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URGENCY WAS KEYNOTE OF NEW GUINEA RALLY

AUSTRALIA MUST DO MORE, SAYS BISHOP STRONG

FROM OUR OWN CORRESPONDENT

Melbourne, May 15

"No longer could the people of Papua-New Guinea, except in remote areas, be considered as savage and untamed," said Mr John Guise here last Thursday evening.

Mr Guise, a member of the new Legislative Council of Papua-New Guinea, was speaking at the "doorstep" rally of the Australian Board of Missions in Victoria in the Melbourne Town Hall.

The Bishop of New Guinea, the Right Reverend Philip Strong, said Papua-New Guinea was Australia's responsibility and no one else's.

The Archbishop of Melbourne, the Most Reverend Frank Woods, presided at the rally. On the platform with him were the Bishops of Gippsland, Ballarat, Bendigo and St Arnaud.

The archbishop said that Ascension Day was a most fitting time for the rally because of the specific function of the Church, given to her by Our Lord on that day, to be Christ's witnesses throughout the world.

"Tonight our thoughts," he said, "are on New Guinea in particular, where I like to think of the Papuan Church as the front line, albeit often a thin line, of the Australian Church."

"As such, the Papuan Christians were working for us just as we were working for them."

Mr Guise spoke on the theme "Australians and Papuans". He recalled with gratitude all the Australian Church had done for his country, which lay right on Australia's doorstep.

He spoke of the pioneering work of Christian missionaries and the self-sacrifice during the war.

He felt with pride the fact that that had enabled him to be brought up in a Christian home and receive a Christian education.

But, he said, it was not of the

spoke with gratitude of the help that had been given by Victoria to his diocese in the past, and remarked on the increased help during his quarter of a century as a bishop.

Quoting Canon Max Warren's opinion that the response from Australia was pitifully small still, the bishop reminded his audience that Papua-New Guinea was Australia's responsibility and no one else's.

If Australia didn't do her job in that island, no one else would.

It was a shame that there were not more doctors, teachers, nurses, carpenters and builders

who would offer for service in the diocese.

He felt that Australia had the wealth and the potentiality to do far greater things than she had done. And now was the time to be doing it. It was an urgent matter.

No one would be foolish enough to predict a date when independence would come to New Guinea.

He personally hoped that it

(Continued on page 5.)



Some members of the Anglican delegation to the consultation at Samoa this month convened by the International Missionary Council who visited Suva Cathedral, Fiji, on their way home. Left to right: The Reverend H. Figess, the Venerable D. Rawcliffe, the Reverend M. Bent, the Archbishop of New Zealand, the Reverend J. Bryce, the Right Reverend David Hand, the Reverend N. Basden, Mr J. Guise and Mr D. Guise.

BRISBANE SYNOD TO HEAR REPORT ON SCHOOLS' AID

FROM A CORRESPONDENT

Brisbane, May 15

The Synod of the Diocese of Brisbane will next month hear the report of the committee set up by the Archbishop-in-Council to enquire into the question of state aid to church schools.

The report, which has now been approved by the Archbishop-in-Council, was reviewed in to-day's "Courier Mail" in Brisbane.

The report recommends that the present forms of indirect assistance to church schools should be increased, rather than direct subsidies given.

It warns that direct subsidies could cause sectarian strife and possibly reduce the effectiveness of the church school system.

Among its suggestions of the form state aid could take, the report lists the following five:

(1) Substantial increases in the money value of state scholarships and living-away-from-

home allowances (the latter to be freed, preferably, of a means test);

(2) Funds raised by parents' committees in church schools for pupils' amenities to be subsidised as in state schools;

(3) Teacher trainees for church schools to be admitted to teachers' colleges, preferably with the same financial assistance as for state teacher trainees;

(4) Church school teachers to be given the right of entry to

the state teachers' superannuation scheme;

(5) Higher education expenses to be deductible from parents' taxable incomes.

The report says that education, with missions, hospitals and other forms of social service pioneered by the Church, have now become too large for the Church to handle alone.

"The Church today finds itself unable to keep pace with present-day material standards in buildings, equipment, etc., except by charging high fees or by receiving financial assistance from outside sources," it says.

"If high fees are charged, these institutions tend to become the preserve of the more well-to-do (despite the provision of lower fees, or free service in a minority of cases).

HIGH FEES

"This introduces, as the normal thing, an element of class distinction which is undesirable for a church institution."

There are now seventeen Anglican schools in Queensland.

The committee say that these, almost all of which have been established this century, are making a marked contribution to educational standards in the state.

"It appears that the most reasonable basis on which to claim aid for church schools which exist side by side with state schools is that it is for many members of the Church a matter of conscientious belief that something which they hold to be vital can be provided by education at a church school which is lacking in state school education, and that they should not be penalised by having to pay twice over for this conscientious desire," the report says.

One of the results of increased state aid for consideration was

(Continued on page 5.)

APPEAL FOR ABORIGINES

WON'T THE CITY PARISHES HELP?

The Bishop of Carpentaria, the Right Reverend John Matthews, received £133 in his mail while he was visiting Katherine in the Northern Territory last week.

The money is to go towards building houses for Aborigine families at the three Cape York mission stations, Lockhart River, Edward River and Mitchell River.

The bishop appealed for this project through the columns of THE ANGLICAN of April 28.

The idea is not, as is somewhat generally thought, to provide for the Aborigines without any effort being required on their part.

The houses are to give them the necessary start before they can possibly become self-supporting and before the government's policy of assimilation can with any success at all be implemented.

The Parish of S. Mary's, Penola, Diocese of Adelaide, which originally promised £35 have already sent the bishop £53/10/- instead!

The money came from Penola vestry, Kalangadoo vestry, the Nangwarry congregation, S. Mary's Sunday school, the proceeds of a guild stall and private donations.

The money from Naracoorte (£20) came from three expected weddings this year!

So far nothing from the 'big city parishes'!

HINDUS TO CARE FOR CHRISTIANS

ECUMENICAL PRESS SERVICE

Geneva, May 15

The Prime Minister of India, Mr J. Nehru, this month appealed to Hindus to give fair treatment to Christians, Moslems and other minority religious groups in India.

"Christians are as much Indians as anyone else," he told a public meeting in Bhopal, India.



Mr John Guise

ANGLICANS AND ROMAN CATHOLICS AT A HOUSE-BLESSING CEREMONY

FROM OUR OWN CORRESPONDENT

Perth, May 15

A Roman Catholic family were the first people to occupy a cottage which was blessed by an Anglican priest at Northam last week in the presence of the Roman Catholic parish priest.

The Director of the South-West Native Mission, the Reverend E. C. King, blessed the first cottage which the mission has built on the Northam Native Reserve and handed it over for occupation by a native family specially chosen by the local authorities.

The family is Roman Catholic and their parish priest, Monsignor Lenihan, was present at the function.

Following the short service of blessing the house, the Mayor of Northam, Mr A. H. Rushton, made a speech in which he eulogised the work of the mission and praised the efforts of the Director, the Reverend E. C. King, and of Mr F. Quayle of the mission staff; the latter had canvassed in Northam for all the materials with which he had built the cottage.

"In this wonderful twentieth century which had witnessed the use of nuclear power and men

in space, we see the humble beginnings of our desire to share these and other benefits with the less-fortunately situated members of our community," said Mr Rushton.

He pledged the assistance of the municipality in the building of other cottages and an ablution block on the reserve.

NEAT COTTAGE

The cottage consists of a small lounge room, a bedroom, a kitchen with sink and wood stove, a laundry, a front verandah and detached toilets.

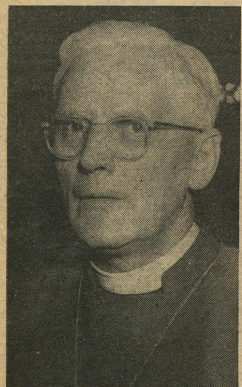
Each room is fully furnished; the Mothers' Union of S. John's, Northam, had brought flowers for the vases and seedlings for the makings of a garden.

Mr and Mrs Quayle of the mission staff are in constant attendance at the Reserve, giving the natives training in morals and hygiene.

Among those present on the

occasion were the Venerable L. Bothamley, Archdeacon of Northam, and Mrs Bothamley; the Reverend Hugh McGuinness, Priest-in-charge of West Northam; the Organising Secretary, Provincial Missionary Council; Mr R. Sloan, a member of the South-West Native Mission Board; the Methodist Minister and Salvation Army Major of Northam, members of Rotary; the local Press; Employment Bureau officials; members of the Mothers' Union and other friends and well wishers.

The contrast between the neat cottage and the unsightly shanties is so striking that with the man power supplied by the natives themselves, these worse-than-slum hovels and shacks will give place to other neat cottages until the Native Reserve itself will cease to exist and the goal of assimilation will have been reached, at least in Northam.



The Bishop of New Guinea.

past, or even of the present, but the future we must think.

Here lay the opportunity and the responsibility for Australians to continue to help his country.

But Australia must realise things had changed. No longer would the people of Papua-New Guinea, except in remote areas, be considered as savage and untamed.

They were still children, but children who were growing up and were beginning to think for themselves. They were thinking of the future and what form it should take.

For this, they needed help and here, at her very doorstep, lay Australia's opportunity.

The Bishop of New Guinea

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THE UNFINISHED TASK IN ASIA

This article, one in a series preparing for the New Delhi Assembly of the World Council of Churches in November, is by the Reverend Alan Brash, general secretary of the National Council of Churches in New Zealand and secretary for Inter-Church Aid of the East Asia Christian Conference.

"ASIA," the region stretching from West Pakistan to New Zealand, occupies something like a quarter of the earth, and is populated by more than sixty-five per cent. of the human race. Its present population is about 1,500 million, and that is expected to double in the next forty years. In less than that time, India and China alone will have more people than inhabited the whole world in 1940.

Brought down to a smaller perspective, it means that India will have eighty million more people in 1965 than in 1960; it means that the city of Hong Kong alone has 2,000 more births than deaths every week; and that Tokyo at present rates will have twenty-six million citizens by 1975.

Looked at from the point of view that every one of these millions is an individual for whom Christ died, every one of whom will miss the fullness of life unless he knows God as his Father through Jesus Christ, the use of the term "unfinished" to describe the task of the Church is farcical.

The task of the Church in Asia, as elsewhere, is to preach the Gospel, and it is surely accurate to say that the Church in Asia faces a task greater than any Church ever faced before.

There are five, or ten, or twenty times the number of people without a Christian faith in Asia today than there were in the world on the day of Pentecost.

Of the people in Asia, on the most generous estimate, about two per cent. are at least nominally "in faith" from a Christian point of view. But even for these, of course, the task of the Church is by no means completed.

Of the one million Christians in West Pakistan, the majority are still illiterate, living in poverty and squalor.

Has the task of the Church been finished with a man I know of in Hong Kong? He was brought into faith in Christ. When he was found to be ill with tuberculosis he was taken to a Christian hospital and cured. But from the hospital he went to his "home" a single room in which twenty other people also slept, the majority of whom suffered with the same disease.

Is the task of the Church with such a man appropriately described by that weak word "unfinished"?

The miracle of God's love is rather that the task of the Church has begun in Asia. In every Asian land today there are Christian disciples—even though the number in some of them is too small to be recorded in tenths of one per cent.

TASK BEGUN

Yet in Indonesia the number is four million, in Korea one and a half million, in West Pakistan one million, in Japan half a million, and in India six million.

And the Gospel has not brought only conversions. With its coming there have appeared institutions of education and healing; teams of people dedicated to the service of the most needy; and the spirit of life and reconciliation.

A catalogue of the direct and indirect effects is impressive, even though, since this Gospel of redemption is conveyed always by sinful human beings, the good effects were always mixed with and sometimes concealed by human willfulness, conservatism, selfishness and hypocrisy.

The task of the Church is truly begun in Asia, even though all its agents are people in whom the task is certainly "unfinished".

One encouragement is the increasing degree in which the Churches of Asia are coming to know one another, and to stand together in the face of the almost overwhelming task.

In this the East Asia Christian Conference is playing a significant part.

Conceived at Prapat, Sumatra, in 1957 and officially created by the Churches at Kuala Lumpur in 1959, this ecumenical agency is devoting its strength to breaking down the isolation of the Churches, challenging them with the evangelistic task, enabling them to assist one another in

times of crisis and by the exchange of students and workers, share their thinking about the Christian responsibility of the laity, industrial evangelism, the use of mass media and all the rest.

Another encouragement is the extent to which these Churches, surrounded by so great a task at their very doors, are nevertheless answering the call of God to "Go ye into all the world".

It is known that the Churches of Asia, excluding Australia and New Zealand, have sent out over 200 missionaries. Indian missionaries are at work in Malaya and Singapore; Koreans in West Pakistan; Japanese in Okinawa, Indonesia and India; Filipinos in Thailand, Korea, Indonesia and Hong Kong.

These are only some of the tangible signs of renewal and hope.

Yet another encouragement is that the Asian Churches are thinking in new ways about the task.

Many illustrations could be given. For example, a whole series of consultations under E.A.C.C. auspices have been held—in India, Japan, the Philippines—so that the appropriate

leaders can study together the total strategy of Christian service in their own country, and ask searching questions as to whether it really is the best strategy in the light of the revolutionary changes that have taken place.

This is radical thinking, and it will almost certainly produce far-reaching effects in church policies.

It is no longer adequate to assume that Christian service will inevitably be confined to schools and hospitals under church control. The Asian Churches are crossing new frontiers.

GROWING UNITY

They are feeling a new responsibility for the building of the total community of the people and for making a Christian contribution within that total life.

The work of the Christian in politics, business and community life generally is being emphasised. The word "unfinished" is quite inappropriate here again—since only by giving can any Church acknowledge her dependence on God and her full unity with the people of God.

Finally, mention must be made of the encouragement to be derived from the steady upbuild-

ing of the people of God—the growing sense of unity in mission among the divided Churches.

The work of the E.A.C.C., in fact its very existence, is evidence that the Churches are conscious of past sins of isolation and complacency, and that they have heard God's Word in both judgement and mercy.

The Church in Asia faces greater challenges and difficulties, more people in need of the Gospel, more extensive human misery, a more rapidly expanding task, and more resolute foes, than any Church anywhere has ever faced before.

As she does so there are certain things that she clearly expects from the Church in the rest of the world.

She expects that the Church of the West, in particular, will be truly Christian in its own life and relationships—for there is a sense in which the Church everywhere depends on the fate of the Church in the West.

She expects to receive help—in people, in money, in thought, in prayer and in those mutually inter-dependent relationships that are a necessary part of the Gospel.

And she expects the Church elsewhere to allow her to give, as well as to receive, to give of her own spirit and insights—since only by giving can any Church acknowledge her dependence on God and her full unity with the people of God.

BISHOP SANSBURY'S FIRST SYNOD IN KUALA LUMPUR

FROM OUR OWN CORRESPONDENT

Singapore, May 8

The Synod of the Diocese of Singapore and Malaya was held in S. Mary's church hall in Kuala Lumpur from April 18 to 21 when more than 150 synodsmen and women attended.

Most of the non-members who were present during the sessions of synod were women who had come to attend their conference on the last day.

The bishop, the Right Reverend Kenneth Sansbury, in his presidential address, said there were bound to be differences of opinion which should be expressed clearly and forcefully but always with charity.

"Let us never forget that above all differences of racial origin, language barrier, or churchmanship we are brothers and sisters in Christ. Only so can we sincerely seek the guidance of God upon our proceedings."

He thanked all who "carried the burden of responsibility in diocesan affairs during the somewhat prolonged interregnum."

He then expressed special thanks of the diocese to the recently retired Diocesan Secretary, Lieutenant Commander R. K. Hudson.

Commander Hudson has since left for England; Mr L. F. Strange has taken over as the Diocesan Office secretary.

Bishop Sansbury spoke of the geographical area of this diocese being so great "that much energy and time have had to be spent in the past in travelling by the bishop and others if the diocese was to be properly shepherded."

"Yet the more isolated a parish the more does it need visits from those at the centre who can strengthen its life and bring home to it the sense of being part of the diocesan family."

