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NEW CHURCH IS CIRCULAR AND COLOURFUL

CHRIST CHURCH AT GOSFORD DEDICATED

FROM A CORRESPONDENT

Gosford, N.S.W., November 28

More than 2,000 people packed the pews and grounds of the new, circular Christ Church, Gosford, last Saturday for the dedication of the building.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, dedicated the church in the presence of the Primate, the Most Reverend H. R. Gough, who preached.

The striking design was originally the idea of the rector, the Reverend N. A. Pullin, who made preliminary sketches for the architect.

The design is based on early circular Christian churches, but has many contemporary features.

There are many multi-coloured glass windows. The sanctuary is set into the wall. The seating is arranged in arcs so that the people directly face the altar.

Twenty different colours and shades of glass from France and Germany, curtains, carpets and tapestries combine to provide light and brilliance yet keeping an atmosphere of restful serenity.

Above the altar is a large stained glass window, thirteen feet by seven feet six inches, depicting in abstract the Holy Trinity.

The bell is a ploughshare struck by a hammer, with the sound magnified by an amplifier.

The church also has an interior amplification system.

The organ is an old one which has been completely rebuilt and electrified.

The choir of Christ Church, Newcastle, sang at the dedication service accompanied by the

cathedral organist, Mr K. A. Noake.

The church cost between £45,000 and £50,000 to build. It was started in 1958, but its completion was delayed by the need for alterations following unexpected stresses in the roof.

The new building, in precast concrete, replaces a church 105 years old.

Mr Kevin J. Curtin, architect, of Sydney, drew the plans.

SITE PROBLEM

The rector said last week that the circular plan solved the problem of a church site of unusual shape.

It was an attempt to provide individuality without escaping from traditional lines. It will seat 500 people.

A feature of the design is that no person will be seated more than seventy-five feet from the sanctuary or pulpit.

The circular design allows the building to have an encircling, covered driveway around the outside wall, which gives an excellent approach to the parking area.

The architect said that the use of precast concrete in the design had saved a great deal of money.

This allowed the spanning over a distance of seventy feet across the circular nave to be achieved economically and with a permanent finish.

PARISH GROUP PRODUCES LOVELY CHURCH CUSHIONS

A community project which has produced beautifully embroidered sanctuary kneelers and cushions for S. John's Church, Gordon, Diocese of Sydney, will be dedicated next Sunday morning, December 4.

The work was planned a year ago by Mrs T. Thorvaldson, a parishioner, on her return from England where she had seen many examples of Church embroidery.

The most ambitious work of the collection is the three-piece altar rail kneeler which is 23 feet long and was embroidered in its entirety as a communal effort by 20 or so parishioners.

They met once a week to fill in the background of dark blue crosses alternating with a lighter blue ground, while the gold lettering and native flowers of which the design is composed were worked during the week by one or another of the company who counted the stitches from the graph which was made of the entire kneeler.

This must be one of the few large community works embroidered in this country.

This project which is embroidered in cross stitch, long legged cross stitch, eyelets and crossed corners covering every thread of the Winchester canvas on which it is worked, took more than a year to complete.

It bears the words "To the Glory of God in the Name of the Blessed Trinity and the Evangelist S. John" in three-inch high lettering.

These words were on the foundation stone of the first church built at Gordon in 1872.

FLOWER MOTIFS

On either side are groups of native flowers including waratahs, flannel flowers, bottle brush, and banksias which grew in the district and probably covered the site before the church was built.

Continuing the historical theme cushions were embroidered for the sedilla bear-

ing the names of the three past rectors of the parish with their college crests and white stoles ornamenting them.

The bishop's chair cushion was designed with a pattern of fleur de lys while two small hassocks carry a golden eagle, the symbol of S. John.

The whole work is carried out in rather strong shades of blue, red, gold, and green with some white touches as these colours show to advantage through the dim light of the stained glass windows.

Two large hassocks for weddings are being worked now in an all over pattern of white on gold as well as more kneelers and cushions for other parts of the church.

Mrs Thorvaldson is the deputy chairman of the Embroiderers' Guild, N.S.W. branch; some of the ladies who helped with the kneelers are also members.

MELBOURNE REGISTRAR TO RETIRE SOON

FROM A CORRESPONDENT

Melbourne, November 28

The Registrar of the Diocese of Melbourne, Mr R. C. Wardle, who has just reached the age of 70, will retire on December 31.

Mr Wardle has served the diocese in the Registry Office for a total of forty-two years and as Registrar for the last sixteen years.

Apart from being diocesan Registrar and holding numerous diocesan posts, he has also been secretary of the Australian Clergy Provident Fund, a director of the Ecclesiastical Property Insurance Company and a member of General Synod and its Standing Committee; thus he has served the Church throughout Australia.

As an accountant and secretary by profession, this has enabled him to bring first-class skill into the field of administration, and a skill that he has been able to apply with outstanding judgement in the control of dio-

cesan property, diocesan trusts, the purchase of land for church sites, and all else to do with the temporal affairs of the Church.

As adviser and counsellor to clergy and laity alike, he has built up a vast respect amongst all church people of all schools of thought for his unprejudiced wisdom.

Mr Wardle leaves those who take over the affairs of the diocese with great responsibility to administer great resources and assets, for which, if any one person is responsible, it has been the diocesan Registrar.

For his services to the Church and the community he was awarded the M.B.E. in 1958.

All his friends would wish him many years of successful bowling in his retirement!



The treasurer of S. Clement's, Mosman (right), Mr C. G. Thorpe, handing the treasurer of S. Clement's, Lalor Park, Mr K. Webb, a cheque for £1,000 towards the cost of the church hall in the new housing settlement.

PARISH AIDS NEW AREA

LALOR PARK'S CHURCH

FROM A CORRESPONDENT

The established parish of S. Clement's, Mosman, Diocese of Sydney, on November 12 gave £1,000 to S. Clement's, Lalor Park, in a new housing district in the same diocese.

This was done during the ceremony of setting the foundation stone of Lalor Park's church hall by Archdeacon G. R. Delbridge.

The treasurer of S. Clement's, Mosman, Mr C. G. Thorpe, gave the cheque to the treasurer of S. Clement's, Lalor Park, Mr Keith Webb, to be used towards the cost of the building.

The hall, which will also serve as a church, is of a precast concrete and steel structure, expected to be finished next February.

DIOCESAN HELP

It will cost £5,500. The remaining £4,500 has been provided by the Anglican Building Crusade.

The rector, the Reverend K. N. Grisdale, conducted the service. The district's past rectors and many friends, particularly from Mosman, were present.

Lalor Park is a new housing settlement of 12,000 people, west of Parramatta, between Seven Hills and Blacktown, with no resident clergyman of any denomination in the area.

For the last three months Anglicans in the district have been meeting each Sunday in the Methodist church for an early celebration of the Holy Communion.

S. Hilda's, Katoomba, who are at present installing new furniture, have given their Holy Table, prayer desk, pulpit and lectern.

A Mosman parishioner has given a piano.

"JUDAS MACCABEUS" IN SYNOD

S. Andrew's Cathedral Choral Society will present Handel's "Judas Maccabeus" in S. Andrew's Cathedral, Sydney, on Friday and Saturday, December 2 and 3.

This concert is being held in connection with the cathedral festival.



The large mosaic mural behind the High Altar of the new Church of S. Andrew, Longreach, Diocese of Rockhampton. The mosaic, measuring nine feet six inches by six feet, was designed by Stephen Moor of Sydney and executed by Mr Aldo Rossi, an Italian craftsman who was responsible for the mosaics in the National War Memorial in Canberra. The overall plan of the new church resembles a fish; the nave is twelve-sided.

THE PURPOSE OF A CHURCH SCHOOL

SCHOOLS such as ours have been founded upon the conviction that the place of the Christian religion in the education of a child is of paramount importance.

This is a point of view which has been challenged by some, although for those of us who are committed to the service of Our Lord Jesus Christ, and who consequently feel a deep measure of responsibility that children should be brought up in the fear and nurture of the Lord, our interest in education is a necessary and natural concomitant of our faith.

Christian Education, for us, is never an optional extra or an added luxury, but the very foundation of any healthy education.

Our Lord Jesus Christ said: "I am the Way, the Truth, and the Life," and this means that he is the way in which alone men can truly find God; that he is the supreme revelation of the nature of God and of God's purpose for men; and that he is the source of that life in which alone men can be in true communion with God.

It is, therefore, our aim in a church school to provide the atmosphere in which every subject can minister to the growth in Christian understanding of every pupil.

No satisfactory theory of education is possible unless it enables us to have an inclusive interpretation of the meaning and purpose of life, and to provide such an answer to the question of why we are here as will illuminate the whole of life.

