal Cicognani, Oriental Church; Benedetto Cardinal Aloisi Masella, Sacraments; Pietro Cardinal Ciriaci, Discipline of the Clergy and of the Christian People; Valerio Cardinal Valeri, Religious; Gregorio Peter Cardinal Agagianian, Missions; Arcadio

It would seem to be a combination of barrel organ and perforated rolls.

It is also interesting to learn that the long Antarctic night of Scott's South Polar expedition was musically lightened by a pianola.

Scott's team included no pianist, but a member skilfully manipulated the pianola, whose wide range of rolls included popular hymns, so that even in the lonely Antarctic the music of the Church cheered the souls of those brave men.

Mechanical music may seem a poor substitute for the real thing, but it has its special place according to time and circumstance, and it will be that in this scientific age the musical skill of man may be used more than ever to show forth the praise of God.

CO-OPERATION ON MISSION FIELD URGED

ECUMENICAL PRESS SERVICE

Geneva, September 24

Global level official conversations between Roman Catholic and other Christian mission leaders have been advocated at Neundetelsau, Germany, by a prominent Lutheran leader.

The Reverend Hugo Schnell said the Second Vatican Council could make "a really important ecumenical contribution if it would open the door for discussions."

Mr Schnell, who is an oberkirchenrat of the United Evangelical Lutheran Church in Germany in Hanover, addressed the Commission on World Mission of the Lutheran World Federation meeting.

Mr Schnell said it is becoming "increasingly difficult for Churches in the mission fields to appear as antagonists in bitter arguments, refusing each other fraternal respect."

"No one—not even Rome—can withdraw from the necessity for ecumenical co-operation in the shrunken world," he said. "He who would withdraw would block the advance of the gospel."

In other sessions the commission took these actions:

Appealed for prayer for Christians who for political or other reasons are still isolated from the world-wide fellowship of the Church. The resolution especially asked prayer for the Church in China.

TANGANYIKA

"We are waiting for the day," it said, "when the fellowship with Christians behind the Bamboo Curtain will be re-established."

Agreed to set up a joint body of European and U.S. mission agencies to assist the three Lutheran Churches in Tanganyika. The move will eliminate present separate dealings by the three Tanganyikan Churches with the mission societies which provide them personnel, subsidies, and scholarships.

Approved plans for an international Lutheran Consultation in 1964 on "The Church and the Jewish People," and for the Second All-Asia Lutheran Conference to be held in Sumatra, also in 1964.

Appealed for the last 137,200 dollars of capital funds needed to erect and equip a modern 3,000,000-dollar Christian medical centre at Moshi, Tanganyika.

Heard reports that a greatly widened interest in missions has developed in the Scandinavian countries as a result of the current popularity of overseas development aid in those countries.

Approved plans for nine African and Asian community development projects costing a total of 703,338 dollars.

These include: a trade school, agricultural training centres, several hospitals, adult literacy campaigns, and equipment for a Church printing press.

SEGREGATION PROTEST

ECUMENICAL PRESS SERVICE

Geneva, September 24

The last 16 clergy and lay leaders, part of a group of 75, have won their release from prison in Albany, U.S.A., on 200 dollars bond each.

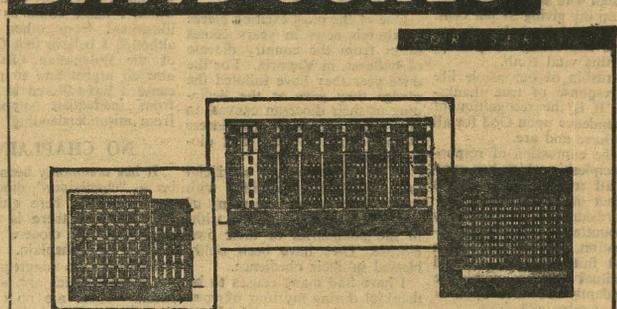
The inter-racial group, many from the North and Midwest, had been arrested at a prayer rally to protest against segregation in Albany.

Included among the 16 freed were 11 ministers who had fasted during the six days they spent in jail. Some of the others in the group of 75 had fasted at least 24 hours while held, or had skipped meals as a symbol of protest against discrimination in this city's public facilities.

It was reported that some of the ministers had held a Communion service in prison, using a "baking powder biscuit and a bottle of grape soda pop."

A spokesman for the released group, the Reverend Douglas Still of the Greater Chicago Federation of Churches, said they would return home "with a new sense of commitment to the problem of segregation."

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STEWARDSHIP OF OUR WHOLE LIFE

There is that scattereth, and yet increaseth; and there is that withholdeth more than it meet, but it tendeth to poverty . . . he that watereth shall be watered also himself." (Proverbs 11: 24 and 25.)

These words bring us to the heart of a great spiritual reality which finds expression again and again in the Scriptures.

Our Lord Himself has told us that "it is more blessed to give than to receive," and He has made it abundantly clear in the Parable of the Talents that we stand under the judgement of God for our use of the treasures which He commits to us, and for which we are to render an account.

The man with one talent was not judged simply for what he had, but for the use to which he put his trust.

Is it not true in our own spiritual experience, that an outgoing in sacrifice and oblation is richly blessed? No one has ever yet cast his bread upon the waters in obedience and faith without receiving from God that blessing which is reserved for those who follow in the steps of Our Lord himself, who "gave himself," who "emptied himself," and who was obedient.

What all this means in terms of Christian stewardship has become very familiar to us, and we are all aware that a true stewardship begins with that offering of the life for which our material possessions are a crucial outward sign.

Before there can be a realistic and sacrificial offering of substance there has to be an oblation of the self.

Stewardship involves time and talents as drastically as it does money, and any stewardship campaign which neglects that will do grave spiritual harm to those who conduct it and to those who take part in it.