He then revealed two constitutional changes that are to take place in this diocese.

The first is the formation of a new third archdeaconry—that of Central Malaya—which would take over from the present two archdeaconries some of their responsibilities.

FINANCE

He also pointed out that the Assistant Bishop, the Right Reverend Roland Koh, would be given more episcopal responsibility in the northern region.

"I believe that by this devolution of authority it will be possible to give the diocese more effective episcopal care and oversight and will also strengthen our position in relation to the State," he said.

Discussing the financial position of the diocese, the bishop

said that the period since the war has been one of rapid development and expansion in which the diocese has passed over from being a chaplaincy diocese to becoming a missionary one.

Structurally, too, it has expanded. Much has been made possible by a policy of diocesan loans.

Money has been advanced from diocesan funds or from invested stock and property has been mortgaged in order to make possible the securing of some government grant or some strategically important piece of land in time.

MALAYAN BRANCH

"Such a policy was justifiable provided there was adequate assurance that the money would be repaid in reasonable time," he said.

In concluding, Bishop Sansbury said that the goal towards which we must set our sights in this diocese is that of a truly

Malayan branch of Christ's Holy Catholic Church throughout the world.

"God forbid," he said "that the Church in this diocese should become exclusively nationalistic or should reject the help and co-operation of those who come from other parts of the Christian Church, whether in the West, or Asia or Africa."

"But," he stressed, "we must look forward to, and work for a time when the leadership and the strength of the Church here, both in manpower and money, rests on those who are citizens of this country and who could mould this diocese and its life into a truly Malayan expression of the household of God."

"That dream is yet far from fulfilment, so far as our diocese is concerned. We still depend to a very large extent on the Church outside Malaya for our clergy and for our financial resources," Bishop Sansbury said.

INDUSTRIAL SERVICE HELD IN NEWCASTLE

FROM A CORRESPONDENT

Newcastle, May 15

Evensong in S. Andrew's Church, Mayfield, Diocese of Newcastle, on Rogation Sunday was a special service for industries and industrial workers.

Aldermen of the city, members of the State and Federal parliaments, and managers and executives in the major industries of the city joined parishioners for the service.

The Vice-Warden of S. John's College, Morpeth, the Reverend G. Griffith, preached.

The rector, Canon H. Marshall, conducted the service, assisted by two lay readers in the parish, Mr G. Tanner and Mr B. Oliver.

Industrial displays were made by local companies.

In his sermon, Mr Griffith said that Christians were not called upon to develop a rival economic system to communism or capitalism.

"Instead, they must present the faith by word and life to people of all conditions, that they may

find out for themselves the essential truth about life.

"The Christian's task is ceaselessly to stress the importance of social responsibility, and give constant reminders of the finiteness and sin of man," he said.

Mr Griffith also spoke of the need for managers to be sensitive to the human interests of those who are employed in the business.

"We tend to assume that while it requires careful training to manipulate a complicated machine, no training at all is required to enable a man to manipulate a whole team of human beings."

"On the contrary, the higher one goes in the ranks of management, the more important do human qualifications become," he said.

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THE THIRD CHOICE BEYOND CLASS OR PROPERTY

E. J. DAVIDSON MEMORIAL SERMON

"Behind all the failure of the Church was and is an idolatrous idea of our own importance, a dread of change, a fear of loss of prestige," said the Bishop of Armidale, the Right Reverend J. S. Moyes, last Tuesday night. Bishop Moyes was delivering the annual E. J. Davidson Memorial Sermon at St. James' Church, King Street, Sydney.

He spoke on "The Christian Doctrine of Man in Society and Industry." He began by tracing the failure of the Church in the nineteenth century to take the changing pattern of society seriously.

"Almost alone, Maurice saw society as an essential element in the Divine purpose of human life," he said.

So he failed, "and England with the rest of Europe took the wrong turning."

Therefore any movements of change looked for guidance outside the Church. Karl Marx, with his obsession with the abolition of private property, was a beckoning light for many.

The Church and the world were not ready for Maurice's approach — "to make men really men by the Grace of God and to give them an order of life in which they had due responsibility and security."

"Society-to-day," said Bishop Moyes, "whether in the Capitalist form or Communist robs man of personality, makes him a tiny cog in immense and impersonal machinery."

He said that Capitalism and Communism, however different their appearance, are products of one and the same spirit of secularism.

"They are in practice both godless, for goods are in the place of men. They are blood brothers despite their hatred of each other."

"The Christian Faith forbids that we be caught up by the false alternatives which a secular world would place before us, when it asks, as it does, that we choose Capitalism or Communism."

TWO GOALS

"Both spring from the same error, both are destructive of personality and community though in different measure and differing proportions."

"There must be at least a third choice that will provide both the significance of man which Capitalism ostensibly stood for, and the security which Communism claims to give."

Both systems see man as the "I" outside the problem whereas he is the heart of the problem, said the bishop.

"We Christians must think more about the will of God than about the evils of those orders of life."

"For the solution of our problems will not come from politicians or economists, but from men set on fire with new insights."

It is not enough for the Church to speak of sin in a general sense and to suggest that all that needs to be done

is to preach the Gospel constantly, and to call men everywhere to repent, he said.

We need to see the importance of "particular sins working through particular instruments of sin in particular situations."

"We have not probed deeply enough, we have asked inadequate questions about standards of living, about wage levels and hours."

"There is much more to be asked than these matters suggest. And having asked inadequate questions we have had inadequate answers."

The Church has often put the world situation first and the Gospel second but "Our Lord did not come into the world to be interviewed about the best means of solving world conflicts, but to offer men a relationship and to ask them a fundamental question about it."

MONEY VALUES

Capitalism, he said, reverences money more than man. But the State Socialism solution "would be and has been that all become equally poor and equally dependent."

The Totalitarian State forces unity in the nation which can only, as in Germany, lead to total collapse: "The power motive in the end may be more dangerous to men than the profit motive."

The Church cannot just think in the terms of wealth or poverty but must think in terms of the Christian doctrine of man.

"Our task is to find a way of life in which freedom and yet fellowship can be contrived, in which personality and a deep sense of responsibility will go together, where rights and duties will both have their place."

"Can we Christians tear ourselves sufficiently from our place of prestige, from our fear of change, from our security, to dare to think creatively and adventurously, and, as we think, to live?"

"It is our task to take the burden of our disordered society upon us; there is a call to the Church to think of a new order of life within society."

Bishop Moyes said we must think of men as individuals, not groups (Hitler's approach) or members of a class (Lenin's approach).

He mentioned Paul Derrick's suggestion that industry could be re-organised to place the worker at the centre so that capital becomes a cost and labour takes control.

He makes provision, said the bishop, for stable management so that both worker and management will acquire a new

sense of vocation and responsibility.

Work will not be looked on as a curse, but as a true self-expression.

"And it will lead men back to God and worship — for schizophrenic lives such as industry makes to-day can never worship, whereas men at peace with themselves because fulfilled in their work and at peace with others in the partnership of industry, will understand, as to-day few men can, what is the meaning of the peace of God which passes man's cleverness and guards their hearts and minds in Christ Jesus."

PARISH MISSION FOLLOWS TWO YEARS' PREPARATION

FROM A CORRESPONDENT

Dimboola, Vic., May 15

Eye-catching titles were used for the seven addresses in the Open Bible Mission at Dimboola, Diocese of Ballarat, from April 30 to May 7. The missioner was the Reverend Howell Witt, Priest-in-charge of Elizabeth, Diocese of Adelaide.

Among the titles Mr Witt used were "The skeleton key," "Splash," "It's the banana that leaves the bunch," "Knot in your hankie" and "Getting it off your chest."

The parish, under the direction of the vicar, the Reverend Anthony Taylor, had been preparing for the mission for two years.

The mission prayer had been used at services each Sunday, and the local paper co-operated in printing letters from the mis-

sioner in preparation for the week.

Handbills were distributed to every house in the town, and large posters displayed in every shop.

Mr Witt arrived in Dimboola on the Thursday before the mission began, and made himself widely known by speaking at several civic functions, a high school assembly, conducting a pavement meeting, and attending a football match (he is a Rugby International).

Saturday, April 29, was a twelve-hour chain of prayer, culminating in the commissioning of Mr Witt at Solemn Evensong at 8 p.m.

This service was also a Liturgical Reception to the Bishop of Ballarat, the Right Reverend W. A. Hardie, on his first visit to the parish.

From a crowded church on the first Sunday eighty communicated at the Parish Communion. The first mission address, "The skeleton in the cupboard" was given at Evensong.

Mission addresses were given every night, and Mr Witt visited the hotel bars every evening. On each occasion there was a line of men who wanted to meet him.

On May 7 the missioner celebrated the Parish Communion, and gave the final address "When all's said and done."

SOUTH AUSTRALIANS PLAN WORK CAMP FOR YOUTH

FROM OUR OWN CORRESPONDENT

Adelaide, May 15

The South Australian Christian Youth Council is sponsoring a work camp from August 8 to 18 at Coober Pedy, inland in South Australia, to assist the Aboriginal inhabitants of the town.

Fifteen young people aged between eighteen and thirty will spend seven days erecting two prefabricated shower and toilet blocks there.

Coober Pedy is an opal mining settlement 600 miles north-west of Adelaide.

The materials for the project have been supplied by the South Australian Aborigines Department.

The young people will work six to seven hours a day without pay. They will worship together daily, and on the Sunday will join the local congregations for services.

Study, discussion and recreation will also be included in the work camp programme.

Some Aborigines will assist with the building. The campers also plan to do some social work under the direction of the Area

Superintendent and his wife.

This camp is part of an Australia-wide movement through Christian Youth Councils to improve the material conditions of life for the Aborigines.

People interested in joining the camp should enquire for further details to Dr C. J. E. Kempster, Physics Department, Adelaide University, before June 12.

MARRIAGE FOR MISSIONARIES

FROM A CORRESPONDENT

Erero, Papua, May 15

S. Andrew's Church, Erero, Papua, decorated with silvered palms and white and gold tropical flowers, made a beautiful setting for the marriage of Miss Marion Dutton and Mr Max Iles on April 26.

The bride and the groom are both members of the New Guinea Mission staff. They first met whilst attending the House of the Epiphany Missionary Training College preparatory to their service in New Guinea.

Mr Iles is from Tasmania and Miss Dutton from Wellington, N.S.W.

The Bishop of New Guinea, the Right Reverend P. N. W. Strong, officiated at the marriage and also celebrated the nuptial Eucharist.

The following day the bridal couple left by plane for a honeymoon at Lae and Goroka.

They will then begin work at Movi in the New Guinea Highlands where Mr Iles will be engaged in the construction of new mission buildings.

Mr Iles will take charge of the educational work of the district.



The people of Levuka, Diocese of Polynesia, gave a party to their vicar, the Venerable C. W. Whonsbon-Aston, this month to celebrate his thirty years of missionary services—in Fiji, New Guinea, Samoa and now again Fiji. The archdeacon here is blowing out the candles on the ceremonial cake.

CENTENARY IN MAYFIELD

RECALLING BISHOP TYRRELL'S THEME

FROM OUR OWN CORRESPONDENT

Newcastle, May 16

The original S. Andrew's Church at Mayfield will be one hundred years old next Sunday.

The old church, which was dedicated by the first Bishop of Newcastle, the Right Reverend William Tyrrell, on May 21, 1861, stands next to the present church, which was completed in the 1920s.

The old church was recently renovated by the fathers of Sunday school children, and is now in use as a Sunday school.

Special services will be held in the old church next Sunday to mark the centenary.

The present bishop, the Right Reverend J. Housden, will preach at one of the services on the same text that Bishop Tyrrell used one hundred years ago.

The text, from the book of Genesis, includes the verse: "And this stone, which I have set for a pillar, shall be God's house."

The Rector of Mayfield, Canon H. Marshall, has issued a special invitation to people who worshipped in the old church to attend the centenary services.

NEW OWNER OF C.E.N.E.F. CENTRE

FROM A CORRESPONDENT

The Right Reverend R. C. Kerle announced on May 11

that the Public Service Association had bought the C.E.N.E.F. Memorial Centre Building, Sydney, for £200,000.

Bishop Kerle is chairman of the C.E.N.E.F. Board of Management.

He said that the present C.E.N.E.F. youth activities and the restaurant would continue in the building for some months to come.

The board is negotiating the purchase of a property in the Eastern Suburbs area to be used as a youth hostel.

The Public Service Association has agreed to honour all bookings of the auditorium and other meeting rooms for the remainder of 1961.

Bishop Kerle said last week that the sale of the building did not mean the cessation of youth work. It was the first stage of a larger plan to expand the activities sponsored by the C.E.N.E.F. Board of Management.

NEW TESTAMENT FOR TH. SCHOL.

The Council of Delegates of the Australian College of Theology announce that the Th. Schol. examination this year (1961) the subject of the New Testament may be offered. Entries for New Testament will be received until the end of June.

STUDENTS LEAD DISCUSSION ON UNITY IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, May 15

Students of all the major denominations have joined to observe the Week of Prayer for Christian Unity in Adelaide this week.

On Ascension Day a lunch-time meeting took place at the university union. Addresses were given by five students — an Anglican, a Lutheran, a Baptist, a Methodist and a Roman Catholic.

Each speaker summarised the approach of his Church to the question of unity, and outlined the action being taken.

The Baptist speaker emphasised the spiritual unity which already exists among Christians. He told of the Baptist Church's unwillingness to compromise on points of doctrine, and its consequent lack of interest in movements for organic union.

The other speakers stressed the need for continued study of their own Church's doctrines and attitudes. They spoke of the need for prayer in all efforts for closer unity.

The Roman Catholic speaker referred to the work of the Abbe Paul Couturier and his successors in the movement of prayer for unity.

Early next morning the Holy Communion was celebrated separately for the Roman Catholics, Anglicans and Protestants.

About one hundred students attended these services and joined in a common breakfast afterwards.

DIOCESAN ARMS EXPENSIVE

Dioceses of the Church of England in Australia which have failed to register their Diocesan Arms with the College of Arms will now find it an expensive process.

Mr R. L. Gair, the Melbourne authority on Heraldry, has been advised by Richmond Herald that the special rate of £50g.35 no longer applies to dioceses of the Church.

The cost of registering the Arms of all dioceses is now the same as it is for other bodies, namely, a basic fee of 150 guineas sterling (approximately £200 in Australian currency).

Crockford's Clerical Dictionary no longer prints in its pages the Arms of any diocese unless these Arms are properly registered with the College of Arms.

THE ANGLICAN

FRIDAY MAY 19 1961

THE CHURCH TRANSCENDS CAESAR

There is salutary reading for us all in the E. J. Davidson Memorial Sermon for 1961, delivered in Sydney this week by THE BISHOP OF ARMIDALE, THE RIGHT REVEREND J. S. MOYES. Let us hope that the text of the sermon will be closely studied, in particular, by those among us who insist on equating Christianity with the philosophy of Western capitalism and who, as a logical consequence, refuse to believe that there can be any Christians in China or Russia.

The teaching of our Saviour, as BISHOP MOYES clearly suggests, happens at most points to be utterly opposed to the philosophy of capitalism. Despite this, so much are we all in some degree the conditioned products of our social and economic environment, a great many Anglicans — including even some who occupy high office in the Church — act and speak as though the case were otherwise. They identify Christianity with the form it tends to assume in the capitalist West, and deny that any other form is legitimate.

If Christ's teachings represent the reverse of capitalist philosophy, this emphatically does not mean that they coincide with the philosophy of socialism or communism. On the contrary, communist philosophy is as utterly opposed to Christianity as capitalism, and for precisely the same reason, that it is rooted in materialism. There is with communism this additional factor that, while most proponents of capitalism ignore or gloss over the fact that it is a-theistic, current interpretations and expositions of communist philosophy are frankly atheistic.

For an Australian as a citizen, on economic or military or political grounds to support or oppose the policies in these fields of the Soviet Union, the United States, France or Indonesia, is unexceptionable. It is his right, and even his duty, to make judgements which lead him to support or oppose, as a citizen. As a Christian, however, he must exercise the greatest care not to allow his Christian judgement to be swayed by political and other factors which are irrelevant.