Behind this motive there lies for the Christian educator, an even more fundamental question — what are these children whom we seek to educate?

The answer which we have consistently given is that each of them is the child of God, and that each of them has been made by God and for God.

It is because of our conviction at this point that we have, as the Church, been for so long committed to the work of education.

No attempt to teach which ignores this fundamental truth can ever be adequate to the needs of man.

Our young men and women have an inalienable right to guidance and advice on the meaning and purpose of life.

We cannot believe that the only aim and purpose for the boys of this school is that they should be efficient in their job in life, nor even that they should be equipped to claim the best paying positions open to them.

THE PURPOSE

We believe that for each of them God has a purpose, and that life can only have meaning and value when that purpose is seen, realised, and laid hold of.

Each child is in a very real sense a unique creation of God, and parents, educators, and the community as a whole are entrusted before God with the stewardship of these young lives.

Before we can begin to think of a job in life we must first be aware of the vocation which God has given to each of us.

Vocation is not the peculiar privilege of a few, nor is it a disease, like measles, which is caught by some and not by others.

On the contrary, every soul is called by God to follow him, and it is the aim of a truly Christian education to awaken in men an awareness of this vocation.

It is out of the spirit of obedience to this vocation that we find a meaning for life as individuals and as a group, and it is out of a prayerful commitment of ourselves to this calling to follow God in our daily lives that any awareness

This is portion of the address given at the prize-giving ceremony of the Pulteney Grammar School, Adelaide, on November 23, by the Bishop Coadjutor of Adelaide, the Right Reverend J. C. Vockler.

of a particular vocation must come.

For too long nonsense has been talked on this subject.

Each man has a dignity in the sight of God which is his by right of creation, Baptism, and faith, and each man who in the light of that dignity serves God in his daily life is fulfilling his vocation, whether or not he be priest, doctor, plumber, teacher or carpenter.

Nevertheless, within the family of the Church, God does call men and women to particular spheres of influence within the Church of God.

We may be certain that God calls.

What is equally certain is that many ignore that call or are unaware of it.

He calls men to serve him in the priesthood of the Church and in a variety of tasks at home and abroad within the fellowship of that Church.

Here in this school it is our purpose to fit boys to hear and to respond to that call to serve God in daily life, and to be ready to respond to God's call for particular vocations.

Every teacher who is aware of this general purpose will be concerned not to turn each lesson into a formal exercise in religion, but rather, as an outcome of faith, will be possessed of such humility in the presence of truth and of such a love for the truth that the classroom will be possessed of an atmosphere which is essentially sacred.

His own life will evidently draw on the divine life of Christ; his reverence for truth will point to Christ, who is The Truth; and the witness of his daily life, and the profession of his lips will bear testimony to Jesus Christ, the living Way in which God wills all men to walk.

What we hope to do here cannot hope to compete with an alien atmosphere in the home.

The place where it can most easily and most disastrously be destroyed can be your home.

SOLEMNITY

Our Lord once spoke in words of telling solemnity of the responsibility we all have towards children, a responsibility which is immeasurably increased when they are our own.

He said: "If any one should cause one of these little ones to stumble it were better that a millstone were hanged about his neck and that he were drowned in the depth of the sea."

God forbid that any of these here should be hindered in the practice and profession of the Christian religion through any want of encouragement or example, not least of all in regular habits of public worship on the part of those who in the sight of God and his Church bear the chief responsibility for them — their parents.

The restoration of the habit of family prayer in our homes as a daily means of sanctifica-

tion could be a most powerful force for good and the most potent means of Christian education.

You, who are members of the school, have a responsibility to discover God's will for you.

If you are to do this you must avoid the temptation to think too much of what you will do in the future.

Your opportunity is always here and now.

If you are seeking to offer your lives to God in obedience and discipline day by day so as to be the best members of this school that you can be, then out of the circumstances of your daily life God will show you his will for you.

A spirit of obedience born of love and a readiness to hear God's call to-day, born of a regulated life of devotion — these will be used by God; and if you have them, then you will be ready to be used by God whenever and wherever he calls.

I cannot pretend to know God's vocation for any one of you, but I do know this: if every day in trust you learn to pray, "God, show me what you want me to do and give me grace to do it"; then, in his own way and in his own time, God will show you what he wants you to do and he will give you grace to do it.

Such a prayer is a costly and adventurous one, for it will lead some of you into the priesthood and send some of you into the Church's missionary work.

Each of you has been made by God and made for God, and you are only truly yourselves when you are fulfilling the responsibilities for which you have been created by God.

Outside of that there can be no lasting happiness and no true creativity.

CHURCH URGED TO INCREASE ITS PASTORAL CARE OF AFRICAN CLERGY

The importance of clergy training to the life of the Church in Africa was stressed by the general secretary of the Church Missionary Society, Canon M. A. C. Warren, in his December "C.M.S. News-Letter."

His chief concern was for the care of African clergy after ordination.

He said that in many cases a deacon found himself in charge of six churches, within a parish of forty or fifty churches.

Accordingly, a close relationship between the parish priest and his assistant was virtually impossible.

One missionary responsible for preparing men for the ministry had told Canon Warren of the difficulties facing many young African clergymen.

"I was impressed, or often depressed, with the pre-occupation of the Church with the building of new churches and even more new schools," the missionary told Canon Warren.

"The energy and financial resources of the people, and the time and strength of the pastors, are being taken to such a degree for building work, that there is precious little left for evangelistic or pastoral work," he said.

"The effect of all this on the life of the pastor is that not only must he spend the greater part of his time on week-days in committee meetings, in making arrangements with contractors, in supervising building operations and the like; but also when he stands before his people on Sunday he feels he has to talk about money, appeal for money, and preach more often on giving than on anything else.

"He has to ask for thousands of pounds for buildings, and therefore he is often hesitant to ask for a few pence for Bible Reading Notes or a Christian magazine, or a few shillings for a Bible or Prayer Book," the missionary said.

Canon Warren described the results of an investigation into the demands made on African clergy and into the adequacy of preparation for the ministry.

This study has been used by Dr B. Sundkler, Professor of Missions in the University of Uppsala, in his book "The Christian Ministry in Africa."

Dr Sundkler told of the need for Africans who can transpose into the thought forms of their people the history, doctrine and worship of the Church.

Canon Warren said that this work should be given high priority.

African tutors should be made to feel that their work is important, and be given a chance to progress with it.

They should not be "promoted" to diocesan administration.

CHAPEL RESTORED IN ANCIENT CHURCH

ANGLICAN NEWS SERVICE

London, November 28

A Lady Chapel is at present under construction in the six hundred years old church at Alfriston on the South Downs, and will be dedicated on November 30 to mark this birthday.

The work is a form of restoration as there was a Lady Chapel in the south transept in the sixteenth century.

The church stands on a mound which may conceal the remains of a Saxon church.

The walls of the church are considered among the best flint-work in England.

About £500 is still needed to complete payment for the restoration.

tion at the first opportunity. Canon Warren said.

He said that Dr Sundkler's study had led to the recommendation of a two-tier ministry in Africa — one to plan for and guide the Church in the future, one to minister to the local churches.

In the post-ordination training of clergy, the Church Missionary Society had already given a lead, Canon Warren said.

He commended the pattern of service from visiting clergy, men who exercise no authority in Africa but are willing to make their experience and insights available to African clergy in conferences and retreats.

EDUCATION WORK COMMENDED

FROM OUR OWN CORRESPONDENT

Singapore, November 28

The new headmistress of S. Faith's School, Yepoon, Diocese of Rockhampton, Miss D. M. Mitchell, has just spent three weeks in the Diocese of Singapore and Malaya.

"I am very impressed with the educational development over here," she said last week.

"To find that the Diocese of Singapore and Malaya is taking an active part in all this new development in education is really fine."

Miss Mitchell left Australia for a world tour in February.

She has been visiting especially schools and churches, and studying diocesan activities.

She was formerly the accountant for the Australian Board of Missions.



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CONSECRATION A YEAR AFTER DEDICATION

RESULTS OF DIRECT GIVING AT ORMOND

FROM A CORRESPONDENT

Melbourne, November 28

The Archbishop of Melbourne, the Most Reverend F. Woods, on his first visit to the parish, consecrated Christ Church, Ormond, last Thursday.

Six hundred people attended the consecration. The Church of England Boys' Society formed a guard of honour to welcome His Grace.

The archbishop, attended by his chaplain and the Archdeacon of Brighton and the Rural Dean, was greeted at the west door by the vicar, the Reverend H. J. Thorp, together with visiting clergy, the churchwardens and a large choir.