The need of the giver to give is not primarily a need to give money. It is above all a need to give a life in response to the life of Christ which was in life and death given for us, and is still, in all its risen and ascended glory, given to us in prayer and sacrament.

The offering of our substance is the outward and visible sign of the offering of ourselves. Behind it will lie the dedication of our time and our talents to the service of Christ and His Church.

The man who said "I have had to step up my giving 37 per cent. since Christ laid hold of my life" was expressing his perception of this vital truth.

Stewardship of our whole life is the response of true thanksgiving. It is the recognition of our dependence upon God for all that we have and are.

It is the expression of responsible discipleship which has committed all to the Lord who is the object of our faith.

Stewardship comes naturally from counting our blessings — our creation, our preservation in life and faith, all the material and spiritual blessings of this life so abundantly showered upon us in your country and mine.

OBEDIENCE

But above all our ground of thanks is to be found in "God's inestimable love in the redemption of the world by our Lord Jesus Christ," and its outward expression in the means of grace and its guarantee in the hope of glory which is given unto us.

The mission of the Church in the world is an expression of our obedience to the command of God himself. It rests upon no lesser authority than that.

For those of us who are conscious of our membership in the redeemed community it is the necessary response of faith to the self-offering of God in Christ.

He who calls us unto himself to be with him is the same Lord over all in the Church and the world who commands us to go out in his name. "Come unto me and I will give you rest" and "Go ye into all the world" belong together.

The Church is gathered around God so that it may be scattered by Him into the world. Unless there is a willingness to be so scattered there can be no purpose in the gathering.

The power of God is given

to us for mission. It cannot be had for any other purpose.

Wherever the Church lacks commitment to mission it has, in any sense which can be found in the New Testament, ceased to be the Church.

Always and everywhere the true spirit of the Church finds expression in the simple prayer of Father Cheyrier: "Lord, I am at thy convenience."

The co-ordinated missions of the Church of the Province of New Zealand are an outreach of this stewardship and this obedience, and to-day they look to the Church of the Province to demonstrate ever more sacrificially the spirit of stewardship and discipleship.

As the parishes have gone to their parishioners and the dioceses to their parishes and stressed the need of the giver to give, so we come to you in a like spirit and under a like constraint and set forth before the whole Church its deep need to give in obedience to Our Lord's command and for its own spiritual health.

In the outward-looking sacrifice to which we call you with renewed zeal lies the secret of your own spiritual well-being.

As you put the support of us in the forefront of your thinking you will recapture your own sense of the mission which God gives to you in your own places of service.

DEAD PARISH

"Seek ye first the kingdom of God and his righteousness" and all else will be added unto you. That is Our Lord's promise, and His word cannot fail. God wills that He should rule in the world, that His Kingdom should come.

In a very real sense the missionary outreach of the Church is a seeking of that Kingdom, and wherever at home or overseas it is put first, then all else that is needful will be given.

Dare we believe otherwise? Let us then together take God at His word so that the world may see and believe.

A parish which is not reaching out into the world in which it is set is dead. A parish or a diocese which seeks to exist as an end in itself would be shrivelled by introspection.

We as a Province are set in the world which surrounds us, and we too must with increased fervour find ourselves in the service of that world.

One of the most exciting pieces of church news in years comes to us from the country diocese of Ballarat, in Victoria. For the third year they have fulfilled the pledge they gave at the beginning of their diocesan canvass to give away outside of the diocese 50 per cent. of their total diocesan income.

It is this period of sacrificial faith which has coincided with their ability to achieve many of their long hoped for desires within the boundaries of their own diocese. They have been richly blessed in their obedience.

I have had many causes to be thankful during my tour of your country, and my sense of fellowship with you in the Gospel has been strengthened. Some of my most thrilling experiences have been in the Diocese of Waikato, itself a missionary diocese in a very real sense.

It cannot be without significance that they who are set very truly in a missionary and pioneering set of circumstances have been greatly stirred to missionary giving so that every parish in the diocese has reached its missionary target.

Elsewhere in other dioceses, too, it has been apparent that there is a very obvious correlation between missionary giving and the commitment to the local mission of the Church which leads to growth.

And we must thank God that almost everywhere the giving of our people to the Board has reached a new level of achievement.

But there is much to be done, and in many places the time is racing against us. There is no room for hesitation, but every urgency about the call to increased sacrifice which comes to us on every hand.

We need to face the fact that everywhere now we are in a

This is the text of the sermon preached by the Bishop in Polynesia, the Right Reverend J. C. Vockler, at the annual service of the New Zealand Board of Missions in Wellington Cathedral last month.

missionary situation, and in some sense the situation is more difficult at home where the Church faces a new generation of post-Christian pagans who have no religious convictions, so that the Gospel is not addressed to a religious community in which certain basic assumptions are shared by the Christian and non-Christian religions.

The mission of the Church is the same here as it is overseas — to provide pastoral care for the household of faith and to proclaim the Gospel to the unevangelised.

At home and overseas the Church shares this common task. Your commitment to that mission at home will increase your support of us in our mutual responsibility.

Your support of us will deepen and sharpen your own commitment to the task which lies close at hand. The two things go together.

Because we are all engaged, or should be, in mission we all need stewardship. Your stewardship of your life must be of the love of the brethren encompass us.

Our stewardship of our own resources and of your aid must be responsible.

Missionary bishops must be aware of the challenges which face the Church at home, and to this end they must make their requests for aid fill a dual role.

They must see that what they ask for is essential, and also that it is not frustrating of the growth of indigenous Churches in self-help and independence.

We must not be financing at other people's expense a pattern of missionary service which is outdated and theologically unsound.

On the other hand, our demands must be such as to stimulate the Church at home to greater endeavours and to new adventures of faith.