Too often, the cause of Christ is compromised by Christian leaders who support, or oppose, publicly, the policies represented by either the United States or the Soviet Union, on the highly dubious ground of "Christian belief." On both sides, our "red" and "true blue" spokesmen fail to appreciate that the Church, despite its concern for politics, is yet above it. Our Lord's own words about the tribute money are as apposite in our own time as they were two thousand years ago. To the extent that any Christian leader attempts to equate Christ's teaching with any political or economic framework, he debases and corrupts it.

For politicians, economists and strategists to support or oppose the policies of other nations upon the grounds in which they are expert is one thing. But Christians, as Christians, may not join them in throwing stones. Yet there is a dangerous tendency for some circles, even within the Church of England, to employ in their judgements as Christians the socio-economic criteria of this day, or of nineteenth century European imperialism, particularly on events in the Soviet Union and the Far East. The true conservative who is also a Christian rarely makes this error—as witness the approaches of MR EDEN and MR MACMILLAN. The shallowest ground upon which these pseudo-conservatives base their criticism of Christians in socialist and communist countries is that the State there controls the Church. Which, of course, it does! Precisely as it tends to do so in England and Australia, and as it has tended for centuries past! Let him who doubts this ask who appointed Dr Barnes to Birmingham, or the present Dean to Canterbury, or made a dozen other episcopal appointments in this century. Elsewhere in the West, what of the manner of appointment of Roman bishops in Spain? Or the ancient Austrian claim to the right of veto in Papal elections?

"The world," BISHOP MOYES says, "fixes its eyes on communism or capitalism." The Christian must raise his eyes above both, to see God.

By coincidence, at the same time that BISHOP MOYES spoke, THE ROMAN CATHOLIC COADJUTOR ARCHBISHOP IN MELBOURNE, THE MOST REVEREND J. D. SIMONDS, said in another connection: "... the Body of Christ stands far above the sordid strife of party political jobbery, and its God-given task of saving souls is gravely compromised when the Church is made to appear as a party hack of any political body or movement." These sentiments in relation to parties within Australia are equally valid when applied to social and political systems without Australia, in our view. It is a fatal error, confusing the form for the substance, the appearance for the reality, for one moment to assume that the Body of Christ is any more captive behind any Iron Curtain than it is in the West, as it is to assume that the Church is the property of any one Australian political party.

[Copies of the E. J. Davidson Memorial Sermon for 1961, "The Christian Doctrine of Man in Society and Industry," may be obtained from "The Anglican" for 2s 11d including postage.]



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

Federal Legislators At Play

A little nonsense now and then is relished by the wisest men.

But if they are really wise they will indulge that nonsense in private and not in the full, fierce glare of publicity.

Which makes me think that some of our Federal politicians are not the wisest of men, for some of them were reported to have behaved in very juvenile ways in the House of Representatives the other night during the committee stages of the Stevedoring Bill.

One, with the aid of a travelling rug, gave his version of a matador in action. Another flew a paper aeroplane. Yet another threw bundles of paper high over his head.

The acting chairman of committees (surely speaking for Australia) said in comment on this amazing spectacle:—"Could I suggest that this is the national Parliament and one would not expect members to act like a pack of schoolboys?"

Nevertheless, I must confess I would prefer that sort of schoolboy behaviour (provided it does not happen too often) to the bitter personalities that are sometimes bandied in that same chamber.

But it is really surprising that men who achieve the distinction of Parliamentary election, with its high responsibility of representing many thousands of their fellow-citizens, cannot better control both their tempers and their impishness in the debating chamber.

It suggests to me that there is a weakness in the party machinery of selecting candidates because the electors, of course, have little choice. An independent has practically no chance of election these days. The voters must just do their best in choosing between the men the parties endorse. And it is very rarely that a retiring member is not re-endorsed, even though he may be the most hopeless of backbenchers or too old to do an effective job.

Opportunity For A.B.C. Change

The pending retirement of Sir Richard Boyer from the chairmanship of the Australian Broadcasting Commission invites the question whether the two principal posts in the organisation should not be redefined.

I noticed that one Sydney newspaper, in an appreciation of Sir Richard's work, called him "Mr A.B.C." That was a friendly title which, should think, the general manager, Mr Charles Moses, could equally claim.

Certainly there would never be any doubt who is "Mr B.B.C." He is the Director-General, who from the time of Sir John Reith to the present incumbent, Mr H. Carleton Greene, has always loomed more prominently in the public mind than any of the B.B.C. governors.

Is the time not opportune to raise the status of the general manager of the A.B.C. to director-general? And should he not become the accepted chief spokesman for the organisation — the defender of its policies, the innovator of improvements, the man to whom to make representations?

There may be a good case to retain the present A.B.C. system. But, on the face of it, it does seem to represent an undue duplication of authority.

Talking Tough To TV Producers

The Kennedy administration in the United States is reported to be greatly concerned at "the vast wasteland" of mediocrity, crime, violence and boredom projected day and night on 56 million television screens in the United States.

Many of these programmes are inflicted on Australian viewers, too. The more discerning of these viewers now use their television sets with strict selectiveness. Apart from the news sessions some would not view more than a dozen pro-

grammes a week because of the moronic content and the way in which over-frequent "commercials" are spoiling what entertainment there is.

Isn't it about time someone in authority in Australia insisted on higher quality television programmes and the strict policing of advertisements?

A far from satisfying comment was made last month by the chairman of the Australian Broadcasting Control Board, Mr R. G. Osborne, when he said that the trend toward emphasising violence and sex in all kinds of entertainment was not peculiar to Australia, and that the problem of balanced presentation of television programmes rested with individual stations.

It might not be a bad idea if the Church raised its voice rather more loudly on this question in an effort to get action on the highest governmental level. It is worth noting that in the United States the chairman of the Federal Communications Commission has threatened to withdraw licences from those sections of the television industry which fail to improve the quality of their programmes.

Our Duty To The Aborigines

Full marks to the N.S.W. Minister for Health, Mr William Sheahan, for making it plain at Moree that racial segregation will not be permitted in public hospitals.

Moree, a country town in the north of N.S.W., has a large Aboriginal population. The hospital board there has refused to allow Aboriginal patients to occupy wards with Europeans. Instead, the Aborigines have been kept in a separate ward and there they are tended by nurses who include some of their own blood.

But Moree is due soon to have a new hospital. Mr Sheahan made it clear that a condition of the financial provision for it would be that segregation must cease.

"If we have been remiss in the past it is time we began to approach this problem from a wide national aspect," he said. "To approach it as an expediency is not good enough in the modern concept of our Christian way of life."

Other towns besides Moree haven't given the Aborigines a very good deal. Squallid, unhygienic hovels on the fringes of European settlement in many centres shirk to high heaven of the failure to get to proper grips with this human problem.

Essentially, it is a problem that can be solved only through co-operative action by Federal and State governments. But sympathetic community aid is also most valuable. As far as Moree is concerned, there has recently been one hopeful indication of better understanding in the lifting of the ban on Aboriginal children using a public swimming pool.

We don't want any "Little Rocks" in Australia. But to avoid that there will be need for real effort in assisting the Aboriginal people, particularly hygienically and educationally. Bans won't help them. Decent housing and sympathetic guidance will.

—THE MAN IN THE STREET.

CHURCH CALENDAR

May 21: Whitsunday.
May 22: Whit Monday.
May 23: Whit Tuesday.
May 24: Ember Day.
May 26: Ember Day.
May 27: Ember Day.

ONE MINUTE SERMON

A LESSON FOR MINISTERS

JEREMIAH 15

Not once nor twice only in the Old Testament do we find the prayers of good men mentioned. Abraham's intercessions for Sodom, we know; Noah, Daniel and Job are mentioned as intercessors (Exodus 14:14); and here Moses and Samuel, who were mighty in their intercession for their people.

But here their prayers will be of no avail. The people go forth from Jerusalem. Some will meet pestilence (the Black Death), some will die by famine, some in captivity. God gives full power to these four families of dread destiny. Do we realise the appalling suffering that has come on multitudes in the past as well as on so many today?

And all is attributed to the sin of Manasseh, just as in earlier days the fate of Israel was attributed to Jeroboam who did sin, and made Israel to sin. The nation will collapse suddenly, a life is cut off in middle age; the premature ending may be compared to a sunset at noon; an unnatural occurrence which shows how our human world is deranged!

Now comes a deep lament of the prophet. How strange is it that the preaching of God's message should stir up evil passions among men. It is the declaration of good news to those who are perishing, but it has often met with ill will.

Jeremiah has known it. He has attacked the vices of his fellows, scorned their cherished prejudices, warned them to meet the worst and has met the bitterness resulting. Yet he knows what he has said has been prompted by the purest and most clear sighted love of his people and he marvels at the hate with which he is pursued. If he'd been an usurer or defaulting debtor it would have been reasonable. It is hard to accept. And yet, cf. S. Matt. 5:11.

But there is One before whom the true prophet and saint must stand or fall. "Thou God seest me" is the terror of the sinner and the comfort of the saint.

There is a word here especially for all ministers of God's Word. The prophet is a man like other men and of like passions with other men. It is not easy for him to maintain continually the attitude of spiritual loyalty. Flesh and blood will fail and he will fall into temptations especially peculiar to his office. He needs therefore an intensely strict standard of holiness.

Unfaithfulness in him will have a large effect on those around him. His influence will diminish and be on a lower level. God who "tries the reins" is especially watchful over those who are shepherds of the sheep.

As you read this, pray the embittered prayer "Almighty God who of Thy Divine Providence hast appointed divers Orders in Thy Church; give Thy Grace, we humbly beseech Thee to all who are called to any office and administration in the same; and so replenish them with the truth of Thy doctrine and endure them with innocence of life that they may faithfully serve before Thee to the glory of Thy great Name and the benefit of Thy Holy Church, through Jesus Christ Our Lord".

CLERGY NEWS

LEAVER, The Reverend J. A., formerly Vicar of Sunbury, Romsey and Lancelot, Diocese of Melbourne, to be Rector of Seymour, Diocese of Wangaratta.

PAYNE, The Reverend W. V., to be Priest-in-charge of the Provisional District of Albion Park, Diocese of Sydney, from July 7.

RELIGIOUS BROADCASTS

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

SUNDAY, MAY 21:
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.
"He Who Transforms." A programme for Whitsunday.
RELIGION SPEAKS: 4.15 p.m. A.E.T., W.A.T.
"The Land of the Bible — The Holy City." Dr A. Biram.
PRELUDE: 7 p.m. A.E.T., W.A.T.
The Julian Simons, Sydney.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.
Dr G. Young.
THE EPICURE: 10.45 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.
For Whitsunday.

MONDAY, MAY 22:
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.
The Reverend C. A. Osborne.

MONDAY, MAY 22—FRIDAY, MAY 26:
READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.
The Reverend K. Dowling.

MONDAY, MAY 22 — SATURDAY, MAY 27:
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
May 22: Mrs D. Thomson.
May 23: The Reverend B. Kennedy.
May 24: The Reverend T. F. Keyte.
May 25: The Reverend A. P. Campbell.
May 26: The Reverend R. Mathias.
May 27: The Reverend S. Price.

WEDNESDAY, MAY 24:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.
"My Child and God — Nursery." Miss M. Rogers.

FRIDAY, MAY 26:
EVENSONG: 4.30 p.m. A.E.T., W.A.T.
S. Peter's Cathedral, Adelaide.
MONDAY, MAY 22 — SATURDAY, MAY 27:
EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.
The Reverend J. Northey.

TELEVISION
SUNDAY, MAY 22:
ARN 2, SYDNEY:

11 a.m.: Divine Service from S. Mark's, South Hurstville. Preacher: The Reverend A. R. A. Freeman.

5.15 p.m.: "Sunday Special"—"Finding Things." The Reverend K. Sanders.
6.30 p.m.: "Report from Samoa." 10.30 p.m.: "Operation A.U.C.A." Tom Fleming.

ABV 2, MELBOURNE:
11 a.m.: Divine Service from S. Hilary's Church, Kew. Preacher: The Reverend W. Lloyd.

5.15 p.m.: "Sunday Special"—"Getting Places." The Reverend K. Sanders.
6.30 p.m.: "Twentieth Century Man"—"What do you know?"

10.30 p.m.: "Unusual Journey" Part 4. Vivienne and Andrew McCutcheon.
ABO 2, BRISBANE:

11 a.m.: Divine Service from S. Stephen's Roman Catholic Cathedral, Brisbane.
5.15 p.m.: "Sunday Special"—"Getting Ready." The Reverend K. Sanders.

6.30 p.m.: "Joined Together." A discussion on marriage in modern life. 10 p.m.: "Come, Holy Ghost." The Reverend F. Whyte.

ARS 2, ADELAIDE:
11 a.m.: Divine Service from S. Peter's Cathedral, Adelaide.
5.15 p.m.: "Sunday Special"—"Putting Things Right." The Reverend H. Glynn.

6.30 p.m.: "The Least Read Best Seller"—"Digging for Evidence." Dr W. Neill.
10 p.m.: "One Flesh." The Bishop of Rockhampton, the Right Reverend T. B. McCall.

ABW 2, PERTH:
11 a.m.: Divine Service from S. George's Cathedral, Perth.
5.15 p.m.: "Sunday Special"—"Going Up In Smoke." Mr C. Smith.
6.30 p.m.: "The Divine Liturgy" Bishop Dionysius.

10 p.m.: "One Flesh." The Bishop of Rockhampton, the Right Reverend T. B. McCall.

ABT 2, HOBART:
11 a.m.: Divine Service from Hobart Baptist Church. Preacher: The Reverend M. Holly.
5.15 p.m.: "Sunday Special"—"Finding Happiness." The Reverend V. Roberts.
6.30 p.m.: "Joined Together." A discussion on marriage in modern life.

10 p.m.: "The Churches on the Drawing Board." Dr C. Wright and Mr J. Earle.

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.

MISSIONARY CHALLENGE

CHAPLAIN AT YARRABAH

TO THE EDITOR OF THE ANGLICAN

Sir, — I should like to bring to the notice of your readers a very urgent missionary challenge in the vacant chaplaincy at Yarrabah.

Canon Oliver Brady, whose work here has been so very much blessed, is still holding the fort with seriously deteriorating health and it is of the utmost importance that a priest be found to succeed him.

Although, since last year, the Government have undertaken the problems of financing and staffing this settlement of 600 Aboriginal people, all spiritual work must be done through the Anglican Chaplain who has sole spiritual charge. The relationships between Church and State have been excellent and it is of the utmost importance that the right appointment be very soon made.

A new and very attractive church is being built in memory of Canon Gribble, the rectory is of recent construction and a great opportunity amongst young people exists. Yarrabah is one and a half hours from Cairns (pop. 23,000) and an adequate stipend (£1250) is provided.

I should be very glad to hear of any priest, married or single, who would prayerfully consider this strategic vacancy.

Yours sincerely,
* IAN N. QUEENSLAND.
Bishop's Lodge,
Townsville.

MISSIONS NEED NEW APPROACH

TO THE EDITOR OF THE ANGLICAN

Sir,—In your article of April 28 regarding our Anglican Missions in the Diocese of Carpentaria, I have a few more facts and impressions that should be brought to light.

I am a pilot operating throughout the Peninsula which contains these three very contentions Missions and I know them well.

Over the last four years I have talked to many of the staffs of these missions during their comings and goings and I have mixed with the Aborigines and seen their conditions.

Amongst my fraternity we have often discussed the deplorable state of these Missions and the lack of trained staff.

When one reflects that the Aboriginal reserve at Mitchell River Mission, contains upwards of 10,000 head of cattle, which I believe brings in approximately that number of pounds every year and that these cattle actually belong to the natives, it seems peculiar that these natives are not benefiting more.

Whites and blacks alike, will accept lying down, anything that is handed out by Missions or Government; and later, they consider these handouts their right. This can only lead to laziness and degeneration. The Aborigines should and could be regimented to prepare and maintain large market gardens and carry out all the various duties required in a community.