The churchwardens presented the petition to His Grace with the words, "Reverend Father in God, we pray you to consecrate the church," after which the large procession re-formed and followed His Grace down the centre aisle, while singing the introit, psalm 122.

After prayers were said by the archbishop from the sanctuary, there followed the singing of the "Veni Creator," during which the archbishop proceeded to the chancel step, where, in accordance with ancient custom, he made the sign of the Alpha and Omega.

The archbishop and his attendants moved from the chancel steps to the stately baptistry where the dedication of the font took place. A hymn followed and the archbishop returned to the altar which was to be hallowed.

The altar was bare of all ornaments and following prayers, the archbishop set the sign of the cross five times upon it.

Then followed the vesting of the altar — two servers placed the fair linen cloth upon it, while another server presented a magnificent cross of Celtic design.

The candles, as well as the missal stand, were placed upon the altar in their appointed places.

Finally, the vicar presented the sacred vessels with their coverings. The burse and veil is with a cross of a distinctive old English design worked in gold thread and inlaid with red. Following the presentation of the sacred vessels, the vicar said appropriate prayers for the use of the sacraments of the Church.

GENEROSITY

When the actual consecration was completed the choir sang, as the anthem, the "Gloria" from Mozart's "Twelfth Mass" after which the congregation sang the hymn, "We love the place, O God."

The archbishop in his sermon, congratulated the parishioners on being able to consecrate their church one year after the dedication.

It is interesting to note that the building, which is valued at £35,000, was financed without any organised system of weekly giving, but by the generosity of parishioners expressed in an annual one day direct giving appeal.

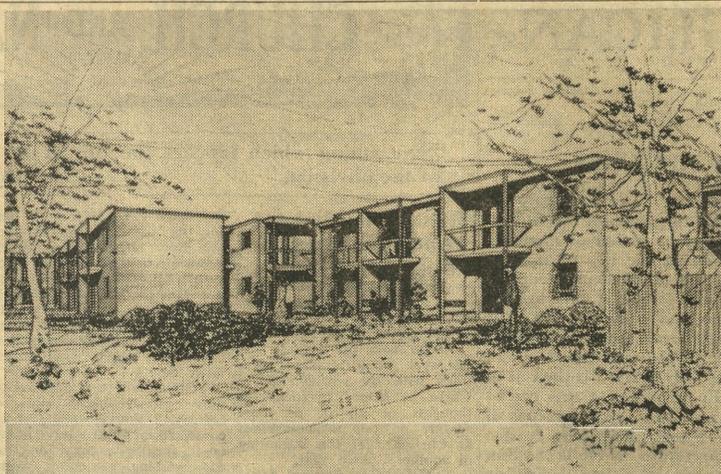
His Grace expressed his appreciation of the wise choice of ornaments and furnishings in the church. Prayers of dismissal and the Blessing followed the sermon.

The Parish of Christ Church consists of 800 families, many being young people with small children. During the incumbency of the present vicar, the church has not only been completed but the church attendance has increased over 100 per cent. and the Sunday school is recognised as one of the largest in the south-eastern suburbs of Melbourne.

The parishioners, recognising God's abundant blessings upon the parish, attended in great

numbers at the thanksgiving services held in the newly consecrated church yesterday. The vicar preached at the Sung Eucharist. The Reverend W. G. Backhouse preached at Festal Evensong.

A consecration tablet, cut from travertine stone and lettered in royal blue, is a permanent reminder of this great occasion in the life of the Parish of Christ Church, Ormond.



"Keble Court," East Brunswick, the block of eighteen flats for elderly people to be built by the Brotherhood of S. Laurence. The architects are Mockridge, Stable and Mitchell.

FLOWERS AND SHOUTING TO GREET PAPUAN BISHOP

FROM A CORRESPONDENT

Eroro, Papua, November 28

Eight hundred Papuans lined the road decorated with palm fronds and flowers at Eroro last week to welcome the new Assistant Bishop of New Guinea, the Right Reverend George Ambo.

The Bishop of New Guinea and his assistant arrived in the "S. George," were driven by jeep to the Eroro church, and there mounted a tractor to drive through the mission station.

Papuans dressed in feathers and war paint danced ahead of the tractor and the onlookers tossed flowers into the vehicle as the bishops arrived.

Near the mission house, the Papuan and European members of staff were assembled —

teachers, medical staff from S. Margaret's and S. Luke's hospitals, and mission boys and girl boarders, school children, members of the Mothers' Union and of the Guild of S. Mary.

The Reverend Ian Stuart read an address of welcome to the new bishop.

An archway had been erected near the church, and on a long piece of calico the Eroro words of greeting, "Oro Oro Oro" had been printed.

Near the mission house

another archway of bamboo had the word "Welcome" outlined with red hibiscus.

A liturgical reception was given to Bishop Ambo in the mission church, before Evensong.

At a feast on the lawns afterwards, Bishop Ambo replied to the many speeches of welcome.

"ONE PEOPLE"

He urged the Papuans not to think of themselves as Eroro people or Gona people, but to call themselves Papuans and to be one people.

In that way they would grow into a strong Church, he said.

The next morning at the Sung Eucharist the two bishops celebrated.

Eroro is fortunate in having an organ, and the choral service made the occasion memorable.

After a hurried visit to S. Luke's Chest Hospital, the bishops left on the "S. George" for the next welcome.

JUNIOR CLERICAL SOCIETY MEETS

FROM A CORRESPONDENT

Office bearers of the Sydney Junior Clerical Society were elected at the annual meeting last week.

They are: The Reverend W. N. Rook, chairman; the Reverend N. J. Eley, treasurer; and the Reverend A. W. Bosser, secretary.

A talk illustrated with colour slides was given to the society by the Greek Orthodox Bishop Dionysius, on the Orthodox liturgy.

FLATS FOR THE AGED

FROM A CORRESPONDENT

Melbourne, November 21
Plans have been completed for a block of eighteen flats for elderly people to be built by the Brotherhood of S. Laurence in East Brunswick.

Each flat will have a separate bedroom suitable for either single persons or a married couple, living room, kitchen and bathroom. Rents have not been fixed, but single persons receiving the age pension will not pay more than £1 a week.

The flats will be financed by donations from the Voluntary Helpers' Shop, Camberwell, and subsidies from the Commonwealth Government.

In announcing the new project the Director of the Brotherhood, Archdeacon G. T. Sambell, said that the flats would provide low rental accommodation for some of the many active, elderly people who wish to remain living in inner suburbs where they have spent most of their lives.

The flats are expected to be completed in June, 1961.

RIDLEY COLLEGE APPOINTMENTS

FROM A CORRESPONDENT

Melbourne, November 28
The Reverend F. I. Andersen has been appointed Vice Principal of Ridley College in succession to the Reverend L. L. Morris.

Dr Andersen is a graduate of the Universities of Queensland, Melbourne, London and the Johns Hopkins.

He has been on the staff of Ridley College for seven years and has recently returned from post-graduate research in America.

Dr Andersen is married with three sons. His wife is a medical doctor.

The Reverend D. J. Williams has been appointed Tutor and Registrar, and the Reverend I. D. K. Siggins, Tutor and Librarian.

CHURCH SCHOOL GROWS

FROM A CORRESPONDENT

Launceston, November 28

Mr H. Vernon Jones opened a £31,000 junior boarding house at the Launceston Church Grammar School on November 19.

The large gathering included the assistant bishop, the Right Reverend W. R. Barrett, members of the school board of management, staff, parents, friends and boys.

The chairman of the board, Mr Justice G. H. Crawford, said that the growth of the school was now more rapid than ever before.

This was the second building to have been opened this year, the other being the £30,000 Warren MacDonald science block.

The new boarding house would accommodate 50 boys. A junior classroom block is also being planned.

The chairman spoke of how Mr Vernon Jones has been associated with the school for more than fifty years as a student, master, headmaster and member of the board.

The new building bears his name.

SCHOLARSHIPS TO BATHURST SCHOOL

FROM A CORRESPONDENT

Bathurst, November 28

The headmaster of All Saints' College, Bathurst, last week announced the award of seven scholarships to boys for 1961.

Peter Adams of Birriwa has been granted a diocesan scholarship as a boarder. It amounts to £200 a year for five years.

Duschan Peritsch, of Kelso, will attend as a day-boy on a diocesan scholarship, which remits all tuition fees.

The special scholarship for a day-boy, remitting two-thirds of tuition fees, has been granted to Kenneth Paterson.

Four singing scholarships have also been given, involving the remission of two-thirds of the normal tuition fees to day-boys.