If I illustrate this from my own Diocese of Polynesia you will know that many of the points which I make could as well be illustrated from other sources, although I believe that the needs of the Polynesian Church are now so urgent and so great because it has suffered in the past from inadequate support and from misunderstanding.

NO CHAPLAINS

It has commonly been held to be a "chaplancy" diocese. I want to state here quite categorically that there is now no priest in the diocese who is licensed as a chaplain.

There are no congregations in the diocese which are not multi-racial. There are no congregations in the diocese in which indigenous and/or Indian Christians or hearers do not far outnumber expatriate Anglicans, and in Fiji there is no priest who is not engaged in evangelistic work amongst non-Christians.

Much of our equipment is barely second rate. We have houses in urgent need of replacement. We have in Tonga school buildings made from scrap tin and dilapidated grass huts.

There is an urgent need of increased staff, but there are no houses in which to place them. I am thankful to-day that there have been some encouraging offers of service, and I am thrilled to report that the Church in India out of its own urgent missionary situation and out of its own desperate poverty feels so strongly about the strategic importance of the Diocese of Polynesia that it has offered to me one of its finest and ablest priests.

For that and for the young men and women of New Zealand who have offered for service, I thank God. But where are they to live and how are they to be supported?

I am unable to accept several of the men who have offered to

me for training for the priesthood, because our little college has already been stretched beyond its capacity.

There are others whom I cannot accept because I have not the resources to feed their wives and families during the period of their training.

Yet this work of theological education is the most vital in the diocese, for upon it depends the future of the Church in Polynesia.

Holy Trinity multi-racial school in Suva — the only multi-racial primary school in the colony — holds within it the secret of the future.

These children who work together, learn together, play together and pray together, will, please God, when they grow up live together co-operatively in a multi-racial society.

Yet we turn away each year many children from this school because we cannot expand while there remains for us the crippling debt on the present school, for which we pay more in interest each year than the salary of a priest or the equivalent of the salaries of two teachers.

THE NEEDS

The buildings at our large centre at Labasa need extension and replacement. The salaries of my priests are less than they ought to be if they are to do what is expected of them in our money economy.

At Wailoku, the largest of our settlements for Solomon Islanders, who are a particular responsibility of our Church, we need to extend our school buildings, to add another ward to our hospital, and to provide accommodation for additional staff, for this settlement must become the headquarters of our work amongst all the Solomoni on the island of Viti Levu.

Our people are doing an increasing amount to help themselves. The parish in Tonga has sent three missionaries to Melanesia, has provided a postulant for the Community of the Sacred Name, and has seven young men who have offered for ordination.

Three of the Solomoni have been accepted as candidates for ordination; three Indians, two Samoans, and a Fijian.

If these men are to be fitted for the responsibility that will soon be theirs, I must have an adequate staff in the next few years to train them.

From Fiji we have provided a religious in the Community of the Sacred Name, and all of our regular worshippers support the work of the diocese.

Three of our parishes are already self-supporting, and many of our people are active and earnest evangelists. We could do more, and we will do more. But we are doing more than is commonly realised.

After travelling around the major part of my diocese I am filled with a vision of the great opportunities that God has given to us and the great challenges which face us.

I see, too, the great responsibilities which are ours in the growing and quickening movement of Christian unity in the Pacific. I have seen, too, the opportunities which we have had in the past to let slip.

I have seen the schools which have passed from our hands into the hands of non-Christian religions, and they stand there still bearing the names of the saints to whom they were once dedicated, as a reproach to the Christian Church.

I think, too, of the Chinese School in Suva, so potent an evangelistic force amongst the Chinese people, and now lost to us. Our resources are pitifully meagre. There are only 14 clergy in the diocese including myself.

We cannot cope with what God would have us to do. Our budget allows us to mark time. It makes no provision for urgent replacements. It allows little or no scope for expansion.

I come to you and ask of you your help. I have faith that we will not be refused. In that faith I will go ahead and my people with me to take up the challenges which God has given to us.

I ask of you the stewardship of your time. If you will pray

for us regularly and faithfully then God will work wonders with us all. Above all, I beg of you your prayers for the conversion of our Indian brothers in Fiji, for I believe that by such prayers God will provide us with the men and women to carry out the task and the resources to support them.

I believe, too, that God will reveal to us how we are to speak the Gospel so that, stripped of our Western ways, it may be heard and awaken a response of faith.

I ask of you time to learn of us and our needs. I ask of the Church and its councils, and especially of the Board, time for responsible thinking and planning of policy so that we may act in concert and not in isolation.

I ask of the faithful laity time to be given to evangelism at home. One of my Indian laymen has now converted all the Indians who work with him. His radiant testimony to the power of Christ in his own life can be echoed by you.

If you feel no compulsion to speak of the power of Christ, it can only be that you do not know it, for if you do you will know that you cannot keep it to yourself.

I ask of you a sacrificial share in your talents. I need some of your best young men and women to work amongst the peoples of the Pacific.

I need urgently and desperately two teachers of English for S. Andrew's School in Tonga, and I need, within the next 10 years, to double my staff.

When I was asked to become Bishop in Polynesia I faced a decision from which I sought to escape. I knew that there was no proper reason why I should say no.

My offering of myself in obedience was settled when I heard Bishop George Ambo, the Papan bishop, appeal at a missionary rally in Sydney for help in the Diocese of New Guinea in a stirring address which ended with these words: "When Almighty God wished to save us, He did not send someone else. He came Himself."

I cannot but believe as a result of my own experience and the blessings which have followed for me that the needs of Polynesia and its people will meet with a like response from you.

Then, too, I call upon you for a truly sacrificial support of our work by the gifts of your substance. If the whole Church will support the Board and its work with increased generosity, then we in Polynesia may look for support which is adequate to our needs.