At Hope Vale Lutheran Mission near Cooktown, for instance, the natives have their own sawmill and have built a beautiful church and their own homes. Their farming also, is of high standard.

In our Missions the housing is deplorable and this should have been progressively rectified over the years, through foresight and leadership, as can

be seen at the Weipa and Aurukun Presbyterian Missions. It is indeed an uplifting experience to see the happy, clean and diligent people at these Missions.

Many Australians do not realise that these Missions are no longer the isolated disease-ridden outposts of the past but are regularly served by aircraft and are only about two hours flying time from Cairns. A doctor can be on hand in that time or a patient placed in hospital in the city within five hours, with the aid of radio and aerial ambulance.

If our Church is to retain an interest and hold these Missions a sounder and more progressive policy is required. Missionaries should have the ability to organise, discipline, work hard and to get to know and love the people.

From my own observations there is no doubt that the Anglican Missions are a long way behind those of other denominations and the blame must rest with members of the Anglican community. The natives must be encouraged to work for what you propose to do for them through your paper and most important of all they must be elevated in their thinking to be able to cope with their improving conditions, which means our missionaries will have to be much stronger in their purpose.

In conclusion, if it is accepted that the other denominational missions are better organised surely we would benefit by a closer scrutiny of those Missions.

Yours sincerely,
DAVID HOPTON.
Cairns,
Queensland.

BISHOP AND THE W.C.C.

TO THE EDITOR OF THE ANGLICAN

Sir,—The Bishop of Bathurst in his Synod address is non-factual in his interpretation of the work of the World Council of Churches, and his opinion is certainly alien to the Lambeth Conference of 1958 which "records its thankfulness to Almighty God for the formation, growth and achievements of the World Council of Churches and urges all the Churches and Provinces of the Anglican communion to ensure that they are adequately represented in its counsels, take a full share in its work, and assume a just part of its financial responsibility."

A perusal of the 1958 Report will show that the Church of India, Pakistan, Burma and Ceylon had for some years investigated the possibilities of union with other Churches in these areas, and whilst the World Council of Churches as the instrument of all the Churches concerned knew of these investigations, it neither assumed any responsibility for them nor took steps to initiate them.

The Anglican communion believes it has much to contribute out of its heritage towards the life of the whole Body of Christ, and this necessitates full involvement in the Third Assembly to be held in New Delhi this year, and in all ecumenical encounters.

I would respectfully ask the Bishop of Bathurst to consider reading the Report of the National Conference of Australian Churches held in Melbourne, 1961, and consider whether it gives the impression that "the Christian Faith is such a vague and nebulous one as to be quite meaningless."

If this is his induction from the facts then the one hundred and fifty-two Anglican representatives which included two archbishops, a number of bishops, such theologians as Father Gabriel Hebert and parish priests as myself must have been singularly inept; however it does happen that I believe the Bishop of Bathurst in his Charge has not fully acquainted himself with the facts.

Yours sincerely,
(Canon)
JAMES PAICE.

Mount Lawley,
W.A.

TWO VIEWS

TO THE EDITOR OF THE ANGLICAN
Sir,—What priests of the Diocese of Sydney do in their spare time is none of my business from this distance, as long as they are concerned with the work of the Church.

It is another matter, however, for any clergyman of the Church of England to be mixed up in party politics, on a national scale. Above all, in the Senate.

I hope that Archdeacon Arrowsmith, if your report is correct, will do nothing so foolish as to allow his name to be considered for Senate preselection. The last thing the Church can afford is to have its clergy affiliated with political parties.

Apart from the principle, it is surely obvious that Archdeacon Arrowsmith is trying to bite off more than any ordinary man can chew anyway. Surely his job with the Bible Society should be a full-time one? Is there not enough in directing a Department of Promotion to keep a man fully engaged? The same questions apply to the other jobs which the archdeacon seems to hold in plurality.

Is the Church so short of manpower in Sydney that any one man must be so over-loaded?

Yours sincerely,
S. E. DAVIDSON.
Subiaco, W.A.

TO THE EDITOR OF THE ANGLICAN

Sir,—Good luck to Archdeacon Arrowsmith in his fight to bring Christian principles into Parliament! Although I am not an Anglican, I read your paper with great interest and approval, because you are not afraid to say how Christianity should be implemented in everyday life.

Archdeacon Arrowsmith was the man who saw that meetings of the Sydney Council opened with prayer. If he can do the same with the Senate it will be a very good thing.

Yours faithfully,
JOHN COATES.
Penshurst, N.S.W.

EASY FOR THE DEVIL

TO THE EDITOR OF THE ANGLICAN

Sir,—The Church is losing its grip on people because it is losing its faith.

An instance of this is the reported statement by the Archdeacon of Aston, the Venerable M. T. Dunlop, "The Devil doesn't exist". It was stated at the enquiry into the new Catechism.

This is an instance of men trying to tailor their faith to suit their own desires and limited powers of observation, instead of basing it upon the words of the Founder of their Faith.

If the devil doesn't exist I want to know: who tempted Our Lord? to whom did He refer when He accused Satan of binding diseased persons? Satan is mentioned directly or by inference by Our Lord many times in the Scriptures, who are we to believe, Our Lord or Archdeacon Aston and his kind?

No amount of "higher" criticism will ever convince me that Our Lord meant the complete opposite to what He said, and no amount of philosophy or psychology will convince me that sin, evil, sickness, suffering etc. is the result of man unaided, or God's will. Either view must be accepted if we reject the devil.

If the Church keeps on watering down her faith, if men reject certain beliefs because they are afraid of adverse criticism if they hold them, if men accept "smart" explanations for Our Lord's words rather than face the baffling truth, then heaven help the Church.

From what I can make out, there is far too much of that sort of thing going on in our Church to-day, our "easy-going religion" is certainly making things easy for the devil! He at least must be happy, because I'm not!

Yours sincerely,
WILLIAM BELL.
Young,
N.S.W.

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.

I have seen for some time that you are a school chaplain. I imagine that you conduct church services, and should be interested to learn what else you do at school.

This rather personal inquiry comes at a time when I have been reading Canon J. B. Goodlife's recently published "School Chaplain." He was Rector of Cheltenham (England) and as such chaplain of two church boarding schools, and an instructor at the grammar school.

As a book written not just for chaplains but for parents, I commend it as a sane balanced account of the work which scores of our school chaplains are doing.

Every chaplain spends a good proportion of his time teaching Divinity (a wider term than Scripture for it includes training in prayer and worship, the study of the Prayer Book and Church

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.

history, the Creeds and beliefs of the Church, and, naturally, the Bible itself).

Most Chaplains work to a syllabus of their own choosing although it will possess the sanction of the headmaster. It is essentially a dynamic one for, as Goodlife says, "all our problems, from the use of atomic power to the cure of nervous breakdown, from automation in business to the ever increasing needs of older people, all these must be assessed and adjudged in the light of the Gospel."

Junior forms will have a large measure of Scripture, but increasingly dogmatic theology will be added to the diet.

Sixth forms, a delight to any chaplain, largely choose their own course. The opening talk is

about it and seriously consider what they could do.

The rally was preceded by a procession to the dais of the massed choir made up of members of parish church choirs, banners from the various parishes carried by their young people and Comrades of S. George, Coats of Arms of the dioceses supported by A.B.M. carried by members of the C.E.B.S. and the official party.

The choirs were ably organised by the Reverend Hugh Girvan and the music was under the capable direction of Mr Norman Stringer, who presided at the grand organ. The music was one of the inspiring aspects of the rally.

The members of Y.A.F. in their uniforms acted as ushers; the G.F.S. was responsible for the distribution of the campaign booklet.

Members of the C.E.M.S. assisted in the organising of the rally both on the parish level and at the Town Hall.

STATE AID

(Continued from page 1.)

the degree, if any, of state control that would accompany the aid.

Much control could defeat the objects of a church school, the report says.

The committee warns that if there was to be, for example, a pound for pound subsidy on building costs, the Roman Catholic Church would benefit greatly.

But the Church of England and others with fewer schools would find that their people would expect so much money to be devoted to education that other necessary religious and charitable work would be relatively neglected.

The report warns that whatever form of state aid is adopted, it will prove a burden on public funds and mean a large increase in taxation. It will affect the distribution of income of the community as a whole.

followed by discussion which, for a start may contain verbal acrobatics, but, as the year goes on, will become more serious and more revealing.

Complete freedom of discussion at this stage may shock some, but however crude the expression may be, the boys are beginning to grapple with the ultimate issues. In my experience only once has had taste been shown in the questions asked.

Although the variety of the questions may be great, and the chaplain's knowledge be limited, one can follow Dr Arnold's method and send the boys searching for their own answers in the appropriate books.

Substantially, however, boys want the chaplain to share his experience of God, even more than to impart factual information — though, of course, the two cannot be separated.

Probably the most valuable work the chaplain does is in his study when boys come with their personal problems. Goodlife was told that he hadn't started to do his work until he was as much accepted as the school furniture. Boys are invariably slow to confide, for confidence is a slow flower to bloom. He must wait until he is accepted.

When he does come, as Goodlife says, "he must sympathise with the lonely boy, the sympathetic boy and the boy from the broken home, yet he must at all times avoid emotionalism and sentimentality." Frequently it is not advice which the boy wants; it is to be shown the problem analysed, and to be helped to see it objectively so that, of himself, he can come to the right decision.

CONFIDENCES

Such confidences frequently, with the boys' agreement, result in conferences with parents, one's colleagues, or the headmaster. They are time consuming, and what is seldom realised, energy draining.

Our Lord Himself said that in His ministry of teaching and healing virtue was drained from him. It is certainly true of any chaplain worth his salt. He gives out ceaselessly. There is little space for breathing in his classroom teaching, for unlike his colleagues, he can't set examples to be worked or prose to be translated. And all the time, he works in an intensely emotional atmosphere.

He will also prepare boys for Confirmation, write to their local vicars, and see parents wherever he can. Private interviews with the candidates form a vital part of the preparation.

To widen their vision, he will encourage the boys to see the Church as more than a building in which worship takes place. It may be a visit to a nearby Old People's Home, a few evenings given to set a boys' club firmly on its feet, a holiday visit to a C.E.B.S. camp. Goodlife, as the rector of an important parish, would go even further, bringing in illustrations of civic responsibilities and social work.

In these and other ways, the school chaplain tries to make the Christian faith living, vital and relevant.

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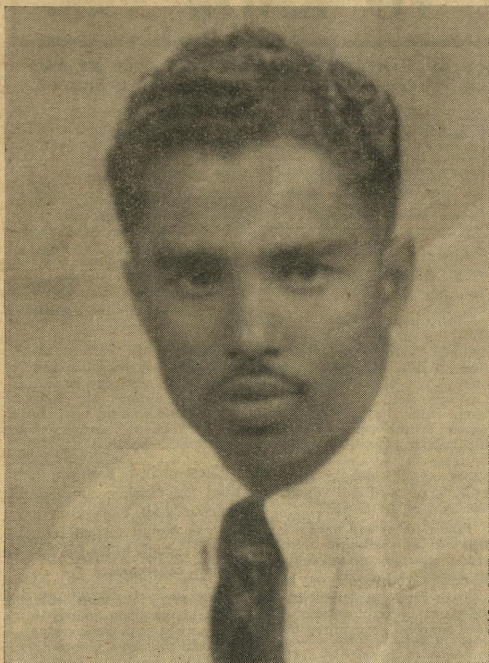
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ANGELICAN OF THE WEEK



Our Anglican of the Week is an Indian teacher from Singapore who has recently joined the staff of the Melbourne Church of England Grammar School.

He is Mr N. Sivatharsan who is a resident master at Grimwade House.

He was educated at S. Andrew's School, Singapore, and completed his teacher training at Mercer House last year.

"Tarzan", as he is inevitably known by boys and staff, has not shown much agility in the trees yet, but he did wield a flashing bat in the last cricket

ORTHODOX PRAISE FOR THE W.C.C.

ECUMENICAL PRESS SERVICE

Geneva, May 15

The World Council of Churches was described last week as "the greatest challenge God has presented to Christians."

Archbishop Iakovos of the Greek Orthodox Church in North and South America, who is one of the presidents of the World Council of Churches, was addressing the council's U.S. conference at Buck Hill Falls.

"The ecumenical movement is the God-given spiritual weapon to destroy the strongholds of disunity and division, of secularism and atheism, of temporality and self-complacency," he said.

REFUGEE CHILDREN HELPED THROUGH C.M.S. MISSION

ECUMENICAL PRESS SERVICE

Geneva, May 8

Britain has sent a ton and a half of clothing to Ruanda-Urundi in response to letters written by African children appealing for help for the 7,000 Baluba tribesmen from the Congo who have sought refuge there.

The secretary of the Church Missionary Society's mission in Ruanda-Urundi, the Reverend G. T. Hindley, has distributed the clothes among the refugees who were in rags.

His letter asked for drugs and dressings for a refugee centre that has almost nothing.

"The man in charge at Nyamata has asked me if we could do anything for another village further north," he said.

"He said they were almost entirely without medical assistance and urgently needed bandages, dressings, anti-biotics, and anti-malarial treatments.

"There are epidemics of measles and whooping cough and absolutely no drugs with which to treat them."

Dr Hindley wishes to open schools for the refugees who are often widely dispersed. He believes he could recruit all the teachers he needs for these if

match between masters and boys.

FARICAL ROMANCE

THE BISHOP OF KENELMINSTER. Jacynth Hope Simpson. Putnam. Pp. 224. English price 13s 6d.

Clerical novels always have a certain appeal. This first novel about the adaptable but undistinguished Bishop of Kenelmminster is a farical romance.

There is good characterisation: the turbulent teen-age niece, the despair of her episcopal uncle, and the Roman Catholic priest, benign yet satirical, live.

A pleasant story for a winter's night.

—A.V.M.

LIFE OF CHRIST REPRINTED

GOD SO LOVED THE WORLD. Elizabeth Goudge. Hodder and Stoughton. Pp. 286. 5s 3d.

THERE are many accounts of the life of Jesus Christ. Some are simply harmonies of the four Gospels; others stress one or other of the many-sided facets of the character of the Son of God.

Some are simply vehicles for the expression of doubtful exegetical twists; others tell the

BOOK REVIEWS

BIBLICAL STORY IN NOVEL FORM

ROAD TO SODOM. Jean Rees. Peter Davies. Pp. 319. 22s 6d.

WRITING a novel about Biblical characters is a hazardous enterprise, often resulting in a narrative that is painfully pietistic, or in one that distorts the Scriptures to the point of caricature.

Mrs Rees has avoided these pitfalls and given us a dramatic and highly readable story concerning Abraham and Lot, their wives, their families, and their adventures.

Certain additions to the Biblical story there are—drawn both from ancient legend and modern research—but they do not destroy the integrity of the Scriptural record.

Here the beautiful Sarah, Abraham's wife, is contrasted with the seductive but scheming Adah, the wife of Lot. It is Adah who by playing on the weakness of her husband, sets his feet on the Road to Sodom, while Sarah gives full support to the faith and purpose of Abraham.

Cognisant of Adah's intrigues is Eliezer, Abraham's faithful retainer, who does much to foil the enemies of his master, while Hagar, whom Sarah has befriended, plots against her mistress.

All the characters are clearly drawn and their motives laid bare, with the result that this age-old story reads like a contemporary novel.

Ur of the Chaldees (and the crossword puzzles); Babylon and the cities of the Jordan Plain, together with the splendours of ancient Egypt, are wonderfully portrayed, revealing stresses and contrasts between country and city life that are as old as civilisation and as new as tomorrow.

There is a frank appraisal of the vice and corruption of Sodom, the depravity of the moon-goddess cult, and the greedy materialism of unprincipled merchants.

A pleasant book to read, and one which may, indeed, serve to focus attention on the human

drama that permeates the record of God's dealings with mankind throughout the ages.

—A.T.B.H.

SERMONS BY A MASTER

WESTMINSTER SERMONS. Volume 2. W. E. Sangster. Epworth Press. English price 12s 6d.