The holders are John Gibson, Michael Evans and Leonard Nairne, all from the choir of All Saints' Cathedral, Bathurst, and Robert Murray, of Holy Trinity, Kelso.

WAR MEMORIAL CHURCH BEGUN

FROM A CORRESPONDENT

Brisbane, November 28

The Archbishop of Brisbane, the Most Reverend R. C. Halse, set the foundation stone for a war memorial church on the site of a former army camp, on November 20.

The church will be All Souls', Gaythorne, in the Parish of Groveley, Diocese of Brisbane.

Services have been held in the R.S.L. hall for the past fourteen years.

The church, to seat 225, should be ready for dedication before Easter 1961.

CHURCH ARMY TO RUN PARISH

FROM OUR OWN CORRESPONDENT

Melbourne, November 28

The Church Army is to take charge of the Parish of S. Alban, St Albans, in this diocese.

Archdeacon G. T. Sambell commissioned the Reverend G. Tooth as chaplain last Sunday evening.

He also commissioned the first Church Army officer to serve in the parish, Captain R. Chicken.

The Church Army will provide a team of officers to carry out pastoral visitation, organise the Sunday school and youth work and generally look after the parish.

Mr Tooth, the chaplain to Sunshine Technical School, will help with the Sunday services.

Mrs C. A. Osborne (Port Macquarie), Mrs A. A. Smith (Macksville), Mrs A. E. Warr (Grafton) and Mrs J. W. R. Hilliard (Woolgoolga) at the Mothers' Union conference at Woolgoolga, Diocese of Grafton. (See story Page 10.)



THE ANGLICAN

FRIDAY DECEMBER 2 1960

THE HOLY SCRIPTURES

It has been said that the Old Testament emptied the world of its gods in order to proclaim the God of Abraham, Isaac and Jacob as alone Maker of men and Lord of their history. By setting the life of man-in-society within the creative hands of God, prophet, priest, counsellor, wise-man and scribe, it gave to men a future informed with sure and certain hope. The attitude of the Old Testament became one of expectation: "O that salvation were given unto Israel out of Zion! O that the Lord would deliver His People out of captivity!" (Psalm 53:7). In response to this cry of faith—the New Testament comes in the character of fulfilment, but, because it is Jesus Christ who fulfils, the response exceeds the expectation, as He is the Son of God who gives more than we either desire or deserve.

He who formed us in Adam from the dust of the ground re-forms us in Christ the honourable, true and only Son. With a sharp compassion, He takes our manhood upon Himself, so that we now have two beginnings and find ourselves a tense commingling of dust and deity. At times of crisis we may wish that we had never come to be. There are also times when, purified and strained out in hope, we glimpse the borders of a land beyond this life and are drawn irresistibly with fascination of some wonderful end. It is then that, with joy and peace overflowing through us, we begin to fulfil the apostolic character of our Christian calling, urgent lest any of our fellows should die their lives unblest and unfulfilled: "Apart from Me ye can do nothing." The People of God wait in Advent for the Lord Christ's coming: He comes as both Child and Judge. He redeems our lives from their very beginnings, and, at their end, there is no place to which we can go to which He Himself has not been. In every moment of our experience, therefore, engrafted into the very texture of our living, we may know within ourselves the presence of His saving life: "Christ in you, the hope of glory."

The Bible is a source-book of much interesting information about primitive religious beliefs and practices. The real importance of the Bible, however, does not lie on these levels of interest at all. Rather, it records the acts of God in history, and bears permanent witness in its many writings to the forms through which God spoke—and speaks. This means that, although we may ask questions of the Bible, in reality it is asking a great question of us: "Do you believe in God the Father Almighty, Who made you and all the world? In Jesus Christ His only Son, Who redeemed you and all mankind? In the Holy Ghost the Lord the Life-giver, Who sanctifies you and all the People of God?" In this way the Old Testament prepares for the New, offering its own distinctive, albeit incomplete, testimony to Christ the saving Word.

The Four Gospels of the New Testament bear witness to the Work and Words of Jesus, whilst the Apostolic Writings of the New Testament shew what the Church believed Him to be and what it proclaimed about Him. The foundations of the Christian religion are thus laid in history, recorded there and lying open to any man's inspection. This record, moreover, provides the "Canon" or "Rule" of the Faith, so that, according to Anglican teaching, "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation" (Article VI of the Articles of Religion).

The great truths of our religion: the holiness of God, His judgement upon us sinful men, our creation and redemption in Jesus Christ, our salvation by faith, the presence in our midst, as Himself Object and Mediator of our worship, of the risen Jesus—all these have their sure foundation in what God has done and said in history. These are "saving events" and "saving truths" recorded and proclaimed by the Bible. The revelation of God which the Bible records was given in a variety of partial disclosures, in a variety of styles, and was disclosed finally and inclusively only in God's Son (Hebrews 1:1-2).

The Bible, therefore, bears witness supremely to a God who acts in history, in judgement and mercy, His utmost mercy being the act of our liberation and redemption wrought upon the Cross in Jesus Christ Our Lord. It is this saving activity of God which is celebrated in the Church, the Body of Christ, which carries forward through time, as a worshipping community, the sacrificial and redemptive power of that one Oblation of Jesus Christ once offered as the only hope of man's Salvation.



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

Events That Make A Memorable Advent

In this joyous Advent season the thoughts of many must have been on the moving pilgrimage being made by the Archbishop of Canterbury to the Holy Land.

As he made his arduous way last week round the places identified with the earthly life of Christ he helped to focus the thoughts of all of us more sharply on our responsibilities as Christians at the beginning of another Church year.

And in this present week, when Archbishop and Pope are to meet, there will be special cause for satisfaction.

No one supposes that this "courtesy visit" will bring even mildly spectacular results in the foreseeable future. Nevertheless, the fact that the leaders of these two great communions have found an opportunity to meet and talk is of tremendous significance. It may be supposed that similar meetings will become relatively frequent now that the ice has been broken, and that the example will be followed down the line in both Churches.

It is hard to think of a more exciting event to point the way to the things that should unite Christendom, especially at the anniversary of Christ's birth. Happily in some Australian cities all denominations have found it possible in recent years to unite in a "Crusade for a Christian Christmas" and preparations are once more well under way for making that witness this Christmas.

A one-day transport strike, such as Sydney has had this week, may seem to strike a jangling note at this season of goodwill. But it is a discord that should be soon forgotten in the chorus of thanksgiving at this time over events of so much greater moment.

Sunday Observance In A Changing World

It is excessively strait-laced to deplore the increasing secularisation of Sundays by sport-

ing bodies? Twice recently during its annual championships the New South Wales Tennis Association used that day for commercialised purposes. Indeed, on the second occasion it seemed to go out of its way to postpone a doubles final from Friday to Sunday. Presumably it expected a bigger "gate" on the latter day.

Yet, while I am opposed to noisy, money-making sport on Sunday, I must own I feel no conscientious scruples about quiet, healthy exercise on that day—walking, gardening, swimming, and the like, provided, of course, church attendance is not neglected.

I was interested to notice during the week a review in the "Economist" (London) of a study by a Congregational clergyman, the Reverend William Hodgkins, on "Sunday: Christian and social significance." This mentioned that a recent survey had shown that in England most of the population spent their winter Sunday mornings not in church but in bed. In many homes tuning-in to a religious broadcast had become a substitute for church-going.

I wonder, incidentally, whether in most Australian homes on Sunday morning even that passing tribute is paid to the significance of the day. At the same time, I have no doubt that many people do find help and comfort in the religious services that are broadcast that day—and on other days, too, although then the services are usually in less extended form.

The "Economist" asked: "How should Sunday be regarded in the changed conditions of to-day?"

It gave this answer: "The Sunday observance laws should certainly be revised and reformed since they no longer accord with any moral consensus among the people and are principally antiquated irritants. Yet there is little doubt that the majority would like Sunday to be kept differently from other days, both as a day of rest and one on which the Christian minority's desire for conditions

facilitating prayer and recollection should be respected."

Last week the N.S.W. authorities controlling Australian Rules football decided to hold all their competition matches on Sunday instead of Saturday next season. In this action they were said to have the support of the authorities in Victoria, the headquarters of the game. Yet I would be surprised to hear of any move to transfer Melbourne matches in the code from Saturday to Sunday. Does that mean that sentiment is stronger in Melbourne than in Sydney for retaining at least some of the spiritual significance of Sunday?

Statement Sets Fine Christian Example

Mr Walter Nash, who relinquishes the Prime Ministership of New Zealand on the defeat of the Labour Government last week, is a man of remarkable energy.