FORWARD

The time has come in Polynesia to build on the foundations laid by my predecessor. What has been established is good and sound.

It is time to say to the people of Israel that they go forward. We look to you to make that advance possible so that there may be a rich harvest of souls in Polynesia, so that the Church may be strengthened and its life made effective in the Pacific.

I have said many times that my staff feel let down. I do not believe that I shall ever have to say that again. For that I give thanks to God.

The earnest of my own conviction that the work in Polynesia is vital and urgent is my determination to give in the future more than one-tenth of my income to the support of that work.

I tell you this humbly and not boastfully because the determination to do so is borne of the spiritual experience which you have given to me here in New Zealand.

In my own life I have found the blessings which God gives to the scattering of our resources. I know the joy of seeing many made rich by that obedience.

I have learned bitterly from the past the poverty which comes from withholding from God.

It is my prayer that the whole Church of the Province at home and abroad may learn ever and again that "it is indeed more blessed to give than to receive."

ASHBURTON FESTIVAL

FROM A CORRESPONDENT

Melbourne, September 24
S. Matthew's, Ashburton, Diocese of Melbourne, celebrated its patronal festival this year with a Confirmation on the first Sunday of the festival and a first Communion on the next.

A record number of sixty-two candidates was presented to Bishop Donald Baker on September 16. The occasion was memorable for several unusual reasons.

The bishop confirmed the third generation of one family—he had confirmed the father and grandfather of one of the girls presented some years before.

Included in the candidates was a husband and wife and their son and daughter and two mothers with a son and daughter.

On the Sunday following S. Matthew's Day, September 23, Dr Colin Duncan, Registrar of the Australian College of Theology, who served with the same infantry unit as the vicar of the parish in the New Guinea campaign, preached.

The newly-confirmed made their first Communion at the 11 a.m. Choral Eucharist.

INDONESIAN VISIT

A.C.C. SERVICE

A team of ten Australian church men and women left Sydney on September 22 by air for Indonesia, on the invitation of the Indonesian Council of Churches.

They represent Anglican, Presbyterian and Methodist Churches, Churches of Christ and the Salvation Army.

There are five laymen: a doctor, teacher, social welfare worker, farmer, life assurance consultant and a pharmacist.

There are also two women and a clergyman. The team will first visit areas in Java and then Timor, Bali, Bandjermasin, Sulawesi and Sumatra.

After three weeks they will return to Sydney on October 18 when public meetings will be held at which they will speak.

The purpose of the visit is to help Christian churches and people in Australia and Indonesia to understand each other and to share common problems in Church and nation and to develop new ways of practical service.

The Anglican clergyman is the Reverend B. L. Langford, Queensland State secretary of the Australian Council of Churches.

MELBOURNE SYNOD PROGRAMME

FROM OUR OWN CORRESPONDENT

Melbourne, September 24
Synod for the Diocese of Melbourne will be assembling on Monday, October 1. Members will find two important changes in what has come to be accepted as the usual programme for each session.

In the past, the archbishop's Charge has been delivered in the Chapter House on the first evening.

This year, it is being deferred until the second evening, Tuesday, October 2, and will be the occasion of a rally of church people in the Melbourne Town Hall.

It is hoped by this means that the archbishop's Charge, which will include a review of the Forward in Depth programme, will be heard by as large a circle as possible.

Another change which should help expedite the business of synod is a meeting on the Thursday afternoon.

Normally the Bishops' court garden party (weather permitting) has taken place then, but this year the archbishop and Mrs Woods have issued invitations for a garden party on Friday afternoon, October 5.

One bill to be brought before synod provides for the repeal of the existing Free Kindergartens Act, and the establishment of a Free Kindergarten Council.

DIOCESAN NEWS

ADELAIDE

BLESSING THE FLEECE

The Dean of Adelaide, the Very Reverend A. E. Weston, will bless the fleece on September 30 at 11 a.m. in the woolshed on the property of Mr and Mrs R. Heberman, at Karkoo, in the parochial district of Cummins. The priest-in-charge is the Reverend J. H. Madden.

BISHOP SANSBURY

The Bishop of Singapore and Malaya, the Right Reverend C. K. Sansbury, is in Adelaide during the last week of this month as the guest of the Bishop of Adelaide.

Bishop Sansbury is addressing the clergy of the Diocese of Adelaide, and visiting schools and colleges. He will speak at a missionary rally at Holy Trinity Hall, North Terrace, on Friday, September 28, at 8 p.m. On Sunday, September 30, he will preach at the "Back to S. Paul's" services at S. Paul's, Pulteney Street, City, at 10 a.m., and at Holy Trinity at 7 p.m.

Bishop Sansbury's visit has been extensively publicised in Adelaide, and the Anglican Missionary Council, which has arranged his visit, is hoping for a large attendance at all of the functions at which the bishop will speak.

TEACHERS' SERVICE

The annual corporate Communion of the Anglican Teachers' Fellowship in the Diocese of Adelaide will be held on September 29 at 8 a.m., in the Chapel of S. Augustine of Canterbury at Pulteney Grammar School. The celebrant will be the Bishop of Adelaide.

Breakfast will be available after the service, and all members of the fellowship have been invited to attend. The fellowship has 46 financial members, together with a number of others who show interest from time to time.

BATHURST

ALL SAINTS' CATHEDRAL

The cathedral parish of All Saints', Bathurst, is the only known parish in this diocese, whose parishioners plan the next year's parish programme. Under the presidency of Canon Eric Barker, the parish vestry, together with representatives of all the parish organisations have already drawn up a parish programme for 1963, and this will be presented to the annual parish meeting next February. Meanwhile, the prayers of all Anglicans are asked for God's blessing on the mission to be conducted in the cathedral from October 1 to 28 by the Bishop of Ballarat.