FEW preachers of this generation have exercised such a profound influence as the late Dr Sangster, for sixteen years minister of the "Cathedral of Methodism."

Preacher par excellence, evangelist in many countries, Cato lecturer here in Australia and pastor to thousands, particularly during the London air raids, Sangster was a force in England's religious life.

This volume of sermons, companion to "At Morning Worship" was completed only two days before his death. He was virtually helpless when he finished this book, retaining strength only in two fingers of his right hand.

Yet through the words of this slim volume leaps out the triumphant assurance which Christ, and Christ alone, can bring.

No wonder the hall-mark of these seventeen sermons for the Christian Year is "I offered Christ."

Some of the sermons are short, obviously abbreviated, with the bones of the preacher's development too clearly discernible.

Preachers, especially younger men, can learn from these addresses the art of smooth development, exact scholarship and the importance of carefully selected illustrations.

Here is a master who can communicate the Gospel because he knows, from long pastoral experience, its power.

—A.V.M.

ARCHITECTURAL EXHIBITION

FROM A CORRESPONDENT

The Australian Council of Christian Education, of which the Diocese of Sydney is a member through its Board of Education, will hold an architectural exhibition in the Lower Town Hall, Sydney, from July 31 to August 4.

Plans, models and films of churches and parish buildings will be shown.

Eight addresses will be given in conjunction with the exhibition on: The Importance of Christian Education, Master-planning for Christian Education, Stained Glass Art, Church Art and Architecture Throughout the World, Acoustics and Sound Reinforcement, Church Lighting and Heating, Making Full Use of Space, and Architecture and Christian Education.

The exhibition will be opened on July 31 in the presence of the Governor of N.S.W.

N.S.W. LAYMEN'S CONFERENCE

FROM A CORRESPONDENT

Laymen from parishes as far apart as Berry on the south coast of New South Wales and New Lambton in the Diocese of Newcastle met at "Gilbulla" Conference Centre, Menangle, from May 5 to 7 to discuss why men engage in church work.

The conference was led by Mr Geoffrey Walker of the Sydney Department of Promotion and the Reverend N. Delbridge, director of Promotion in the Diocese of Newcastle.

The conference was the first of its type to be sponsored by the Sydney Department of Promotion. Similar ones will be arranged to follow it.

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NEW TASKS LISTED FOR BISHOP KOH

CHURCH-STATE RELATIONS TO BE ENCOURAGED IN MALAYA

FROM OUR OWN CORRESPONDENT

Singapore, May 15

The Right Reverend Roland Koh Peck Chiang, at present known as Assistant Bishop of Singapore and Malaya, is to be known in future as Bishop Suffragan in Kuala Lumpur.

The Metropolitan, the Archbishop of Canterbury, has approved this new title which was proposed to him by the Bishop of Singapore and Malaya, the Right Reverend C. K. Sansbury.

In making this announcement at Synod in Kuala Lumpur, Bishop Sansbury drew attention to the announcement of his own appointment to this diocese when reference was made to Bishop Koh's having "fuller episcopal responsibility" in the future.

"I propose to give Bishop Koh responsibility for all ordinary episcopal duties within the two archdeaconries of Central and North Malaya, with the exception of the overseas chaplaincies, which at present I shall retain under my care," Bishop Sansbury said.

He pointed out, however, that he will retain the ultimate episcopal oversight, and hopes to visit each parish annually or more frequently if some special need arises.

Bishop Sansbury said that he will also be responsible for appointments to parishes in consultation with Bishop Koh and the Appointments Board as at present.

"But," he said, "I hope that in all normal matters parishes in the two archdeaconries will look first to Bishop Koh for episcopal guidance and help."

"I believe that by this devolution of authority it will be possible to give the diocese more effective episcopal care and oversight and will also strengthen our position in relation to the State."

"We shall have a bishop with a recognised title and position, who is a resident of Malaya, to represent us in this capital city of the Federation of Malaya (that is, Kuala Lumpur)," Bishop Sansbury said.

Due to these additional responsibilities Bishop Koh will soon relinquish this other position of Vicar of St. Mary's Church in Kuala Lumpur. He has been vicar there since the departure to Australia of Canon Chiu Ban It.

Bishop Koh and Mrs Koh left this diocese soon after Synod for America where they will spend four months on leave.

AMERICAN YOUTH ASSEMBLY PLANS

ECUMENICAL PRESS SERVICE

Geneva, May 15

More than 2,000 young people are expected to attend the North American Ecumenical Youth Assembly at the University of Michigan from August 16 to 23.

About 200 of these will be from overseas.

Forty different confessions in the United States and Canada will be represented.

Fifteen national denominational youth organisations will meet at the same time, holding their annual planning sessions each afternoon and joining in the morning and evening sessions of the assembly.

The programme will be built around the theme "Entrusted with the Message of Reconciliation".

The three sub-themes will be "The World We Live In," "The Gospel We Live Under," and "The Mission of the Church."

PRAYER FOR AFRICA

ANGELICAN NEWS SERVICE

London, May 15

A Day of Prayer for Africa was held in Manchester Cathedral on Ascension Day.

Six services and numerous periods of intercession took place, and the afternoon was set aside for private prayers.

African organisations in the city assisted in the observance.

RIISING TIDE OF ISLAM

A CHALLENGE TO AFRICANS

ANGELICAN NEWS SERVICE

London, May 15

Moslems in some parts of Africa are stealing the Christian Sunday and turning Friday into the weekly day of rest, the Archbishop of Cape Town, the Most Reverend Joost de Blank, said in London last week.

He was addressing the annual meeting of the South African Church Institute.

Islam is now a missionary force in Africa, the archbishop said.

When unlettered Christians saw the day of rest being changed from Sunday to Friday, they felt that Islam was conquering and that Christianity was in retreat.

He spoke of the encouragement African Christians had received from their knowing they belonged to the Anglican communion.

On the British Commonwealth issue and the approaching republic of South Africa, the archbishop said, "The Church as a Church has no statement to make. This is not a theological question."

"Some of us regretted, and still regret, however, the break with the Commonwealth, because we believe that within the Commonwealth there is tolerance for experiment in establishing multi-racial communities."

THE DEATH OF BEDE FROST

ANGELICAN NEWS SERVICE

London, May 15

Father Bede Frost, O.S.B., an English priest and writer who served the Parish of Broken Hill for three years of his long ministry, died last month at Derby, England.

After his ordination in 1900 for the Diocese of Lincoln, he worked for ten years in England, and then became Vicar of Levuka, Diocese of Polynesia, until 1913.

When his wife died in that year he came to New South Wales, ministering in Broken Hill until 1915. Then he worked with the American Church in the Philippines for ten years before returning to parish work in England.

In 1928 he became an intern oblate at Nashdom Abbey, and began his writing with "The Art of Mental Prayer" in 1931.

He became chaplain to the Community of St. Margaret, East Grinstead, in 1940, and retired because of ill-health in 1957.

REVIEW OF FINANCES

MEETING FOR ALL ENGLAND

ANGELICAN NEWS SERVICE

London, May 15

Representatives of every diocese of the Church of England will be present at a conference on Christian Stewardship to be held at Church House, Westminster, on Wednesday and Thursday, May 17 and 18, under the chairmanship of Brigadier Harvey Miller, vice-chairman of the Central Board of Finance of the Church of England.

The agenda includes a report of the past year's work of the Central Board of Finance's Christian Stewardship Committee; an address by the Bishop of Exeter, the Right Reverend R. C. Mortimer, on "Some Theological Reflections on Christian Stewardship"; and a layman's address on "Christian Stewardship in an Affluent Society."

At the tea interval on the first day the members of the conference will see the first showing of a new 15-minute colour film-strip on Christian Stewardship made by a group of young people belonging to the Bible classes of All Hallows, Allerton, Liverpool.

These young people faced the challenge, "What next?" after a successful Christian Stewardship campaign in their parish, and they made the film to illustrate their own reactions to this challenge.

The film examines the meaning of stewardship of time and abilities, and the group of young people who take part in it come to see that stewardship applies to the whole of God's work and to the whole of life — home, school, university, factories, trade unions, chambers of trade, local and national politics.

The film has been published by the S.P.C.K. for the Christian Stewardship Committee of the Central Board of Finance of the Church of England.

BISHOPS TO CHOOSE FOR JOHANNESBURG

ANGELICAN NEWS SERVICE

London, May 15

The elective assembly of the Diocese of Johannesburg has not agreed on a successor to the Right Reverend Ambrose Reeves.

Ten names were submitted. The assembly reached a deadlock after the list had been narrowed down to four, none of whom is an African.

The appointment will now be made by the Archbishop of Cape Town and the bishops of the province. The decision may take a fortnight.

SPIRIT OF FELLOWSHIP SEEN WITH CONVERTING POWER IN SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, May 15

The word "fellowship" denotes people with a common interest and the common interest of a Christian fellowship is the Gospel of Jesus Christ, the Dean of Singapore said in his farewell sermon at St. Andrew's Cathedral, Singapore, last week.

The Very Reverend E. O. Sheild used as his text the verse from Phil. 1:3. Pointing out that St. Paul had used these words in a letter to his favourite "church", the dean said it was not inappropriate that he himself should give the same message as he finished his first period of work in Singapore.

Dean Sheild has left Singapore with his wife and two children for England. They will be returning to Singapore in early November.

"Fellowship in the Gospel is expressed in three ways," he said.

"First in common worship; then, in our common life in the Body of Christ; and thirdly, in our demonstrating our life in the Gospel to the world around us. At St. Andrew's we are learning to worship in true fellowship."

The dean shared with his listeners comments from letters from people from different parts of the world, who, on passing

through Singapore, had worshipped at the Parish Communion and had found it to be an unforgettable experience.

In the common life fellowship is seen in the Gospel of reconciliation, he said.

"God was in Christ reconciling the world to Himself" — as your parish priest, mine has been a ministry of reconciliation — resolving differences within the body of Christ, guiding you to speak the truth in love," Dean Sheild said.

THE STANDARD

This was extended in the pastoral ministry in families and in problems of personal relationships—especially those connected with marriage.

Sometimes he had met with stubbornness, sometimes with responsiveness, but in everything "the truth and integrity of the Gospel was the standard of judgement."

"Our fellowship in the Gospel must be shown to the people of Singapore," he said.

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HARROW CHURCH SPANS NINE CENTURIES

By WINIFRED M. MERRITT

HARROW town is built on an eminence some 200 feet high, only twelve miles from London. Its Gothic Church, the Church of S. Mary, which was founded by Lanfranc on the site of an earlier building, possesses great architectural interest.

Lanfranc commenced the building of a Norman church there in 1087; the two lower storeys of the tower are all that now remains of it. Towards the end of the twelfth century the chancel with the present arch, and the lancet windows in the south wall, were built.

In the early thirteenth century Lanfranc's Norman nave was replaced by the existing Early English one.

During the period between 1437 and 1467 the roof of this Early English nave was removed and the clerestory built, with windows of the then prevalent Perpendicular Style.

At this time, too, an upper storey was added to the tower, the spire was built, and the present beautiful timber roof replaced a previous one.

By the end of the eighteenth century the church had fallen into great disrepair, and remained so until 1846, when it underwent restoration, in the process of which the Early English lancet windows were covered with flints and built in, to be discovered nearly fifty years later when the south chancel wall was disturbed for the erection of a new organ chamber.

After the end of World War II considerable damage repair was necessary, bringing the church up to date and completing a history span of nearly nine centuries.

Perhaps the chief charm of S. Mary's, Harrow, lies in its setting on the summit of Harrow Hill, from which wide views of the countryside and the city are spread out on every hand; but it has much besides to delight the visitor.

In the churchyard is the tomb, protected by an iron casing, of John Peachey, who was buried there in 1780. This is the tomb on which Lord Byron was wont to sit for hours together when a boy at Harrow School, a fact recorded for us by the poet himself:

LORD BYRON

Again I behold where for hours
I have ponder'd,
As reclining, at eve, on yon
tombstone I lay;
Or round the steep brow of
the churchyard I wander'd,
To catch the last gleam of the
sun's setting ray.

In a letter written from Italy in 1822 he speaks of it as "my favourite spot", a strange selection indeed, and an even stranger honour for John Peachey. Engraved on a marble tablet near by are some lines from Byron's "Lines Written Beneath an Elm in the Churchyard of Harrow, September 2nd, 1807":

Spot of my youth, whose hoary
branches sigh,
Swept by the breeze that fans
thy cloudless sky . . .
Oh, as I trace again thy wind-
ing hill,
Mine eyes admire, my heart
adores thee still.

To the east of the church is a row of lime trees, planted by Isaac Greentree, a churchwarden of 1696. An old-fashioned grave-board formerly stood under these limes, on which was written the following lines:

Beneath these green trees, ris-
ing to the skies,
The planter of them, Isaac
Greentree, lies;
The day shall come when these
green trees shall fall,
And Isaac Greentree rise above
them all.

In the church tower are two deeply-recessed windows, representing respectively Lanfranc, the builder of the tower, and John Lyon, the founder of Harrow School.

The visitor to S. Mary's is at once attracted by two half-

columns by the tower arch, which are noticeably inclined from the perpendicular, though the capitals are horizontally true.

Tradition has it that, shortly after the commencement of the building of the new nave, a settlement began to take place in the ground, and work was discontinued.

When the subsidence ceased, the building of the arcade was resumed — from the point at which it had been interrupted.

The shafts of the richly-carved timber roof are supported by grotesque ancient corbels depicting the Twelve Apostles, while the stained glass in the clerestory windows is modern, illustrative of significant historical events connected with the parish, the church, and the school. The subjects are worthy of enumeration:

1. The surrender of lands at Harrow to Archbishop Wulfred at the Council of Clovesho, 825 A.D.
2. The setting of the foundation stone of the present church by Lanfranc, 1087 A.D.
3. The consecration of the church by S. Anselm, 1094 A.D.
4. The visit of Abbot Simon to Archbishop Thomas à Becket at Harrow, 1170 A.D. In 1163

A.D., the guide book tells us, a Becket had held his Court at Harrow, and in 1170 he came to Harrow for the last time. To him came his most faithful friend and counsellor, Abbot Simon of St. Albans, who was to be his intermediary in his quarrel with the King. Simon was unsuccessful, and Thomas returned to Canterbury to meet his martyrdom twelve days later.

5. Remission of market tolls to his Harrow tenants by Archbishop Chicheley, 1441 A.D.

6. The building of the clerestory, roof and spire—1441 to 1450 A.D.

FINE BRASSES

7. Granting by Queen Elizabeth I of Harrow School Charter, 1572 A.D. (The Harrow Public School was founded "for the free education of thirty poor boys of the parish", but subsequently it was made available to others.)

8. Opening of the new school, 1615 A.D.

9. Commemoration of the centenary of the foundation of the school, 1872 A.D. Well over 1,000 years of history!

Three very valuable possessions of the church are the font, the north door and the pulpit.

The church also houses thirteen ancient brasses, including two of the finest in England — a group commemorating Sir Edmund Flambard, who died in 1370, which is minus the figure of his wife; and, most cherished of them all, a much mutilated memorial to the rector, John Byrkhead, Master Builder, the fifteenth century restorer of the church, who died in 1467. His head is missing, but the rest of him, wearing a lavish cope, is in a good state of preservation.

In the north transept are the remains of a canopied monument dated 1609, in which, kneeling at prayer desks beneath arms and inscriptions, are full-sized figures in painted alabaster of "William Gerrard and his sister". Their devotions have lasted for 350 years!

Prior to the consecration of Harrow School chapel in 1839, the Harrow boys were accommodated in a gallery over the north aisle of S. Mary's, and Victorian Anglicans visiting the Church are thrilled to see, among the number of busts of prominent Harrovians there, that of the first Bishop of Melbourne, Charles Perry, a pupil at Harrow of pre-chapel days.

Perhaps he sat in the gallery seat of George Gordon Lord Byron.