He was Minister of Finance from 1935 to 1949 throughout the whole term of the first Labour Government and had the reputation for burning much midnight oil at his office.

At 67 his party was defeated and he might have considered his political life almost over. But the following year he succeeded to the party leadership on the death of Mr Peter Fraser, and then three years ago, when over 75, Mr Nash led his party back to the Treasury Benches.

Mr Nash always wears on his watch-chain the insignia of the Church of England Men's Society, and a study of the New Zealand Hansard will show that he frequently draws on his religious experience to support his political philosophy. No Anglican layman has made a greater contribution to the public life of New Zealand. None has set a finer Christian example in the conduct of affairs.

Joy Of A Job Well Done

The happiest people are not necessarily those in the jobs with the biggest salaries. The Church itself provides many examples of dedicated workers who find their main reward in the satisfaction of the task rather than in the size of the weekly pay packet. And there are people in a variety of other crafts and callings whose experience is similar.

The point was nicely summed up in an extract from a book called "Master of None," by the British broadcaster, Gilbert Harding, who died suddenly in London last week. He was said to have despised himself for earning £15,000 a year from what he called "trivial activities."

Here's the extract: "These are the successful people, the men and women I envy from the bottom of my dissatisfied heart . . . the comfortable round pegs in round holes . . . the gardeners, grocers, priests, publicans, fishermen, cooks and school teachers; the artists, wine merchants, watchmakers and other quiet craftsmen; the nurses, barmaids and (sometimes) mothers. They enjoy the royalty of inward happiness, the dignity of achievement."

—THE MAN IN THE STREET.

CHURCH CALENDAR

December 4: The Second Sunday in Advent.
December 6: S. Nicholas, Bishop.
December 8: Conception of Virgin Mary.

ONE MINUTE SERMON

JACOB SAYS FAREWELL

GENESIS 48

This is possibly the nearest approach we have in the Bible to a death-bed scene. As a rule, they are sad times and not triumphant. There is so often stupor, sadness, weakness; and, at times, spiritual darkness as well.

I remember two that, even in their weakness, had triumph in them, both of priests of our Church of England. One, like S. Stephen, was having his vision of an open heaven and reaching out arms of expectation, the other was in conversation with Our Blessed Lord—"Lord Jesus I am coming," and then singing quietly a favourite hymn.

Jacob strengthened himself and sat up on his bed. His was a double task—to adopt the two sons of Joseph and to give his final message to his own sons.

"Let my name be named upon them," says Jacob. They have an Egyptian mother and their father is now ruler in Egypt, but they are to be gathered into the Hebrew clan and to share the inheritance of Israel.

Thus Joseph will have two parts in the inheritance.

How clearly and lovingly comes out Jacob's feeling for Rachel—it is for her sake he implies that he adopts them, they are the sons of Rachel's son.

His lasting reverence for her and his undying love point to the future, for God is not a God of the dead, but of the living.

One by one our dear ones leave us, parents, companions, contemporaries. The fact should send us ever in greater dependence upon His from whom all parenthood is named, and in whose Eternal life we share through Jesus Christ, in whom our hopes of resurrection and fellowship in the life to come altogether rest.

Death has ever been a problem to mankind and many are the efforts to answer its despair. The Greeks believed in the immortality of the soul, the Egyptians had some feeling after a renewal of the body and so embalmed it at death and did their utmost to preserve it for further use some day.

It remained for Christianity through Christ to bring to men the hope of the resurrection of the body and soul—the renewal of the whole person through life in Christ, who Himself gave Himself to death and rose again the third day and with a life that can never die holds the keys of death and of Paradise.

And in Him we have as an anchor of the soul this hope that they who sleep in Jesus will rise again with a body God has prepared for them to live a fuller life than earth could ever know in the fellowship that God has prepared for them that love Him.

CLERGY NEWS

DE VOIL, the Reverend R., Rector of S. Luke's, Exhills, Diocese of Brisbane, has been appointed Rural Dean of South Brisbane.

FOWLER, the Reverend J. E., Curate in the Parish of S. Anne, Merrylands, Diocese of Sydney, to be Curate-in-Charge of the Provisional District of Seven Hills, in the same diocese, from January, 1961.

LANCASTER, the Reverend Bruce, Assistant Priest at S. John's, Tamworth, Diocese of Armidale, to be Vicar of Werris Creek, in the same diocese.

LEASK, the Reverend K. J., Rector of S. Jude's, Dural, Diocese of Sydney, has been appointed Rector of S. Stephen's, Port Kembla, in the same diocese.

PENDER-BROOKS, the Reverend O., has resigned the charge of All Saints', Monto, Diocese of Brisbane. He is at present on sick leave at Southport.

STANDEN, the Reverend E. J., Rector of S. Augustine's, Merewether, Diocese of Newcastle, has resumed duties after being absent on leave.

WALKINS, the Reverend G. D., formerly Vicar of All Saints', Texas, Diocese of Brisbane, has been appointed Priest-in-Charge of S. Peter's, Millmerran, in the same diocese.

RELIGIOUS BROADCASTS

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

SUNDAY, DECEMBER 4:
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.

"The Camp," by John Ferguson. A refugee Nativty play.
RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.

"Frontier," A Christian monthly review.

PRELUDE: 7.15 p.m. A.E.T., W.A.T. The Dorian Singers, Melbourne.

PLAN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.

The Very Reverend M. Sullivan.
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.

For the Second Sunday in Advent.
MONDAY, DECEMBER 5:
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 S. Weeks.
MONDAY, DECEMBER 5 — FRIDAY, DECEMBER 9:
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 E. White.
MONDAY, DECEMBER 5 — SATURDAY, DECEMBER 10:
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

* December 5: Mrs P. Bailey, December 6: Professor N. Laide, December 7: School Service — "Stories from the New Testament" — "The Story of Stephen".

December 8: The Reverend N. Cocks, December 9: The Reverend W. Dalton, S.J., December 10: The Reverend R. Sutton.

WEDNESDAY, DECEMBER 7:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

"The Church in Contemporary Society" (No. 5). "A Summing-Up." The Reverend E. H. Robertson.

FRIDAY, DECEMBER 9:
EVENSONG: 4.30 p.m. A.E.T., W.A.T.

* Andrew's Cathedral, Sydney.
MONDAY, DECEMBER 5 — SATURDAY, DECEMBER 10:

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. W.A.T., 11.45 p.m. W.A.T.
The Reverend K. Dowling.

TELEVISION:
SUNDAY, DECEMBER 4:
ARN 2, SYDNEY: 5.15 p.m. "Sunday Special" — "Safety First", The Reverend V. Roberts.

10.15 p.m. "The Long Stride." The work of the Department of Inter-Church Aid and Service to Refugees.

10.30 p.m. "Epilogue" — "The Last Things".

ABV 2, MELBOURNE:
11 a.m.: Divine Service from Our Lady of Victories Roman Catholic Church, Camberwell, Vic. Preachers: The Reverend A. Martin.

5.15 p.m.: "Sunday Special" — "Soldiers", Brother Desmond.

10 p.m.: "Is the Bible out of date?", Dr J. O'Neill.

ABO 2, BRISBANE:
5.15 p.m.: "Sunday Special" — "The Lighthouse", Brother Desmond.

* 10 p.m.: "The Flying Angel." A feature on the Missions to Seamen.

ABS 2, ADELAIDE:
5.15 p.m.: "Sunday Special" — "The Man in the Water".

* 10 p.m.: "A Thousand Tongues." Translating, printing and distributing the Bible. The Venerable H. M. Arrowsmith.

ARW 2, PERTH:
5.15 p.m.: "Sunday Special" — "Firemen", Brother Columban.

10 p.m.: "The Man Who Looked for Happiness". S. Augustine of Hippo. The Reverend B. Kennedy.

ART 2, HOBART:
11 a.m.: Divine Service from S. Mary's, Caulfield, Vic. Preacher: Canon E. F. Cooper.

* 5.15 p.m.: "Sunday Special" — "Chinese Crackers". The Reverend B. I. Chiu.

* 10.15 p.m.: "Training the Modern Priest." Corpus Christi College, Glen Waverley, Vic.

LETTERS TO THE EDITOR

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

CHRISTIANS IN NEED

AN APPEAL FROM SOUTH AFRICA

To THE EDITOR OF THE ANGLICAN

Sir,—There must be, I am sure, many Christian people in Australia who would like to be able to do something for some of the under-privileged, poverty-stricken non-Europeans of South Africa.

There is in my parish a Cape-Coloured Mission station called S. Agnes, Zoar (it is anything but a place of refuge). Geographically it is a small area of moderately fertile land (when there is rain) in the midst of a vast desolate semi-desert. There is a drought on now, and the people literally have no crops. The land was granted to eighty Cape-Coloured families last century, by Queen Victoria, for their services to the Crown during the Native Wars.