DEACONESSES

Sister Flo Adamson, one of the two deaconesses in charge of S. Michael's Girls' Home at Kelso is becoming quite a well-known person in the diocese, as she travels from place to place, speaking on the needs of the home and the work of the deaconesses. She recently addressed the newly-formed branch of the Churchwomen's Union at Yetholme, and encouraged them to work for S. Michael's girls.

DIRECTOR OF PROMOTION

Canon Don Shearman, first Director of Promotion in the Diocese of Bathurst, has been appointed Archdeacon of Mildura. He will take up his new duties last before Christmas. An indefatigable worker, Canon Shearman was elected to a canonry of All Saints Cathedral last synod, in recognition of his magnificent contribution in promoting all aspects of the Church's work in this diocese. He will be much missed.

FETE FOR CHAPEL

Churchwomen's Union branches throughout the diocese are holding a combined fete at the Diocesan Centre, Mt Panorama, Bathurst, on Saturday, November 3, to raise funds towards a much needed chapel there. When that is built, the centre will be comparable to any other such place.

BRISBANE

CHURCH ARMY SUNDAY

Sunday, September 30, is Church Army Sunday at S. John's Cathedral, Brisbane. Special preachers for the day are the Reverend A. W. Bailey at the 9.30 a.m. service, and Captain R. L. Gwilt at the 7.30 p.m. service.

AUSTRALIAN CHURCH UNION QUIET DAY

A Quiet Day will be organised by the Australian Church Union on Saturday, September 29, at Holy Trinity Church, Woolloongabba. The conductor will be the Dean of Brisbane, the Very Reverend W. Baddley.

LAY ENVOYS IN TRAINING

A planned Mission Programme for the Diocese of Brisbane has

now been launched, and people are being trained as envoys to present the Mission of the Church to the parishes. This programme has been named "Forth," reminding us that Our Lord is always sending his Church forth into the world.

"Forth" is being organised by the secretaries of both the Home Mission Department and the Australian Board of Missions, and is designed to present the whole Mission of the Church as attractively as possible to the parishes.

Classes began last week with about 80 lay people who are being instructed in what the Mission of the Church is, and then will be shown how to present it with the aid of film slides, posters, literature, etc. The lay envoys, will be commissioned in S. John's Cathedral on October 4, and during October will visit parish groups. The whole scheme will come to a climax on "Forth Sunday, November 4, when all churches will place a special focus on Mission.

NEWCASTLE

APPOINTMENT

The Bishop of Newcastle has announced the appointment of a new Rector of Coopersbrook. He is the Reverend John Collins, who is at present assistant priest in the Parish of Maitland.

The Parish of Coopersbrook has been vacant for several months since the former rector, the Reverend Charles Jessop, left to become Rector of Stockton.

NEW CHURCH HALL

The bishop last Sunday dedicated the new S. Luke's church hall at Girvan, in the Parish of Stroud. Girvan had been without a church for several months, since the former church, opened in 1911, was demolished. Its material, together with a hut from the former Greig Migrant Centre, was used to construct the present building, largely built by voluntary labour. Land for the new church hall was donated by Mr and Mrs J. E. Wellard.

THEOLOGICAL SUNDAY

Last Sunday was observed as Theological Sunday in many parishes of the diocese, and special attention was drawn to the training of men for the priesthood.

Students of S. John's Theological College, Morpeth, spoke at services in many parishes.

NEW LAMBTON DEDICATION
The Parish of New Lambton observed last Sunday as the main day of the third dedication festival in All Saints' parish church.

The Parish Eucharist in the morning was preceded by a liturgical procession, and the Archdeacon of Newcastle, the Venerable Leslie Stibbard, preached at Evensong at night.

Members of parish youth groups and their parents attended a tea which was organised by the Mothers' Union.

DEDICATION

S. Stephen's Church, Adamstown, last Sunday, celebrated the second anniversary of the dedication of new portions of the church. Special ceremonies were held at all services.

MARRIAGE GUIDANCE

The fourth session of the marriage guidance course in the Anglican Youth Centre, Telford Street, Newcastle, last Tuesday night, dealt with pregnancy and childbirth.

The film, "Human Reproduction," was screened at the session, which was conducted by a Newcastle medical specialist.

Next Tuesday night's session will deal with emotional health in marriage and the family. A psychiatrist, who will come from Sydney to conduct the session, will speak about attitudes to each other, and to children. Question time is a feature of each session, and literature is available at the youth centre. Each session starts at a quarter to eight.

LAY READERS

Lay readers of the Newcastle diocese last week-end attended a conference at the Morpeth Conference Centre. The week-end was conducted by the Warden of S. John's College, Morpeth, and Assistant Bishop of Newcastle, the Right Reverend Robert Davies.

BAZAAR

The Mayor of Cessnock, Alderman R. Brown, opened the annual bazaar at S. Peter's Church of England, West Cessnock, last Friday night. A variety programme arranged as part of the bazaar included a demonstration of the Twist, in which the audience was invited to participate. Proceeds will help clear an existing debt of £400 on S. Peter's Church.

GRAMMAR SCHOOL SCHOLARSHIPS

Applications for scholarships for entry into first year at the Newcastle Church of England Girls' Grammar School in 1963 will close on October 24. Further information and application forms may be obtained from the headmistress.

SYDNEY

HISTORICAL SOCIETY

The Church of England Historical Society in Sydney would like churchwardens of all churches in the diocese to forward copies of the order of services for all special occasions such as the setting of foundation stones, dedications, consecrations, installations and inductions, jubilees, and other anniversaries, etc.

Where applicable photographs should accompany the order of service. Copies of histories of parishes would also be appreciated. The society hopes to build up and maintain a central library covering the whole diocese. Please address all correspondence to G.P.O. Box 2902, Sydney.