BOOK REVIEWS

"ONE WORLD - OR NONE IS NOW AN INESCAPABLE NECESSITY"

S. PAUL AND THE GOSPEL OF JESUS. Dr Charles Raven. S.C.M. Press paperback. Pp. 157. English price 5s.

THIS is a startling and most rewarding book as one would expect from so great a scholar and Christian. In his preface Dr Raven says that "he had realised that our real problem (in ethics) is not due to controversies over the great racial, social and sexual issues, but to the fact that over the central embodiment of the faith, the blessed community in which there is neither Jew nor Greek, bond nor free, male nor female, we are bewildered and astray."

We are out of date with traditions and practices which are irrelevant to our situation and obstructive to our intentions. So he went back to the Gospels and to S. Paul.

The author begins with an estimate of our theology and ethics to-day. At last after 1900 years' racial, social and sexual divisions are being transcended. "One world—or none, is now an inescapable necessity. We cannot live without community but to-day we find we can't live with it." This chapter should be copied in full, it is so alive and alert to the times.

Thence the author proceeds to consider our Lord's ethics in two chapters, basing his work on S. Mark and the other early source documents of S. Matthew and S. Luke. Unlike other founders of religions Jesus deals from the first with personal relationships, the right approach to nature, the cleansing from the disciples of selfish ideas of power and prestige.

THE second chapter leads on to the presenting of the good news to the people of God in Jerusalem, the focussing of attention on the Person of Jesus and His claim. It issues in the Cross, the Resurrection and Pentecost.

From Jesus we move on to S. Paul, the visionary and the valiant, his conversion and his acceptance in the Church. Then one by one the Epistles come under review. He sees Galatians as the earliest epistle, the remarkable first essay in Christian Apologetics. Galatians contains three sayings of startling insight and splendour (2:19; 3:28; 5:16-19; and 22-25).

S. Paul's time in Thessalonica was not a happy one. From his

letter it would seem the effect of his work there and its failure preyed on his mind and caused him to modify and abandon the crude apocalyptic presentation of the good news. He went to Corinth humbled (1 Cor. 2:2-5) and in this found the answer to his need. Out of this comes a new attitude to law and grace.

He expounds his vision of community and opens up the source of its unity and breaks out into his wonderful picture of love (1 Cor. 13). But it is impossible to give in a few words the clear and picturesque summing up of the Corinthian Epistles this author provides.

THEN comes the letter to the Romans giving as the author here believes the discovery Paul made in Corinth and worked out in Ephesus, a God-centred ethic for a world like ours.

The originality of his idea of creation as a process still being worked out. There is frustration, the agony of travail, to bring to birth a community not yet born.

In our adventure we are not alone. God is involved. However fierce and prolonged the struggle the end is sure.

Dr Raven sees little of change in the Epistles of the captivity but much of expansion of the central theme.

The Philippians deal with Christ. His mind and work, the days of His flesh, His self-emptying, the victory He has made possible for us. Colossians sees Christ as the universal embodiment of God in His Creation, the image of the invisible God, the source and consummation of the whole creation.

The author sees the Ephesian Epistle as Pauline, a summing up as the writer "looks back on the past, repeats the phrases that embody the highlights of his experiences and weaves his memories into the fabric of his full vision."

The book closes with a picture of the place of S. Paul in the early Church and his fulfilment of the teachings of Jesus and a chapter on his influence in the history of the centuries.

Packed close in thought, beautiful in its language, hopeful in its exposition, this book is a gem and being a "paperback" is within the reach of every reader and should have a place in every churchman's home.

—J.S.A.

THE HOLY SPIRIT IN THE PRIMITIVE CHURCH

THE EXPOSITORY TIMES. March, 1961. T. and T. Clark, Edinburgh. English price 2s.

"LONG before the Spirit was an article of doctrine He was a fact in the experience of the Primitive Church." A German scholar thus begins a study of the New Testament and the Holy Spirit, the rarity of mention in the Gospels, the relation to the Holy Baptism: a learned study.

There is a dimming to-day in the hope of life after death both in the world and in the Church. John Knox's "Christ, the Hope of Glory", a small book (63 pages) may help to heighten the hope for many.

Dr William Barclay has a live article on the Stoics, completing his study in the April issue.

Dr Ramsey's "From Gore to Temple" is a masterly and critical survey of the writers in the Anglican communion between 1889 and 1939.

The reviews of books take up more space than usual and include notices of Professor Geddes MacGregor's "Introduction to Religious Philosophy", an experimental religious philosophy; Gustaf Wingren's lectures on preaching, a book timely and profound; "The Novelist and the Passion Story" by the Dean of Liverpool, criticising such books

"POPULATION EXPLOSION" WARNING GIVEN

The Archbishop of Sydney, the Most Reverend H. R. Gough, in his current monthly newsletter, warns against the serious consequences of the policy of "apartheid" being pursued by the South African government.

"Blackmen throughout Africa and other countries will rally to the support of the blackmen of South Africa", he says.

"It is only one step further in what may well appear as an inevitable development to point to the danger of all coloured races, brown as well as black, uniting in revolt against the white."

"Already there is demand by some of the black people not merely for equality with the white but for supremacy over them."

"If they are joined in this claim by the coloured peoples of Asia and, in addition, captured by Communism, the prospect of the future is indeed frightening."

"We have only to recall the fact that there are already indications that Russian Communism may soon have to play second fiddle to Chinese Communism to see the possibility of these fears being realised."

"GREATER DANGER"

"In the light of this, the break-away from the British Commonwealth of the Republic of South Africa is all the more serious, particularly when it is realised that some three-quarters of the population of the Republic are in fact blackmen, blackmen who could have been kept within the family, a family in which blackmen and white-men can, with patience on both sides, be brought together in a happy partnership."

His Grace speaks of the "population explosion," "the terrifying rapidity of the increase of population amongst the coloured races."

He says that some of the world's more far-seeing leaders are suggesting that this is a greater danger than the probability of nuclear warfare between Russia and the West.

The archbishop says that the Church can give inspiration and guidance to leaders who are "so engrossed in the dangers of the present that they cannot see the perils of the future."

The Church should constantly remind them both of the fundamental principles of life laid

down by the Creator and of the reality of Divine guidance given to those who seek it in humility.

"It is our duty as Christians to show intelligent concern in all that affects the life of our fellowmen and in particular to help with our prayers and understanding friendship our national leaders who bear such intolerable burdens of responsibility."

The Church must also be a constant reminder to the world of the transitoriness of this life and of the eternity of that which is to come, of the superficiality of the seen and the reality of the unseen.

"The tragic chaos of the world to-day may well be due in part to the failure of the Church to bear this witness effectively."

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HYMN WRITERS OF THE CHURCH . . . 3

H. F. LYTE AND "ABIDE WITH ME"

BY THE REVEREND EDWARD HUNT

ALTHOUGH it may seem that Anglican hymn-writers came late into the scene of hymnology, when they did appear they made a goodly company, and enriched the church hymnals beyond measure.

During the middle decades of the nineteenth century there were many Anglican writers of repute, who have left behind them many hymns of outstanding merit.

While Neale and Keble were laying the foundations of "Hymns Ancient and Modern" and the "English Hymnal" there were many others, no less active, such as Faber and Caswall, who later joined the Roman communion, but deserve tribute for such fine hymns as "Sweet Saviour, bless us ere we go," "Hark, hark, my soul!" and the lovely communion hymn "Jesu, gentlest

Saviour," these three being among Faber's seven in A. and M.

Caswall's "The sun is sinking fast," from the Latin, "Earth has many a noble city," "Glory be to Jesus," from the Italian, "Jesu the very thought of Thee," from the Latin, and "When morning gilds the skies," from the German, are perhaps the best known of his twenty-four hymns in A. and M.

Mrs Alexander, Miss Havergal, Miss Cox and Miss Winkworth were also writing at this time, their many popular hymns deserving a more detailed notice later, but of this august assembly the Reverend H. F. Lyte is worthy of special mention, because he wrote one of the most famous hymns of all times, "Abide with me."

Henry Francis Lyte was born at Ednam, Scotland, on June 1, 1793. Educated at the Royal School of Enniskillen, Portora, and Trinity, Dublin, he is often termed a Scottish writer, but he was ordained in the Church of England in 1815, and after serving in a curacy near Wexford, Ireland, his infirm health caused him to move to England in 1823, where he finally settled as Rector of Brixham, Devon, in which seaside town he was a devoted parish priest.

His health finally gave way in 1844, but he struggled on until September, 1847, when he relinquished the parish, writing his immortal hymn on the eve of his departure for Nice, where he died on November 20 in the same year at the comparatively early age of fifty-four.

He wrote "Tales in Verse Illustrative of the Lord's Prayer," 1826, "Poems Chiefly Religious," 1833, and "The Spirit of the Psalms," 1834, but is chiefly remembered as the writer of "Abide with me," according to one biographer.

This is scarcely fair to this great poetic writer, for all of his seven hymns in A. and M. are of outstanding worth and reveal his genius as hymnologist.

"God of mercy, God of grace," "Pleasant are Thy courts above," "Far from my heavenly home," "Praise the Lord, His glories show," and "When at Thy footstool, Lord, I bend," who would not be proud to have written only one of these moving hymns? But for good measure Lyte gave us another matchless hymn "Praise, my Soul, the King of Heaven," 1834, described as "one of the most satisfying hymns ever written."

When sung to the stately setting of Sir J. Goss it gives a sense of worship at its highest. The four stanzas are word-perfect, and "contain the whole range of Christian theology in a compact compass" as has been truly said.

GENERAL APPEAL

From the sense of being "Ransomed, healed, restored, forgiven," we pass to the thought of God's unchanging grace and "glorious faithfulness," and then to His "Father-like mercy," while the grand closing verse ushers us into the very presence of the angels and saints "adoring God face to face!"

No one can join in singing this triumphant hymn of praise without feeling his heart and soul "warmed within him." However it is "Abide with me" that most caught the popular mind, and so remains Lyte's masterpiece.

To hear it sung by the vast crowd at London's Wembley Stadium is said to be a most moving experience, and only a truly great hymn could so appeal to the general public.

It has been said that "many people know 'Abide with me' who know no other hymn." Probably the fact that it was Lyte's "swan-song" and the strange manner

of its composition, accounts for its hold on the popular imagination.

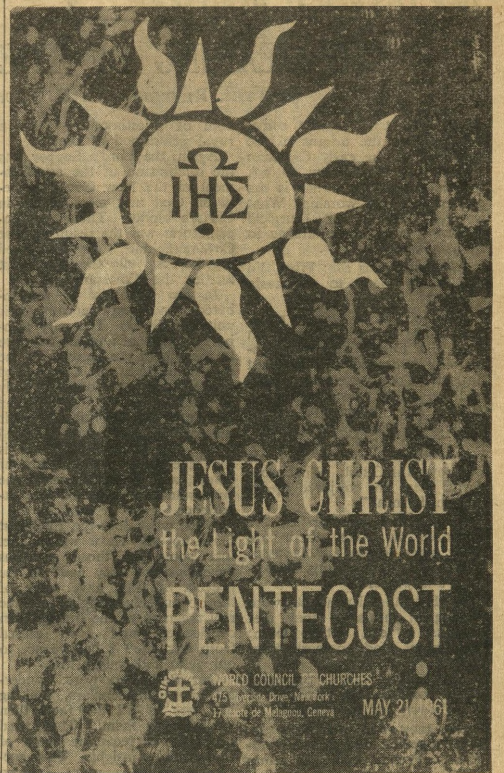
We are told that the author was walking on the sea-shore near Brixham on the eve of his departure for France to seek renewed health, when the words came to him. Returning to his study he wrote them down at the hour of Evensong, and so came into being "the most sublime evening hymn ever written."

A hymn that has brought consolation and peace to millions of people the world over. Written in September 1847, in September 1947 its hundredth anniversary was honoured in churches of all denominations throughout the world.

Like "Praise, my soul" it is word-perfect, each verse being sublime and complete in itself. From the "ebbing out of life's little day" we pass to the triumphant faith that fears no foe and finds no sting in death, but sees the Cross shine through the gloom, pointing to the breaking of Heaven's morning.

Surely this great and gifted hymn-writer did mankind a splendid service in reminding us that "earth's vain shadows flee" when Christ abides with us in life and death, and safely guides us to the heavenly skies where "ills have no weight and tears no bitterness."

Although Lyte died within two months of writing his famous hymn its deathless words have done much to reaffirm the faith of many in Christ's abiding presence.



The 1961 World Council of Churches Whitsun-tide poster, the motif on which is derived from the Geneva heraldic device representing the sun in flames surrounding the three first Greek letters of the name of Jesus. It is the seal of the Church of Geneva.

WITHIN THE VICARAGE WALLS

NEVILLE'S joy knows no bounds these days. His burning ambition of several years' duration has reached its zenith in the acquisition of a guitar. His elation is none the less for having financed it entirely himself.

We ourselves feel it has been a valuable lesson which he could not have learned had we merely supplied his need. Possibly he will settle down to lessons and practise with a greater sense of responsibility.

To me, it appears as a milestone in all our lives. Clearly the first lesson has influenced his social life, for next day six youngsters of embryo teen years arrived to pay homage in envious admiration of the new instrument.

Some of the lads are guitarists of one to two or three years' standing, so I now bow to the inevitable, that the even tenor of my peaceful Sunday afternoons is a thing of the past.

My training has well and truly commenced for a long period of teenage enthusiasm for such things as "Hang Down Your Head, Tom Dooley", and "She'll be comin' round the mountain when she comes!"

A really soundproof room in every house should be compulsory by law. When I expressed these sentiments to Mother recently, she gently reproved me. "Well, we had to listen to YOU for years you know!"

Funny, but she vows the family always knew what sort of "date" I'd had by the type of music I played well into the early morning hours after a night out. Just proves what long suffering parents I have — I'd shoot anyone who did that to me!

The sight of the week was a postal delivery boy wearing a jumper of a nauseating green colour, pedalling his bicycle along the footpath in great haste. Whilst both hands were fully

occupied supporting a bottle of soft drink of a vivid emerald colour, he took long swigs of the contents with easy nonchalance.

Several days later, I observed the same lad wearing a yellow jumper and swigging at a bottle of lemon coloured beverage. At least it proved he was not colour blind.

Jenny is a most important person this week. Although she appears quite unimpressed by all the pomp and ceremony associated with her first birthday, her brothers and sisters are duly celebrating the occasion in the approved manner. A birthday cake with one pretty pink candle had pride of place on the table, and whilst we all sang "Happy Birthday" in the soft vibrant glow, Jenny delightedly "clapped hands for Daddy".

Mummy is just small change at present except for providing the necessities of life. Daddy is the epitome of life, and her joyfulness in Daddy's presence is simply lovely to behold.

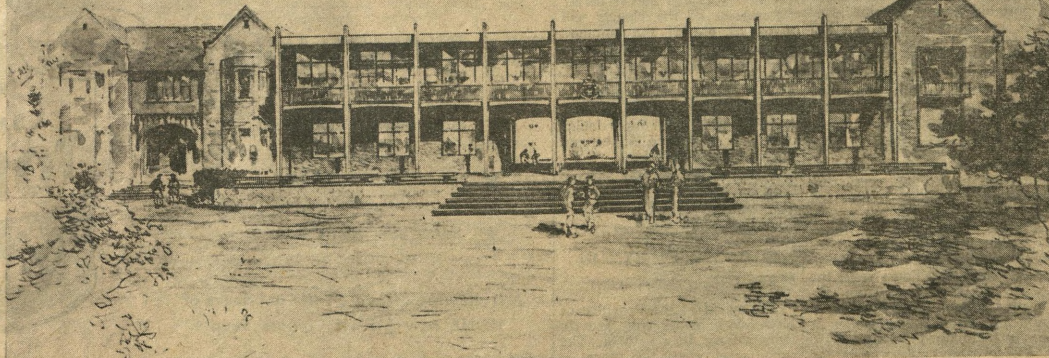
A word of warning . . . Baby Jackets with ribbon ties around the neck are so pretty and snug — whilst babies are unable to stand up. On a cool day recently I put a jacket of this type on Jenny when she went to bed.

She was reluctant to settle down and protested in the usual manner. Her protests became more adamant as time went on. Whilst I began to wonder if I should investigate the situation, she commenced to make little choking sounds which brought me to the bedroom on the run.