The original eighty families would have had considerable difficulty in keeping themselves alive even if rain (the most precious of all commodities in this area) were regular and reliable in its visitations. But rain is not regular or reliable, and the eighty families living off the small plots have expanded to eight hundred families; consequently, there is much poverty, degradation, over-crowding, hunger and the whole situation is deplorable; making life an endless struggle against overwhelming odds.

During last week-end while visiting I saw a picture that will be forever imprinted in my memory—a small boy leaning against a white-washed mud wall, and his clothes (two garments) were "in shreds." I have seen that descriptive phrase used many times, as you all have, but I have never before seen it so pathetically and literally depicted. I visited another hovel which consisted of four mud walls, a thatch roof through which the bright sunlight streamed in more than one place, a hard clay floor smeared over with the usual dung solution. In this dwelling there were, mother, father, and five children: apart from one single bed, covered with rags and bits of sacking, a home-made table (rather shaky), and an old box, there was not another stick of furniture to be seen.

How these God-created souls, or their descendants will ever crawl or drag themselves out of these oppressive, soul-destroying conditions we do not know. The immensity of the work is frustrating to contemplate.

Is there not a Mothers' Union branch, a Young Wives' group, or a Youth group in a half-dozen places throughout the country who would take it upon themselves to collect second-hand clothing for these people in need? Would any or all of these groups be willing to supply us with second-hand clothes; not just one parcel, but a parcel each year for the next three years? This would be a tremendously helpful and much appreciated piece of work.

We shall eagerly look forward to a host of replies and generous support from our brother Christians across the sea.

Yours sincerely,
(The Reverend)
PETER RITCHIE.

The Rectory,
Ladismith,
South Africa.

CHAPEL NOT ESSENTIAL

To THE EDITOR OF THE ANGLICAN

Sir,—Nobody could disagree with the sentiments expressed by the Chaplain to Hobart Gaol in regard to the inadequate facilities provided for religious observance in the new gaol building. It is most regrettable that his work may be hampered by the lack of co-operation from those responsible for designing it.

Still more regrettable, however, was the statement that he personally could not use the room provided for celebrating the Holy Communion. Was not the Sacrament instituted in a small upper room without "suitable facilities"? In our own day, Canon Southcott has had remarkable success in his experiments with house churches, carrying all the ministrations of the Church, including the Sacraments, into private houses. During the war the Bishop of Singapore felt it possible to celebrate the Holy Communion in gaol, using rice and water, with the constant threat of interruption from unsympathetic guards.

One would have thought that the use of a room normally devoted to secular purposes would have helped in the difficult task of presenting Christianity in a more acceptable manner to men who presumably have seldom had previous contact with it.

I cannot see that the setting would make the celebration less reverent; some of the most memorable services in my own recollection have been held in open air or in a plain shed, using a card table as the Holy Table.

But unfortunately, to some, fine surroundings appear to be a pre-requisite to worship. The other day I heard a friend say: "I couldn't worship in anything but a stone church." I could only presume that she meant that she worshipped the stones.

Yours sincerely,
STUART BRAGA.
Wahroonga,
N.S.W.

"ANGLICAN MEN OF LETTERS"

To THE EDITOR OF THE ANGLICAN

Sir,—I would like to commend THE ANGLICAN on the publication of the present series of articles on "Anglican Men of Letters." I have found it both interesting and profitable. At a time when Christian publications have probably reached rock bottom in the field of current Australian literature (with the noted exceptions of "20th Century," a Roman Catholic quarterly; and "S. Mark's Review," an Anglican quarterly of wavering value), may I urge the consideration of having the series published in an enlarged book or booklet form that would include a maximum of selections of the poems and writings of each author and less emphasis on the possessive pronoun in the necessary comment?

Such a publication may serve as a timely reminder to those few remaining Christians and Anglicans in Australia who still happen to be literate that the English Church is still worthy of its ancestry and heritage and the continuing interest of those who battle to keep her head high against the insidious iconoclastic tendencies of those who endeavour to turn her into a large, noisy, loud-mouthed Protestant sect.

Yours faithfully,
J. R. BLAIR.
Naremburn,
N.S.W.

BRITISH GIFTS HELP CLERGY WIDOWS

ANGLICAN NEWS SERVICE
London, November 28
Anonymous gifts of £6,000 for bungalows for clergy widows and £3,000 for clergy widows' pensions were among the donations and church collections reported to the Church of England Pensions Board at its monthly meeting in London on Wednesday, November 16.

"REV. WHOISIT"

To THE EDITOR OF THE ANGLICAN

Sir,—I must agree with the views expressed by both the Reverend A. W. Singleton and the Reverend R. W. Morris, but after many years of endeavour I am convinced that it is an uphill task to remove that type of ignorance from Anglicans.

As a P.C.C. secretary, I frequently have to write to priests whose initials are unknown to me, in which case I address the letter to the Reverend Fr Whoisit. If I feel that the priest concerned may not appreciate the title "Father," I abbreviate it to simply "F." and the address thus reads "The Reverend F. Whoisit." In my view, this has maintained the correct form of address—even though the priest thus addressed may think I have his initials wrong!

It is almost certain that newspapers have spread much of their own ignorance among the public, who have the misguided notion that the Press is never wrong.

About two years ago, our local newspaper editor approached me for a news item concerning a new vicar who was to be inducted into our parish. I was asked for information re our "new minister," that would be required for the article. I supplied the material necessary, but emphasised, "Don't print Minister, print Vicar." They complied with my request, and I thought the result was entirely satisfactory.

There was a sequel, however, which came two months later, after a Presbyterian minister was appointed to our township. Our local paper carried this headline, "New Presbyterian Vicar Arrives."

Yours faithfully,
P. HUGH POOND.
Bunyip,
Victoria.

OBITUARY

DR W. J. DENEHY

We record with regret the death of Dr William John Denehy, a Melbourne layman, last week.

Our Own Correspondent writes:

A Collins Street specialist, Dr Denehy had a long record of service to the Church. He was a member of the Council of the Diocese of Melbourne and a Lay Canon of S. Paul's Cathedral.

For many years he had been prominent in the Church of England Men's Society, associated with a group of men whose service in this direction has been remarkable and far-reaching.

His many activities were curtailed suddenly when a stroke deprived him of most of his faculties, and was the prelude to a long period of suffering. He is survived by a wife and son.

The funeral service took place in S. Paul's Cathedral on Saturday, November 26, when the Archbishop of Melbourne gave the address, the Bishop of Bendigo (the National Chairman of C.E.M.S.) read the lesson and the Dean of Melbourne took the prayers.

The service at Springvale Crematorium was conducted by Canon St John Wilson, Headmaster of Brighton Grammar School.

COLLEGE EXTENSIONS FOR DEACONESSES

FROM A CORRESPONDENT
The Deaconess Institution of the Diocese of Sydney has undertaken a building extension programme to cost £60,000. The extensions have become necessary by the large increase in the number of women seeking training at the present college in Carillon Avenue, Newtown. The building should be completed by July, 1961. At present forty students are in training at the college.

I'D LIKE TO KNOW . . .

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

Why do we pray, "Lead us not into temptation"? Does it mean God is a tempter?

This is not an easy petition to understand. It never has been.

The Greek itself is difficult, and different translations have tried to overcome the difficulty. Even the English words have changed their meaning, so that the petition becomes a source of bafflement.

First of all, note that this petition is linked with the previous one. "And lead us . . ." We ask God's forgiveness. We forgive others. But the fact that God has forgiven us must not diminish our dread and fear of sinning again.

The word "temptation" has a very definite connotation of seduction to evil. We are tempted to evil, and not to do right. Surely God does not tempt to evil? James 1:13 says that God tempts no man.

Both in the Greek, and in the English word at the time of the 1611 translation, the word "temptation" meant "testing."

What then might be said, then, is that when the devil

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.

tempts us to sin, God tests us to see how we will react. (James 1:22.)

Only so is character developed. Even Christ Himself had to endure testing that, through moral conflict, He might be fully grown and fully matured. The translation of Dr C. C. Torrey would then be applicable. "Grant that we fail not in the hour of testing."

None of us knows exactly how he will act in the time of testing. The boldest will fail. What of the reclaimed drunkard or the reformed sensualist? What of the Christian undergoing persecution?

It is with that knowledge in mind that we might well pray "Lead us not into this testing," or, paraphrasing it, "O Lord, in view of my tendency to sin, please lead me not into such situations lest I fall."