ILLAWARRA GRAMMAR SCHOOL

The archbishop dedicated new buildings at the Illawarra Grammar School, West Wollongong, last Friday afternoon. The school is now in its fourth year and there is a rapid increase in the number of pupils.

APPRENTICESHIP SUNDAY

Apprenticeship Sunday was observed at S. Andrew's Cathedral

last Sunday morning, when representatives of leading trades brought their tools for an act of dedication. The Governor, Sir Eric Woodward, read one lesson; the Apprentice of the Year, Richard Hamilton, read the other. The dean, the Very Reverend E. A. Pitt, preached.

G.E.S. SERVICE

Archdeacon G. R. Delbridge preached at the annual service of the Girls' Friendly Society in the cathedral last Sunday afternoon.

FAREWELL TO DEAN

The archbishop presided at Evensong in the cathedral last Sunday, the farewell service of the dean, the Very Reverend E. A. Pitt. A gathering was held in the Chapter House after the service. Dean Pitt has resigned to become Archdeacon of Wollongong. He will take up this new appointment on October 1.

SEAFARERS' SERVICE

The Missions to Seamen's annual Seafarers' Service and Procession of House Flags will be held in S. Andrew's Cathedral on October 21 at 11 a.m. The Governor, Sir Eric Woodward, and Lady Woodward will attend. The Reverend Colin Craven-Sands will preach.

CENTENARY CELEBRATIONS

FROM OUR OWN CORRESPONDENT

Newcastle, September 25
The centenary of S. John's parish church, Raymond Terrace, in the Diocese of Newcastle, is being celebrated this week.

One of the highlights of the celebrations so far has been a commemorative service in William Street, Raymond Terrace, on the site of the five years which was held when it was decided to build the first church.

The service was held last Sunday afternoon following a procession of Raymond Terrace Anglicans from the church to the site. The preacher was the Archdeacon of Sydney, the Venerable C. A. Goodwin.

On Monday night, there was a men's rally in the parish hall, arranged by the C.E.M.S.

The speaker was the well-known cricket commentator, Johnnie Moyes, the brother of the Bishop of Armidale, and a

former diocesan president of the C.E.M.S. in Sydney.

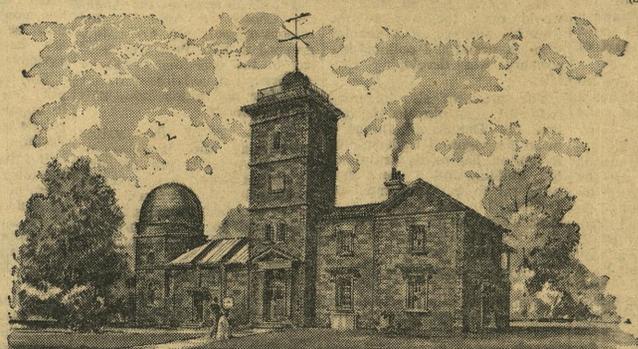
On Tuesday, the actual date of the consecration, there was a special service in the parish church starting at 7.15 p.m. when the Bishop of Newcastle, the Right Reverend J. A. G. Housden preached.

A women's rally and luncheon will be held at midday on Wednesday, and on Thursday night the bishop will receive debutantes at the centenary ball.

Period costumes will be worn at a garden party in the rectory grounds on Saturday.

Next Sunday, a former rector, the Reverend Hugh Linton, will preach at Holy Communion at 7.30 a.m., and the celebrations will end with Festal Evensong at 7.15 p.m.

Chateau Tanunda "Historical Firsts" No. 100*
(Sept. 1962)



The Observatory on Flagstaff Hill.

The First Observatory

The first observatory in Australia was a small wooden building erected on Dawes Point, Sydney, soon after the arrival of the First Fleet in 1788.

It was under the direction of Lieut. William Dawes, of the Marines, who had been sent to New Holland by the British Board of Longitude to make astronomical observations.

The original wooden observatory was soon replaced by a stone structure, which was equipped in 1791 with a transit instrument sent to Port Jackson by the Astronomer Royal.

Dawes (about whom Mrs. Macarther wrote, "he is so much engaged with the stars that to mortal eyes he is not always visible") was noted for his humanitarian principles and after a dispute with Governor Phillip in 1790 that began over treatment of an aboriginal he resigned, returning to England at the end of 1791.

The next Australian observatory was built at Parramatta by Governor Brisbane at his own expense in 1822. The Governor provided a substantial collection of equipment (some of it is still preserved at Sydney Observatory) and engaged two assistants, Carl Rumker and James Dunlop. When Brisbane returned to England in 1825, he left his astronomical instruments behind at the request of the Legislative Council and these were later purchased by the Colonial Government.

In 1826, Rumker was appointed official astronomer of the first government observatory, but left the country on leave in 1828 and, while away, decided to become director of Hamburg Observatory. This left work at a standstill at Sydney Observatory until Dunlop was made superintendent in 1831. He held the post until his retirement in 1847, but by that time the observatory had become dilapidated and was closed, the instruments being stored. Dunlop's records of his labours in determining star-positions are preserved in eight manuscript books now at Sydney Observatory.

A new Sydney Observatory was built on Flagstaff Hill—selected as a site because of its convenience in giving accurate local time to ships in the harbour by means of a time-ball signal. It was completed in 1858. The first director was W. Scott.

The first official observatory in Tasmania was built at Hobart in 1840, but five years earlier Francis Abbott had erected a small private observatory in the town; he continued his unofficial work for some 30 years, specialising in comets.

Victoria's first observatory was at Williamstown, erected there chiefly to supply accurate time to ships in Hobson's Bay. Melbourne Observatory was completed in 1863, that at Adelaide in 1874, Brisbane's in 1879 and Perth's in 1896.