Imagine my horror to find she had become hooked by one sleeve onto a knob on the top of the old iron cot. Her arm had slipped out of the sleeve, and she was pulling with all her might with the ribbon tied around her neck.

I shudder to think what might have happened had she lost her balance. I resolved never to let her wear the jackets again.

An architect's sketch of the proposed new Science Wing at Canberra Grammar School which is expected to be in use in 1962. This has been made possible by a grant of £20,000 from the Industrial Fund for the Advancement of Scientific Education in Schools.



NORTH SYDNEY FESTIVAL

FROM A CORRESPONDENT

A fanfare of trumpets sounded as the Archbishop of Sydney, the Most Reverend H. R. Gough, entered the sanctuary of St. Thomas', North Sydney, on April 29 for the annual rural deanery festival there.

There was a congregation of more than one thousand people; and a choir of two hundred members.

It was the archbishop's first visit to St. Thomas'. He thanked the clergy of the North Sydney rural deanery for setting such a precedent as the festival in the diocese.

OUR LITURGICAL HERITAGE . . . 2

THE MEANING OF THE LITURGY

BY THE REVEREND R. H. SAUNDERS

HAVING tried to see something of the origins of the Eucharist in the early Christian Church, we have now to ask questions such as: What is the aim of liturgical worship? What is the meaning of liturgical worship? How is our liturgy to be understood?

But first, let us ask: What did the liturgy mean to the early Church?

First of all it was a meal. That first eucharistic meal on that first Easter Day was historically preceded by the Last Supper. They were both meals, and at both, Jesus presided. After His ascension, those eucharistic meals were presided over by an Apostle, and Christ was welcomed as the invisible but powerful Guest. What wonderful ideas are conjured up by the word "meal"!

In the first mention of the Eucharist in Acts, there are three other things closely associated with it: teaching, fellowship, and prayer.

So that those Eucharists were theological meals — they met not just to eat, but to learn: to learn of God, to learn from God.

They were also prayerful meals: offering the prayers of the Church for the Church.

But they were meals to be eaten together, in fellowship, together. Present studies in group dynamics are showing us just what powerful forces are active in a group of people who are together. How much more powerful must those forces have been when it was a Christian group who were together, and when Christ was realised as actively present in their midst and in them!

But there was more to it than just eating, teaching, learning, praying and being together, as wonderful as all that must have been. They were celebrating the presence of Christ in their midst. And here we enter into the depths of Christian mysteries.

We have seen that they were celebrating Christ's historical presence as the Resurrected One; Christ's actual presence as the Ascended One; and Christ's sacrificial presence as the Offered One. Christ present as the Guest—Christ present as the Meal—Christ present as the Institution of the New Covenant in His Blood—Christ present as the future King.

What a world of meaning is conjured up as we think of Christ's real presence then! And what a reality that Presence must have been to them!

All this has been summed up in the word Anamnesis — memorial.

But what is the meaning of this word "memorial"? When we talk about a memorial of an act, we mean to go back into time and re-enact it, re-experience it. And this really means that we are trying to experience Someone Who was present THEN, but absent NOW. We are trying to recapture a past experience we no longer have now.

LOSS BY TIME

This is not the meaning of the Biblical term for memorial. We do not go back in time at all. We bring the past up to the present. We bring Christ's sacrifice out of the historical past into the present experience. We bring the Last Supper, the death, resurrection, and ascension of Christ and His future coming right up to the here and now, display it all before God and each other, and experience the fruits now.

That is what was done, at any rate.

But the Lord's Supper was also a sacrifice. What a world of controversy has centred around that one word! But sacrifice is there at the Last Supper and at the Death of Christ — both of which are a part of the memorial to be experienced and displayed now. They showed forth the Lord's death. They had an altar. They offered themselves as living sacrifices. They saw themselves as a king-

dom of priesthoods — and a royal priesthood at that.

Again, the Lord's Supper was the celebration of the establishment of the New Covenant between God and man, sealed in Christ's blood. Their very togetherness was the result of that Covenant, and their continued togetherness at the Eucharist ratifies the Covenant.

In the Eucharist is remembered and experienced their unity in Christ. The very symbols of the loaf and the cup, are to them both the symbols of the incarnate Body of Christ, and of the Church, the ongoing body of Christ in the world, and therefore the symbols of their sacramental and actual spiritual unity. To them, the Church is the federation of the Body of Christ, and the Eucharist is the corporate expression of this experience.

Now, what does the Eucharist mean to us? Have we in fact lost some of those precious meanings that they had? In the process of time have some of those wonderful insights into the real meaning of the liturgy been overlooked, and even erased from our rite? I believe so, to our great and endless loss.

Our Reformers were wonderful liturgical scholars, making best use of all the facts then available to them. They tried explicitly to recapture some of the primitive insights. They succeeded up to a point—but no doubt the bitter controversy with Rome blunted some of their liturgical theology. It remains for us to take forward their work and remould our present liturgy so that we can recapture more of the liturgical experience of the early Church.

Now to the last area of concern—revision. Into this area we must soon be thrown, like it or not, when we become a National Church.

Some vital elements of Biblical Liturgical experience have been omitted in our 1662 rite and its predecessors.

There is no direct memorial—in its true sense—of the Resur-

rection of Christ. The bare mention of it in the Creed is no memorial. There is no celebration of Christ present as fellow eater and worshipper. There is no real attempt to recreate Christian fellowship as a living, memorable experience. There is no real memorial of that early Christian fellowship. There is but one meagre reference to His return, and practically no attempt to bring His future Messianic reign up to the present experience. There is no real attempt to recreate a memorial of the essential unity—the Christ's bodiness—of the Church.

If these charges are true, and they can be substantiated, then we must do something about it. The question of where to put the Prayer of Humble Access or the second Lord's Prayer—before or after the Communion of the people — is of very little weight in comparison with the vital things missing.

WORDS NOT ALL

But beware! Just to recover and use the words of ancient liturgies is not to recover and experience the insights that were associated with them then. We must completely rewrite them so that we can experience them now.

I hope we Australian Anglicans can work together to create a liturgy that will be a congregation, Christ-centred, Christ-experiencing representation of the whole life and work of Our Saviour, in which we recapture the insights and experience of the whole Church from the earliest times till, and until the Lord come.

We have a great liturgical heritage handed down to us from Christ Himself, a liturgy that should be dynamic, not static; powerful not just devotional; evangelistic not self-centred.

There is but one more thing to face, which will form the last part of this series: How can we make our present liturgy more meaningful to-day?

MANY MODERN FEATURES IN CHALETs FOR AGED

FROM A CORRESPONDENT

The five new chalets to be dedicated at the Mowll Memorial Village, Castle Hill, on May 20 by the Archbishop of Sydney include many modern features to provide more economical running and greater convenience for the elderly residents.

The five new chalets contain twenty units. They have been built in brick and timber and the tiled roofs are of open-rafter construction with wide, protective overhangs.

The screen walls between the chalets preserve privacy by preventing one unit from overlooking another, and they also provide sheltered corners for gardening or for just sitting and enjoying the sun.

Each unit has a private terrace or balcony from which the living room is entered.

One bedroom, bathroom, and kitchenette complete the accommodation. A cupboard - wall divides living room and bedroom, and contains built-in wardrobe, drawers, dressing table, coat cupboard, linen press, broom cupboard and recess, complete with power point for a portable sewing machine.

A refrigerator, washing machine and sealed oil heater are built into each unit, and a small fan circulates warmed air, at a thermostatically controlled temperature, between living room and bedroom.

COMFORT

Flyscreens are fitted throughout, and additional ventilation for summer months is provided by screened and louvred panels, between window sills and floors.

Walls and roofs are insulated with aluminium foil and fibreglass. Cork tiled floors resist the penetration of cold from beneath, as well as providing a non-slip floor finish which is easily maintained.

Other safety measures in the

design include ramps wherever possible instead of steps, alternative exits for use in the event of fire, kitchen and bathroom doors which open outwards, and secure handgrips on bathroom walls.

The four bathrooms in each chalet are grouped centrally and are lit and ventilated through four glass domes in the roof, ensuring absolute privacy.

Some units have baths, others showers. The central location of bathrooms permits economical plumbing and draining installations and prevents ugly pipework from showing on the outside walls.

£10,000 GIFT

Each chalet is wired for television reception and plug-in points in the living rooms are served by the one master aerial.

Residents of the chalets will have full use of the common room, dining room and other facilities provided in the main house.

The committee has allocated additional sites nearby and will proceed with building similar chalets as the need arises and funds become available.

A Sydney layman, Mr Vincent Fairfax, has given £10,000 for the extension of the village.

PROVINCIAL SYNOD

FROM A CORRESPONDENT

The synod of the Province of New South Wales will meet in Sydney from June 6 to 8. The synod meets every five years.

BOOK REVIEW

THE PROBLEMS OF A SCHOOL CHAPLAIN'S WORK

SCHOOL CHAPLAIN. Canon J. B. Goodliffe. Macmillan. Pp. 148. 25s.

CANON Goodliffe was Rector of Cheltenham and part-time chaplain of Cheltenham College. His experience gives him authority to speak to all who are concerned with the education of children. He writes not only for those who have the responsibility of teaching in Church schools but for teachers, parents and all who are interested in education.

As a parish priest who taught at a school in his parish he was able to help each to gain some insight into the life and work of the other. "If it is necessary to join up the school with the parish, it is even more important for the parish to realise its responsibility to the schools, whether they be public schools, grammar schools, Church schools, or the much neglected Sunday schools." Some of the critics of Church schools in Australia could well heed his advice that parish and school must co-operate in the task of training children in the Christian life.

There has been a change in the teaching of Divinity as in other branches of education. "There is another feature of the classroom which would surprise older people. It is the freedom of discussion and a complete absence of shock on our part however violent or crude the criticisms of the boys may be."

"To-day youth is moving away from its perennial desire to discuss religion and is now more concerned with transforming such interest into action." Of course, the discussion must be wisely guided by the master in order to prevent it from wandering into unprofitable by-ways.

THERE are two sides of a chaplain's ministry: teaching the Faith, and counselling the boy with personal problems and difficulties. Canon Goodliffe devotes most of his book to the latter.

In discussing "The Ethics of Boyhood", he points out the need for the chaplain to have had parochial experience, as the moral problems of boys can be seen in adults, however different a form they may take.

Lying, theft and bad language which horrify people when committed by school children are often a mirror of the society in which the children live.

"If the children hear father and his friends talk about how they have avoided income tax, it is little wonder if they fail to appreciate the sacrament of truth."

After discussing blasphemy and noting its frequent use in modern plays and novels, Goodliffe says: "Obscenity was different, and fortunately rare. It was always the sign of a disordered mind and it usually worked underground and anonymously. The decent boy detests it." One wonders whether this is true of Australian schools, or is this

another instance in which children reflect the community of which they are a part.

Confirmation always presents problems to the school chaplain. Canon Goodliffe heads his chapter, Confirmation: "A Challenge to Parents". He asks whether parents ask how their son's preparation for Confirmation is progressing as they ask about his work or his sport, or whether they help the boy to realise the magnitude of the step he is taking.

Here, as elsewhere, the author is writing about a school composed entirely of boarders, and he assumes that all who attend Confirmation classes do so from the right motives.

He does say that, having explained to them their duty to the Church and the promises they have to make, he urges them to consider whether to withdraw from the class. "In practice, it is very rare for boys and girls to withdraw. In fact this somewhat disturbs me and I think possibly more of them might take this course."

What is to be done in the case of a boy who has not thought of Confirmation but who is told by mother that it would be "nice" if he were confirmed in the chapel, particularly as father is an Old Boy (who probably rarely attends his local church)?

Day boys present problems of their own. Should they be confirmed in the chapel? What, if any, conditions should be laid down for day boys who desire this? These and allied questions require discussion, and could

point to a fruitful field of school-parish co-operation.

Like everyone else, the author is aware of the problem of the lapsed communicant, but argues that it is "invaluable for them to have two or three years' steady attendance at the chapel before they leave us."

"It is so much easier for them to join in services they know with masters who are their friends, and with a youthful congregation rather than in a church with such different conditions, as this helps them to form disciplined habits."

In the case of the "outback" boy who may see the parish priest or bush brother only rarely, the school may be his only chance for Confirmation.

Canon Goodliffe has some very wise things to say about the chaplain's relationships with the staff, the question of having only Anglicans on the staff, and some of the chaplain's problems.

"THE chaplain, although he has a ready-made congregation on Sunday, and much loyal backing from the staff, is none the less a lonely man. "He has no time to be present at that trade union of the clergy quaintly called the Chapter. He is barred by his timetable from attending conferences and he misses the fellowship of the local clergy."

"He is wise to assist in local churches during the holidays where a different audience balances up after so much talking to young and immature congregations."

All would agree with the author that we must awaken a sense of vocation in boys, and attempt to show them the meaning of that word. But is it true that we can give even elementary marriage guidance to sixth formers?

There are many questions which Canon Goodliffe does not consider. In an age which is paying so much attention to science, how can we present the truth of religion? Boys who spend most of their time studying mathematics and physical sciences expect all truth to fall into those categories.

Further, what is the task of Church schools in our community? It is very easy to find an acceptable form of words to embellish the prospectus, or to talk about the duty of Christians.

How are we to interpret this to a boy whose parents never attend church, but send their son to a Church school because it has a good academic record or outstanding sporting facilities? Many questions remain, but Canon Goodliffe has written a lively and interesting account of his work at Cheltenham College and elsewhere. All parents and clergy can learn much from his discussion of the problems with which he had to deal.

—G.H.W.

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DIOCESAN NEWS

BRISBANE

CHRISTIAN EDUCATION

The first of the 1961 series of adult Christian education lectures was held on Thursday, May 11, in the Social Room of the Cathedral Buildings. About 120 people attended and thoroughly enjoyed the "demonstration" given by the Reverend David Shand, who is giving the series of talks. The lectures have been arranged by the Diocesan Board of Christian Education under the general title of "... on being religious". The first one was entitled "What God has done ... Redemption", and following lectures to be held fortnightly until August 3, will include the subjects of Sin, Forgiveness, Amendment, Vocation, Sacrament and Service, and Worship. During the lecture, and after it, the people were given the chance to ask questions, and it is expected that much more audience participation will take place during the course. Informal discussion over a cup of tea and biscuits concluded the evening.

COMPANIONSHIP CAMP

Fifty boys and girls from fifteen Companionship groups in the metropolitan area, came aboard a special bus on May 2, on their way to Halse Lodge, Noosa, where they stayed until Saturday, May 6. The camp was organised by Miss P. Lusk, the Sunday school organiser, and she was assisted by the Reverend P. Brewer as Chaplain. Mrs J. Gow, from Sherwood Companionship, and ten young leaders. The subject for study at the camp was the rule of life which all Companionship members are learning to make as they continue through the Companionship course. The programme also included the making of clock faces for a mission school, games, swimming, a fancy dress party, a missionary evening and a concert. Each day began and ended with prayers conducted by the Reverend P. Brewer.

RECEPTION

A reception in honour of the Bishop of New Guinea, the Right Reverend P. Strong, was held in the Jacaranda Room of the Hotel Canberra on Monday, May 15. The Right Reverend David Hand and the Venerable Byam Roberts, headmaster of the Martyrs' School, were also present. The programme included the premiere screening of the film "Counterpoint", which is the record of the consecration of the missionary bishops, Bishop John Matthews (Carpentaria) and Bishop George Ambo (New Guinea) which took place last October. The film is in colour and is a very fitting record of the unique occasion when the first Papuan bishop was consecrated.

MELBOURNE

PRAYER FOR UNITY

At Geelong on May 13, clergy of different denominations met to discuss "The Role of the Laity" as part of their observance of the Week of Prayer for Christian Unity. Papers were given by the Roman Catholic Rector of Chanel College, the Very Reverend S. Hosie, S.M., and Mr V. K. Brown, director of the General Board of Religious Education.