We need this sensitivity to sin. In Fiji I remember in gardening often coming across a very sen-

sitive plant which withdrew and curled up whenever my fingers strayed too near to it. We need that sensitivity.

Yet how often, as Dean Matthews expresses it, "We know very well what occasions, and what places, and what company are the sources of temptation for us, and yet we do not avoid them. We may even have a fearful pleasure in the contemplation of sins which attract us, though we do not intend to indulge in them."

The Revised Version translated "lead" by "bring." It is suggestive. If we grow only in periods of moral conflict, Christ is with us in the process.

Just as the three loyal friends of Daniel, condemned to be burnt alive for their faith found that One, in the form of the Son of Man, was with them in the flames, so, in the hour of our need, divine aid is given. It is a case therefore of not being saved from the battle, but in the battle, and through it.

The preposition "into" is not unimportant. It means that we desire not to get into the grip of the trial, so that we cannot escape from it. It is so easy to become the willing slaves of sin. We no longer want to break free from it.

THE DESIRE

There was an old Jewish prayer which probably Our Lord Himself used. "Do not lead me into the power of a sin, a temptation, a shame."

One further suggestion. Jesus spoke in Aramaic, or colloquial Greek. It has been suggested that this petition is a Jewish idiom. "Lead us not-into-temptation": meaning that we may be brought into the security of righteous living.

Collecting all these interpretations and thoughts, it might be paraphrased thus. "O Lord, I know that Thou art with me in every one of life's experiences. Please do not bring me into such situations where the power to sin is more than I am able to bear. If, in the path of duty such testing comes, give to me the strength to meet it, and overcome it."

DR FISHER URGES MORE PRIVACY

ANGLICAN NEWS SERVICE
London, November 28
The Archbishop of Canterbury, the Most Reverend G. F. Fisher, gave his Advent and Christmas message in the latest issue of his diocesan notes.

It is a real occasion of sin that, in the modern media of communication so little place, if any, is left for reverence, reticence or privacy, Dr Fisher said.

Such privacy is the right of every man if he is to preserve that sense of withdrawal from the world into the holiness of his own heart and mind and imagination, where each man has to find God or fail to find Him.

Because there must be an element of withdrawal in those who approach holy things and places, "the association of crowds, commercialisation, advertisement noise or a babel of tongues with a holy place or holy things so easily disturb due reverence," Dr Fisher said.

MARYBOROUGH CELEBRATES DEDICATION CENTENARY

FROM A CORRESPONDENT

Maryborough, Victoria, November 28

The Bishop of St Arnaud, the Right Reverend A. E. Winter, was the celebrant at a corporate Communion of parishioners of Christ Church, Maryborough, on November 18 to mark the dedication centenary.

Festival Evensong was sung in the presence of the bishop, clergy and lay representatives from many parts of the diocese.

The occasional sermon, preached by the Bishop Co-adjutor of Melbourne, the Right Reverend Donald Redding, stressed the importance of the Book of Common Prayer.

On the Sunday in the octave,

BLESSING OF THE FLEECE

FROM A CORRESPONDENT

Naracoorte, S.A., Nov. 28

The fleece of the sheep shorn here on November 20 has been sold and the money given to the Australian Board of Missions to help teach Papuans agriculture and sheep-raising on their co-operatives.

Three hundred people attended the ceremony of the "Blessing of the Fleece" at the station woolshed of Mr E. R. Lawson at "Lake Roy."

The service was conducted by the rector, the Reverend P. A. Day. The Reverend C. R. Whereat preached.

The ceremonial shears were presented to the rector by Mr Lawson. The sheep was shorn and the fleece blessed.

A wool table was used as an altar. Following the service a barbecue lunch was served and seven sheep, given by Mr Lawson, were used to cater for the large crowd which included Mr G. O'Halloran Giles, M.L.C., and local government leaders.

PUBLISHERS TO PAY FOR MEMORIAL

ANGLICAN NEWS SERVICE

London, November 21

Twelve publishers have offered to pay the cost of a tablet which is being placed in the crypt of S. Paul's Cathedral, London, as a memorial to Dean Inge.

Sir Charles Wheeler, president of the Royal Academy, will sculpture the head of the dean for the memorial.

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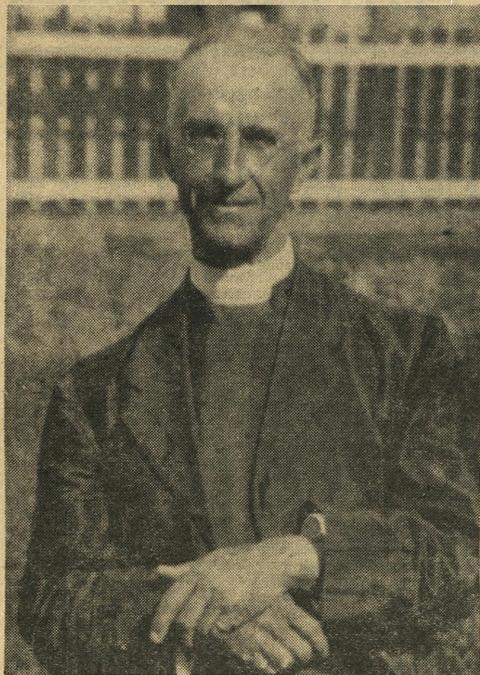
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ANGLICAN OF THE WEEK



Our Anglican of the Week is a former Bishop of Grafton who celebrated his 94th birthday on November 24.

He is the Right Reverend John William Ashton who now lives in retirement in Camberwell, Diocese of Melbourne.

He was a brilliant mathematician in his university days when he was a Scholar of University College, Oxford.

Bishop Ashton came to this country in 1896 to be Rector of S. Andrew's, South Brisbane, where he was greatly loved and is still spoken of with affection and regard. He was rector there from 1896-1900 and again from 1906-1911.

He left the Diocese of Brisbane to become Vicar of All Saints, St Kilda, Diocese of Melbourne, in 1911.

He was consecrated to be the second Bishop of Grafton in S. Andrew's Cathedral, Sydney, on S. Andrew's Day, 1921. Last Wednesday was, therefore, the 39th anniversary of his consecration.

Bishop Ashton remained at Grafton until 1938. During his time the beautifully-situated "Bishopsholme" was built near the river.

Those who remember him as a diocesan say that he was immensely loved, he was a good administrator and was known for his sense of humour.

Even on the day he told the diocese that he was retiring he said that he was thankful that he had the grace of resignation!

Bishop Ashton isn't the senior bishop of the Anglican communion in point of consecration (As far as can be ascertained that is Bishop Ferguson-Davie who was consecrated to be Bishop of Singapore in 1909 and who is now living in South Africa). But perhaps he is the oldest in years?

ORATORIO PLANNED IN SINGAPORE

FROM OUR OWN CORRESPONDENT
Singapore, November 28

Haydn's "The Creation" will be performed in S. Andrew's Cathedral, Singapore, on December 7 and 9.

The large choir is made up of members from the choirs of local churches and from the three leading Anglican schools, S. Andrew's, S. Margaret's and S. Hilda's.

Admission is being charged for the performance, which will be directed by Mr Vivien Quek, the cathedral choirmaster.

The proceeds are in aid of the cathedral's organ fund and the cathedral children's education fund.

BOOK REVIEWS

A PAPERBACK TO BE LIVED WITH

S. JOHN'S GOSPEL: A COMMENTARY. R. H. Lightfoot. Oxford Paperback No. 5. Oxford University Press. Pp. 368. 14s. 6d.

A WONDERFUL book! It consists of an introduction of 76 pages dealing with the origins of the Gospel, the text, the plan and structure, the relation of the Gospel to the Synoptic Gospels, the background (Jewish and Greek), the portraiture of the Lord.

Then follows the commentary in which each small section is covered by text: exposition: notes.

Unlike many commentators of this century Dr Lightfoot is by no means unwilling to see the possibility of John, the son of Zebedee, being the author. He is not persuaded by the arguments of other scholars that there has been on a larger or smaller scale misplacement in the order of the text of the Gospel and he sees it as the work of one author.

AGAIN he is unlike a number of other commentators in that he believes the author knew the three Synoptic Gospels and that in writing his Gospel "he sought not simply to supplement them, still less to supersede them—but that he sought to interpret them and to draw out the significance of the original events." This whole section is of a fascinating and enlightening character.

Normally one thinks of a commentary as a volume placed

on the shelf and taken down from time to time in order to study this text or that, or look for light on some problem of interpretation.

But here is a book "to live with" as one reads the Gospel. It is far more detailed than Archbishop Temple's "Readings in S. John's Gospel," but the expositions run on with a continuity that gives them the same quality and intense helpfulness.