The Commonwealth Government's Mount Stromlo Observatory, about seven miles from the centre of Canberra, was temporarily established in 1912, but work on the creation of a permanent observatory there was interrupted by World War I. The first director, Professor W. G. Duffield, was appointed in 1924.

Riverview College Observatory, Sydney, was founded in 1909.

A new and important field of enquiry was explored in Australia after World War II. This is the science known as radio astronomy, which is concerned with the examination of radio waves emanating from heavenly bodies. Australia has done much pioneering work in radio astronomy, an important reason being that the most important part of the Milky Way can be observed only from the Southern Hemisphere.

The importance of Australia's work in radio astronomy is indicated by the impressive array of equipment being acquired. Three examples: 1. Described as the world's most powerful and most accurate, a radio-telescope was completed at Parkes, N.S.W., late last year. It cost £800,000 and stands nearly 200 feet high. 2. The world's largest Mills' Cross (a type of radio-telescope invented by Dr. B. Y. Mills, of Sydney; the original Mills' Cross was built at St. Marys, N.S.W., in 1954) is to be erected near Canberra at a cost of more than £300,000. 3. A radio-heliograph—the only one of its kind in the world—is to be built near Parkes at a cost of £245,000; it will consist of 100 40 ft. dishes arranged in a circle two miles in diameter. The distance between Dawes' first little observatory and these mighty undertakings is immense. It is a clear indication that Australia had earned a vital place in world astronomy.

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PROVINCIAL SYNOD HELD IN PERTH

RESOLUTION ON UNION SCHEMES; MANY REPORTS RECEIVED

FROM OUR OWN CORRESPONDENT

Perth, September 24

Two noteworthy items of business dealt with at the Synod of the Province of Western Australia held earlier this month were resolutions dealing with the Church of Lanka, and the Church of India, Burma and Pakistan; and permission to alter the name of the Provincial Missionary Council.

The Archbishop of Perth, as Metropolitan, presided. The other three bishops of the Province (North-West Australia, Kalgoorlie and Bunbury) were present with clerical and lay representatives from the four dioceses.

The resolution passed in regard to the scheme of union in Lanka was as follows:

"This Provincial Synod of the Anglican Church in Western Australia resolves that subject to the consent of the bishops of the dioceses concerned the Ministry of the Sacraments of the Anglican Church in Western Australia shall be freely available to communicant members of the Church of Lanka if constituted on the basis of the scheme proposed in 1960 and it would welcome reciprocal action in this respect on the part of the Church of Lanka."

The same resolution applied also in most part to the Church of North India, Burma and Pakistan.

To this was added the following: "With regard to permission for visiting ministers of the Churches of Lanka, North India, Burma and Pakistan, to officiate in the Anglican Province of Western Australia, it declares that in accordance with accepted procedure in all cases the granting of such permission is the responsibility of the bishop of the diocese whose duty it is to exercise his discretion in the matter."

Amendments to the canon of the Provincial Missionary Council 1957 were deemed to be necessary on the grounds that there was nothing in the name to denote that it was an Anglican Council.

Many people, it was said, did not know the meaning of "Provincial"; in some quarters, it was believed to be "Provisional," and it was necessary from time to time to state it was here to stay; letters sometimes were addressed to the "Reverend Father Provincial."

For these and other reasons, Provincial Synod amended the canon by which the missionary organisation of the Province now becomes the Anglican Missionary Council of Western Australia.

The Reverend L. R. Wilson, Rector of Geraldton, North-West Australia, moved the following resolution, which was carried unanimously:

"That Provincial Synod explore the possibilities of having an observer at meetings of

Standing Committee at General Synod in view of the fact that the Province has no representative on this important committee."

In his presidential address, Archbishop R. W. H. Moline congratulated the Diocese of North-West Australia on the historic step which had been taken in adopting a constitution which includes the creation of its synod.

His Grace prayed that it would open the way to the Church's advance in a country whose material and political importance was developing rapidly.

The president also recorded with very great pleasure the fact that the Diocese of Bunbury, under the vigorous leadership of its bishop, has nearly completed the building of a very fine cathedral to be consecrated on October 14, and he was sure that we were all delighted at that sign of the Church's progress in that diocese.

THE PROVINCE

Also, it was with great pleasure that he called attention to the start which had been made in the building of a cathedral church in Geraldton, and again he congratulated the bishop and his diocese upon that new and important venture on which they were embarking.

He was glad also to congratulate the bishop and diocese of Kalgoorlie on the recovery of the bishop's health after a period of sickness which had caused a good deal of anxiety.

It was good to know (as the Bishop of Kalgoorlie assured us) that he was fully restored to health. "In fact," said Archbishop Moline, "I give thanks for every remembrance of you all!"

The Anglican Province of Western Australia was formed in 1914, and, according to our Constitution, Provincial Synod is required to meet at least once every three years, said the archbishop.

In the course of our history this provision has sometimes been neglected. For instance, there was a meeting of Provincial Synod in 1929. The next one was in 1949. That was fol-

lowed by meetings in 1953, 1956, 1957, 1960, 1961, and now this meeting is held in 1962.

We are all agreed about the necessity for the existence of the Province and for regular meetings of Provincial Synod. I have given this matter some consideration and should like to take the opportunity of making a few comments on the subject in the hope that it may clear our minds.

The 23 dioceses of the Anglican Church in Australia, for reasons of geography, are mainly grouped in four Provinces. Subject to the overriding authority of General Synod this Province is a free and autonomous unit of the Church.

Section 2 of the statute establishing the Province of Western Australia provides that Provincial Synod has power to legislate by canon upon a number of specified questions for the order and good government of the Church of the province.

One of the values of provincial organisation in Western Australia is that to some extent it mitigates the isolation from which we suffer on account of our geography.