NEWCASTLE

INDUCTION

The new Priest-in-charge of Charlestown, the Reverend Michael Clarke, was inducted at a service in the parish church last Wednesday night. He was formerly in the Parish of Dandenong, in the Diocese of Melbourne. He replaces the Reverend E. V. Dyer, who has gone overseas. The parochial district of Charlestown includes the suburbs of Gateshead and Windale.

GOSFORD MEMORIALS

The Bishop of Newcastle spent last Sunday in the Parish of Gosford, where he dedicated a large number of memorials given to the new parish church.

PERTH

GOLDEN JUBILEE

On the Sunday within the octave of the feast of the title of the Church of St. Philip, Cottesloe, Archbishop Moline preached at a special Sung Eucharist, when much extra seating had to be provided. The rector, the Reverend R. J. Hobby, was the celebrant.

Services were first held in the district in 1908, in a temporary

building which later was destroyed by fire. The present church was dedicated on May 7, 1911, by the late Bishop (later Archbishop) C. O. L. Riley.

ASCENSION DAY AT MIDLAND JUNCTION

Solemn Evensong was sung on Ascension Day at the Church of the Ascension, Midland Junction. The rector, the Reverend H. P. V. Hodge, invited Canon Walsh of Mosman Park to officiate at Solemn Evensong, incense being used both for the censuring of the altar at the Magnificat and during the procession. The Rector of Bassendean, the Reverend Arthur Thomas preached, and the Rural Dean of Swan, the Reverend E. W. Robotham, read the lessons. A large congregation representing all parish organisations, filled the church.

YOUTH SUNDAY AT HIGHGATE

A feature of the Commonwealth Youth Sunday observances at St. Alban's Church, Highgate (rector, the Reverend F. L. Mann) was a display of pamphlets and other literature challenging youth of the parish to consider whether God was not calling them to service in the Sacred Ministry or in the mission field.

S.S.M. AT HOME

The brethren of Perth Priory of the Society of the Sacred Mission were at home to their friends last week in the forenoon and in the afternoon, to meet the Provincial of the Society, Father Nicholas Allenby, who has been in Perth for three weeks to see something of the work of the brethren in Perth.

SYDNEY

MOORE COLLEGE

The Premier of New South Wales, the Honourable R. J. Helfron, on May 13, opened the new dining hall, kitchen and lecture rooms at Moore Theological College, Newtown. The buildings were dedicated by the Archbishop of Sydney, the Most Reverend H. R. Gough.

SUMMER HILL ANNIVERSARY

The eightieth anniversary of the Parish of St. Andrew, Summer Hill, is being celebrated throughout May. The final services of thanksgiving will be on May 28, when the Right Reverend A. W. G. Hudson and the Venerable H. G. S. Begbie will preach.

BOOK REVIEW

LEARNING AND INSIGHT

THE ENDURING PASSION. T. E. Jessop. Epworth Press. Pp. 96. 8s. 9d.

A BOOK for Lent! What a pity Australia cannot get Lent books in time. However, this has such a depth of learning and insight such as one would expect from earlier books of this author that it can be read with profit at any time.

Professor Jessop ponders on the antecedents of Calvary, on the meaning of Jesus having a life at all and the manner of that life. Thus he writes of the "Humility of God", quoting a hymn of Charles Wesley;

"Emptied of His Majesty
Of His dazzling glories shorn
Being's source begins to be
And God Himself is born."

Would we recognise Him and His divinity if He came again as anything like a Carpenter? "Would He stand aghast at our huge, cumbersome, expensive floodlit organisations and shiver to hear them called the Body of Christ?"

So the author moves on to "The Agony of God", a chapter with intense insight, reminding us that public executions with ribaldry and blasphemy lasted in England till 1868. "The sight of the Cross makes us sick of sin".

"The Divinity of Love" follows. God is not just "a God of some sort", but God as a loving mind. This chapter is almost too rich to take quotations from it. "Was the last price for man's redemption paid on Calvary?" Yes! on the human scene. "But within God's own being the price is still being paid".

Follow two chapters on "The Devotional Response and the Moral Response" and in an appendix some poems on the Passion. John Donne's lines complete the last chapter:

"From needing danger to be good
From owing Thee yesterday's tears today

SCHEMES sponsored by churches for fighting tuberculosis in Korea are facing grave difficulties because of the stoppage of imports from the United States of America.

Up till now one half of the drugs and one third of the X-ray film used in the battle against the disease had been supplied to medical missionaries by the United States Government through the Korean Government.

But since March 1 this aid has been cut off. Doctors will now have to rely on what Korean Church World Service, the local agency of the World Council of Churches, can provide through the gifts of Christian churches and individuals.

The purpose of the ban is to help Korea attain economic independence by encouraging her to manufacture her own pharmaceuticals.

But the special life-saving drugs that the doctors need to conquer T.B. are not yet made locally.

About 800,000 people in South Korea have active T.B. This is an incidence of 3.4 per cent. of the entire population and is fifty

times the rate in the United States. Yet Korea has only 4,000 hospital beds available to treat tuberculosis.

To save lives threatened by the disease, Korean Church World Service has developed its own blitz technique. It now has sixteen T.B. clinics at work throughout the country.

These treated 3,616 new cases of active T.B. last year and have a current case load of 10,066 patients.

This is thirty per cent. of all the ambulatory T.B. patients treated by all the agencies in Korea in the country's 220 treatment centres.

By means of the agency's technique, eighty-eight per cent. of those treated while the disease was still in its early stages and sixty per cent. of those who had advanced T.B. were made non-infectious within six months.

The system has been developed by Dr E. B. Struthers, a famous medical missionary from Canada, who started work in Seoul in 1954.

The Republic of Korea's Ministry of Health has appointed Dr Struthers as its consultant on tuberculosis control.

His work with Korean Church World Service is being carried on by Dr K. M. Scott who took over last July.

Part of the technique comprises the administration of such drugs as Isoniazid, PAS, and Streptomycin. The rest is done by home visiting by nurses and social workers.

"This home visiting is very important," Dr Scott told me. "It keeps us realistic in our approach to patients and stops us from prescribing ivory tower treatment."

"In this way we know exactly

how each patient lives and what are his means. We have established that sixty per cent. of our patients live in one-room homes and a further twenty-six per cent. in two rooms.

"Half of these rooms measure 10 ft by 8 ft and may even be smaller. Yet families of six may be crowded into them."

Nurses and social workers teach the patients how to isolate themselves from the rest of their family until the drug technique has made them non-infectious.

This isolation can be achieved by sleeping behind a curtain in a one-room home. Where this is not possible patients are shown how to sleep on their side with their face away from the other occupants.

CASE HISTORY

Last year, 8,324 home visits were made. Mass X-ray examination of households in Seoul which had contact with the disease showed that twelve per cent. of those examined had active T.B., but sixty-five per cent. of these had only minimal disease, which responds to treatment in about six months.

The programme also included last year the distribution of 115,000 lbs of corn meal, powdered milk, flour, sugar, cheese, syrup, and cotton seed oil to the poorest patients, 48,000 cans of pork and 8,850 pieces of clothing. Six hundred destitute people were given 1,300 dollars' worth of rice, bedding, and coal "bricks" to meet winter needs.

Here is one of the case-histories which Dr Scott showed me:

"Mrs Sun Kee Park was strongly recommended for surgery in 1956, and vainly struggled to raise money to pay for it by selling fried cakes on the street.

"An earnest Christian, she prayed for help.

"A son was born to her in 1957, but by the beginning of 1960 both the little boy and her husband had contracted T.B. from her and are now under treatment at K.C.W.S. Severance Hospital Chest Clinic.

"Through a 'friend' in America, unknown to her, Mrs Park was able to have 'free' surgery at Severance Hospital.

"Her sputum is now negative, her son is almost well, but her husband must continue treatment for some months to come and cannot yet work.

"Mrs Park's prayer was finally answered."

The cutting off of the drugs which came from American official sources in such large proportions now means that the work will be drastically reduced unless another source of supply can be found.

"Our budget was being carried out on the scale of four dollars a head," Dr Scott told me.

"The drugs we need are costly. The cheapest we have yet found are made in Denmark. But we shall have to buy them all at the full market price.

"For some reason, no manufacturers of these anti-tuberculosis medicines and X-ray films will allow any discount."

His K.C.W.S. predecessor, Dr Struthers, told me he hoped it would be possible to release some stocks that had been built up over the years. But he admitted he was worried how the full programme can be carried on when these medicines have been exhausted.

And, like all Korea's doctors, among whom he is venerated as an outstanding pioneer, he is eager to extend the present work on a still great scale.

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ORTHODOX CHAMPIONS OF UNITY

By the Reverend Francis House, Associate General Secretary of the World Council of Churches

WHICH Church first officially proposed the creation of a world council of Churches?

Few people recall that it was the Patriarchate of Constantinople which, as long ago as 1920, issued a call "To the Churches of Christ Everywhere" to create a union of the different denominations in a "league" of Churches.

The call was published in Greek, English, French and Russian, and was widely distributed shortly after the end of the First World War. The detailed proposals correspond closely to the actual World Council of Churches created only in 1948.

The fact that so ancient a Church should have taken this initiative is not so surprising as some might think. The "Oecumenical" Patriarchate of Constantinople has behind it many centuries of concern for the "oecumene," that is for the whole world and for unity among Christians.

A thousand years ago the patriarchs were already distin-

guished for their concern for unity and their missionary zeal.

In spite of the excommunication of the patriarch by the pope in 1054 and of the terrible injuries caused to the relations between Eastern Orthodox and Western Christians by the sack of Constantinople by the Crusaders in 1204, the oecumenical patriarchs made many friendly contacts with Western Christians, especially after the Reformation.

For example, letters still survive which were exchanged between Constantinople and Lutheran theologians of Tübingen in the sixteenth century and with the Reformed Churches in Holland and France, and the Church of England in the seventeenth century.

In the last hundred years, contacts became increasingly frequent, and in 1902 the Patriarch Joachim III anticipated the appeal for unity published in 1920 by sending an encyclical to all the independent (autocephalous) Orthodox Churches concerning the development of relationships with the Roman Catholic, Protestant and Anglican Churches.

The patriarchate took the lead in encouraging Orthodox representatives to attend the world conferences on Life and Work (Stockholm 1925 and Oxford 1936) and on Faith and Order (Lausanne 1927 and Edinburgh

1936) and became one of the founding Churches of the World Council at Amsterdam in 1948.

Subsequently bishops and theologians of this Church have continued to be prominent in the World Council of Churches.

Archbishop Germanos of Thyateira, the patriarch's exarch in western Europe, was a pioneer of the ecumenical movement and became one of the first presidents of the World Council. Archbishop Iakovos, head, under the patriarchate, of the Greek Orthodox Churches in North and South America, is one of the present presidents of the World Council of Churches.

PRESENT LEADER

The present oecumenical patriarch is His All-Holiness Athenagoras I. He was educated at the famous patriarchal theological college of Halki (on an island in the Sea of Marmora) and was deacon to Archbishop Meletios of Athens, who subsequently became famous as one of the most ecumenically minded of the patriarchs.

Patriarch Athenagoras first served for eighteen years in the United States as Greek Archbishop of North and South America from 1930 to 1948. Both then and since he has always been a great supporter of the ecumenical movement.

For the last six years the

Oecumenical Patriarchate has had a permanent representative at Geneva, who is now Bishop Emilianos Timiadis. (This is the only member Church which has such a direct link with the World Council of Churches.)

In 1959 the patriarch was host (with the Greek Church and Government) to the central committee of the World Council of Churches when it met at Rhodes. No fewer than fifty-three Orthodox theologians, including thirteen bishops, took part in this meeting.

A few weeks later the patriarch himself undertook a historic journey to the Churches of the Middle East for the sake of unity, about which he spoke with Syrian, Coptic and Armenian Church leaders as well as with the Orthodox, Protestants and Roman Catholics.

On many occasions he has expressed his conviction that "the barriers which the ages have raised between the Christian confessions do not make impossible their mutual understanding, rapprochement and reunion."

He concluded a characteristic message to the central committee of the World Council of Churches on this theme by saying that the bond that binds Protestants and Orthodox together "is a sacred gift of God, for the true meaning of the ecumenical movement is not what we plan, but what God wills."



The Oecumenical Patriarch of Constantinople, Athenagoras I (left), a leading figure in the ecumenical movement, with one of the presidents of the World Council of Churches, Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America.

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RURAL ENGLAND REVIVES THE ROGATIONTIDE PROCESSION

FROM A CORRESPONDENT

OVER the centuries the Rogationtide procession became part of English village life. Yet this century has seen a decline in this practice, especially in the past ten years.

Yet in the villages of Elmstone, Preston and Stourmouth, near Canterbury, the Church of England and the Congregational Church this year combined to give back to the observance of Rogationtide some of its old interest.

Eighty parishioners from a population of six hundred assembled in the local Congregational church. The observance commenced with a hymn, an address and prayers.

Then they "went forth in

peace" to offer prayer for God's blessing on the villages, the villagers, and the country on the village green.

As is usual in England at this time, the air was cool, a fresh breeze was blowing, and rain was not far away.

However the fear of rain was greatly reduced by the knowledge that this procession was not to be made on foot, but in cars.

Our forefathers would have been shocked. Yet custom always plays a formidable part in every generation's actions, and for this generation walking is not the custom.

So this modern version of an ancient practice proceeded through the narrow country lanes, startling tourists and breathing a fresh spirit into the life of a modern farming community.

The column stopped by a meadow where a dairy herd was peacefully grazing. The worshippers gathered at the road-junction and asked God's blessing upon all cattle.

The responses rose in the brisk evening air, mingling with the songs of thrush, blackbird and cuckoo. And the singing of the Anglicans was much enhanced by the ready assistance of the Congregational worshippers.

By the time the column had sorted out its complicated parking system it was time to stop by a stream which flows through the rectory gardens.

Here prayer was offered for all those who spend their lives on the seas. Thanksgiving was also made for the gift of water.

Unfortunately, rain soon began to fall, and the procession came to its last station in the Church of St. Mildred, Preston.

Here thanksgiving was made for all those who, in the past, have striven to preserve and build the social and spiritual traditions of England.

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DOCTORS—NURSES needed urgently for Christian hospital work. Information from Oranby Mission, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. (Telephone BM 3164 Sydney Exchange) or 276 Collins Street, Melbourne. (Telephone MF 8962 Melbourne Exchange).

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PUBLIC ANNOUNCEMENTS

I WISH it to be known that I resigned my position with the Church of England Department of Promotion during the month of December, 1960, and am no longer directing church stewardship campaigns. Henry F. Hawkins, 24 Rocklands Road, Wollstonecraft.

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

QUEENSLAND FESTIVAL

ENGLISH INTEREST CONTINUES

FROM A CORRESPONDENT

Canterbury, May 15

The London festival of the Queensland Council was held in the parish church of St. Matthew's, Westminster, on May 5.

The festival began with the Solemn Eucharist at noon, when the celebrant was the Vicar of Impington, Cambridge, the Reverend Jack Hunter.

The deacon, the Reverend Robert Waddington, leaves England shortly to become headmaster of St. Barnabas' School, Ravenshoe, North Queensland.

The chairman of the Queensland Council, the Right Reverend J. W. C. Wand, at one time Archbishop of Brisbane, preached.

He based the sermon on the need for thanksgiving, prayer and self-dedication.

During lunch at S.P.G. House reports were received from the Dioceses of Brisbane, North Queensland, Carpentaria and New Guinea. Next year the council hopes to hear from Rockhampton as well.

CHRISTIAN TEST OF LOYALTY

THE "LIVING CHURCH" SERVICE

New York, May 15

The need for a better sense of mission in the Christian Church was presented in stark terms last month by Bishop Wright of Nevada, at that missionary district's annual convocation.

"Offer to become a communist with the reservation that you will give one per cent. of your income and none of your time for the spread of communism," he suggested.

As an alternate test, "become a member of Islam with the reservation that you will pray only once a week."

"Is there any immediacy in the fact that both communism and Islam this year will win more converts than Christianity?" he asked.

"This is being done, my brethren, by methods we have despised — by working, praying and giving," Bishop Wright said.