The meeting of Provincial Synod provides an opportunity for the exchange of views and the enjoyment of a wider fellowship than can be found in diocesan gatherings of churches.

Further, there is a community of interest binding the dioceses of the Province together, and there are some departments of the Church's work which can be more effectively dealt with on a provincial rather than a diocesan level.

This principle clearly applies in matters of faith and order, in regard to the missionary enterprise of the Church, the supply and training of men for the ministry, and some aspects of our educational work.

The constitution also provides for the election of the Metropolitan and that the Metropolitan should be president of the House of Bishops and also Convener and President of Provincial Synod; but as far as I know there are no other respects in which the peculiar functions and

authority of the Metropolitan have been defined.

You will have seen that our business includes the second reading of a canon to provide for the appointment of a Standing Committee. The aim of provincial organisation must be to ensure efficient provincial action.

For this purpose we have to maintain the balance between two divergent principles.

On the one hand, the executive power of Provincial Synod must be vested in bodies which are easily and economically assembled.

For instance, it would simplify our work if we were able to appoint our committees from people residing in or close to Perth.

But that practice would violate the other principle which is that these bodies should be truly representative of the whole Province, and therefore their membership must to some extent be drawn from places at some distance from the metropolitan area.

One of the values of a wisely appointed Standing Committee would be that without resorting to the expense of calling Provincial Synod every year, the affairs of the Province would be controlled by a smaller representative body whose assembly would be less costly and complicated than Provincial Synod.

I hope that when we come to consider the second reading of this canon an addition could be made to Section 6 providing that one of the functions of Standing Committee would be to receive and consider annual reports from those organisations responsible to Provincial Synod in years when synod does not meet.

It must be our aim to ensure fair representation and at the same time to do so without unnecessary waste of time and energy.

One of the most complicated features of inter-diocesan relations within the Province concerns the movement of clergy from one diocese to another.

This is primarily a matter affecting the bishops but I should like to take synod into my confidence about it. Here are a few of the facts to be taken into account.

1. The supply of an adequate number of good quality and well trained men for the ordained ministry is an acute and chronic problem in all dioceses in this Province.

RURAL DIOCESES

2. In general it is easier to recruit men for the ministry in Perth and Bunbury than it is in Kalgoorlie and the North West.

3. There is a natural tendency on the part of the clergy—married men in particular—to look for a move from rural to more popular areas for the greater amenities available, especially in education.

These facts give rise to some very difficult questions. For instance, suppose the bishop of a country diocese succeeds in getting a first-class young priest with a wife and three small children from the United Kingdom to come out and take charge of a remote parish.

He works there for a few years and then, for the sake of the education of his children, he wishes to move to the metropolitan area. That sounds quite reasonable, but these questions have to be answered:

1. Is it fair that a hard pressed rural diocese should lose one of its best men because of the attractions offered in Perth?

2. Can Perth supply a good man to replace him? Probably not, because the young men are not ready to undertake the responsibility of an isolated parish, and older men have family commitments (Note: We have recently sent a man from Perth to Wyndham).

3. If the man in question is refused work in Perth in the interests of fair play for the rural work, is that fair to the man himself?

4. Is he in that case likely to return to the United Kingdom?

5. If he does so will he give the diocese where he has been working the reputation for being a dead end, from which there is no prospect of a move to another part of the State?

I have said enough to indicate some of the difficulties of our staffing problems. Before leaving this subject I must add a word about the remedy.

CHALLENGE

I am convinced that the solution of our problem lies mainly within the Province rather than outside it.

The time has come for us to stand on our own feet in this respect, and whilst we may still draw upon other parts of the Church for a small proportion of our manpower, we must squarely face the responsibility for producing from Christian homes of W.A. the majority of the men needed to fill the ranks of the ministry.

I believe that this is the supreme test of our sincerity as a Christian community, and it is our duty to keep this challenge constantly in the minds of Christian parents.

It is encouraging to read in the report to be submitted to synod on behalf of the John Wollaston Theological College that there are now 15 men trained in that college and serving in the province.

In addition, there are 18 others either in residence or associated with the work of the college who are in various stages of preparation for ordination.

This is good and I must take this opportunity of very warmly congratulating the Warden on the really splendid work which he has done since he was appointed in 1956 in the face of very formidable initial difficulties.

But we need more men—and we cannot be content with less than 30 men in residence, turning out an average of at least 10 ordinands per year, and then we shall need more.

The college still needs money to complete its building programme and to provide an endowment for the payment of an adequate staff.

I appeal to the bishops and the dioceses of the province to do everything that they can to support this work which is of such vital importance to us.

Bishop Freeth has been working very hard for this object and we record our gratitude to him for all that he has been doing.

I am very sorry to report that he was recently taken seriously ill, and although he is making a good recovery he is unlikely to be fit for work for some time, and it has to be remembered that he is not a young man.

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BISHOP SANSBURY IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, September 24
Interviewed in Perth on his arrival last Thursday from Singapore, the Right Reverend C. K. Sansbury, Bishop of Singapore and Malaya, said that one of the main problems of the Church in Malaya was the number of different dialects spoken and the number of races involved.

Bishop Sansbury is at the beginning of a six-week tour of Australia to talk of the problems and work in his diocese, which covers the whole of Singapore and Malaya, and includes ex-patriot congregations in Indonesia, Bangkok, Laos, Cambodia and Vietnam.

He said that successive services were held in the churches each in different dialects. There were three Indian and five or six Chinese dialects in addition to the English language.

This involved a big problem in the appointment of priests. Set up and printed by the Anglican Press Limited, 3-13 Queen Street, Sydney, for Publishers, Church Publishing Company Limited, 3 Queen Street, Sydney, N.S.W.

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