YOUR reviewer found it a persuasive book with the living faith of the author expressed in a real sense in his comments on page after page. One of the most revealing passages is that which deals with the raising of Lazarus. "Because Lazarus lives, He died."

Indeed the more one dipped into the book and read page after page the more it became clear that as in S. John 20:31, we are told "these (things) are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through His Name," so the author of this commentary has absorbed the Gospel and its message thus fully that his work is a handmaid to the same end.

This book is an essential for every preacher and teacher.

—J.S.A.

VALUABLE BOOK ON THE PARABLES

THE EXPOSITORY TIMES, October, 1960, T. and T. Clark, Edinburgh. English price, 2s.

THERE are not many really helpful books on the parables of Jesus. Some are so negative they leave one nothing to preach, some so uncritical that they preach things not there to preach. Professor Hunter's "Interpreting the Parables" is described in this issue as critically adequate and homiletically valuable.

Professor H. G. Wood in his "Jesus in the 20th Century" recalls three books he regards as significant: Seely's "Ecce Homo," T. R. Glover's "Jesus of History," and Middleton Murry's "Life of Jesus." He believes Murry comes nearer to the heart of the matter in his

account of Jesus' "teaching of the Kingdom," than does Bultmann to-day.

John Wren Lewis' article on "When did the Fall occur" is challenging, acute and helpful.

Among the books reviewed is a volume of sermons by the late Dr Sangster, "The Historicity of the Fourth Gospel" by the Reverend A. J. B. Higgins; "The Essential Bible" is produced in "Between God and Man" by the Reverend Joseph McCulloch; "Is that good doctrine" by David Stacey; "Every man in his ministry" by Basil Minchin.

All these are favourably noted and the last one, by an Anglican, deserves reading by Angli-

cans in its discussion of development in the ministry down the centuries.

Dr Vincent Taylor provides the first of two articles on "Religious Certainty." Youth wants to be sure; age looks for a strong staff on which to rest. He discusses here "Absolute Certainty," "Moral Certainty," "Probability." Eagerly we look for the second article.

"In the Study" as usual has helpful sermons in brief for those who can use them.

Finally William Barclay reviews Bishop Neil's "Men of Unity," describing key men in the ecumenical movement. Temple, Bonhoeffer, Azariah, and other great leaders pass under our eyes. As we read we wonder at God's patience with us in our disunity.

—J.S.A.

ARCHBISHOP FOR GIPPSLAND

FROM OUR OWN CORRESPONDENT

Sale, November 21

A full and interesting programme has been arranged for the first official visit of the Archbishop of Melbourne, the Most Reverend F. Woods, to the Diocese of Gippsland.

The archbishop will arrive with Mrs Woods on December 3 and will address clergy and their wives at Bishops court.

A garden party, in honour of the Metropolitan and Mrs Woods, will then be given by the bishop and Mrs Garnsey.

During the afternoon the bishop will dedicate the new Mobile Medical Unit which is being presented to the Reverend Philip Taylor and Dr Kathleen Taylor for use in their missionary work in Pakistan.

The archbishop will preach on December 4 at S. John's, Bairnsdale; S. Paul's Cathedral, Sale; and S. John's, Yallourn.

The following day the Mayor of Sale will give a civic reception. The archbishop will preach at S. Peter's, Leongatha, in the evening.

After a civic reception at Korumburra the next morning he will return to Melbourne.



The Reverend T. P. Scarlett, a Presbyterian minister at Mackay, Qld., conducts the first church service held on Hayman Island following the inaugural flight of the flying boat service from Mackay to Hayman Island.

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YOUNG LEADERS SENT OUT FOR CHRISTIAN WORK

FROM A CORRESPONDENT

Melbourne, November 28

Five young women who have completed their two years' training course at S. Christopher's College, Melbourne, and one year's work in parishes, received their diplomas at a ceremony at the college on November 22.

The Archbishop of Melbourne, the Most Reverend F. Woods, presented the diplomas. Two leaders received them "in absentia".

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All those who completed their training in 1960 have received their postings: Elizabeth King to Mentone; Amy Matchett to Brisbane; Heather McQuie to Warrnambool; Ailsa Mongan to Cooma; and Patricia Harris, Suzanne Kirkup and Dorothy Puntun to Newcastle.

Seven students, Margaret Antaw, Marian Matthews, Audrey Fuller, Elaine McDonough, Janet Powell, Maureen Smith and Jennifer Slade, who have completed two years of study at the college and who will now undertake a year's field work in various dioceses, were presented with certificates by Archbishop Woods.

The Venerable T. W. Thomas, Vicar of S. John's, Camberwell, gave the address at the ceremony.

He stressed the importance of a vital devotional life to a person undertaking work for the Church.

"Worship is your primary act of preparation for your work," he told the young women.

"It gives meaning and direction to what you are going to do, and will bring a greater effectiveness than you will ever know."

PROBLEMS

The principal of S. Christopher's College, Mrs O. Jose, spoke of two of the problems that would face the new leaders in their work.

"A person trained at S. Christopher's can relieve the ordained minister in some areas of his huge work," she said.

"But she is not a substitute for an assistant curate.

"This may mean disappointment for the over-worked priest who hoped for a curate and found himself with a S. Christopher's College graduate instead.

G.F.S. PLAN THEIR ANNUAL SERVICE

FROM A CORRESPONDENT

Melbourne, November 28
The annual service for members of the Girls' Friendly Society at S. Silas', North Balwyn, Diocese of Melbourne, will be held on the evening of December 4.

Members will read the lessons at Evening Prayer and the prayers after the third collect.

They will also serve as sidesmen for the service.

The North Balwyn branch is large, and has been closed to new members since June.

Half the church will be reserved for members and leaders for the service.

IN DAILY WORK

O Lord Jesus Christ, who didst call Andrew in the midst of his fishing to become a fisher of men: Grant that through our daily work we may come to know Thee, and knowing Thee may seek to share with others the knowledge that hath been granted us and that maketh us wise unto salvation; all of which we ask in Thy Name, O Blessed Saviour, who livest and reignest with the Father and the Holy Ghost, One God, world without end. Amen.

CHRISTMAS PAGEANT

A Christmas pageant will be presented at S. Silas', North Balwyn, Diocese of Melbourne, on Sunday evening, December 18, replacing the normal quarterly Family Service which has been attracting 700 and 800 adults and children.

"It may also mean very great frustration to the woman worker who had hoped in this position to use her training to the full.

"Under these circumstances tensions are inevitable; but from these very tensions great good may flow as each sees in the other a fellow worker with a special charge from God, to be carried out under His authority, and according to His will, made known through His Church," Mrs Jose said.

She also spoke of the adjustments that would have to be made to parish life, after life in college.

The parish worker would find herself set apart from her fellow lay women by virtue of the professional label attached to her.

She would need to adjust to this isolation, Mrs Jose said.

THE YOUTH PAGE

QUESTIONS WE MUST FACE

Is it obligatory for Anglicans to receive Holy Communion on Christmas Day? Does the Church of England have days of obligation?

The general principle of days of obligation is recognised by the Church of England.

In the Prayer Book rubrics which follow the service of Holy Communion, the Church lays down "that every parishioner shall communicate at the least three times in the year of which Easter to be one".

This rule states the minimum below which a member of the Church of England must not fall.

EASTER DAY

To communicate only three times a year is not recommended as the normal practice.

But, although three days in the year are made obligatory, only one of these is specified—Easter Day.

To be strictly literal, Christmas Day is not a day of obligation. But no one who is sincere in his church life would

allow this omission to influence his practice.

By ancient custom, the two other days of obligation beside Easter were Whitsunday and Christmas Day.

Practising Anglicans should make every effort to be present at the Holy Communion on that day, to give thanks for God's gift of His Son to the world.

The obligation to receive Communion at least three times a year is not in the Church of England enforced by the threat of a penalty imposed from outside, by an external authority.

The penalty is one we bring on ourselves. We make ourselves unworthy, in conscience, to be called members of the Church of England, if we fail to come up to even the niggardly minimum of the Prayer Book rubric.

It is a moral and spiritual penalty we incur—a spiritual deprivation when we fail to take seriously the ordinances of our religion.



Five of the new leaders for parish and diocesan work in Australia, after they received their diplomas from S. Christopher's College, Melbourne. Left to right: Elizabeth King, Amy Matchett, Heather McQuie, Patricia Harris, and Ailsa Mongan.

Picture by "Sun-Pictorial," Melbourne.

BEGINNING AT JERUSALEM

"Prepare ye in the wilderness the way of the Lord; make straight in the desert a high way for our God."

These words of the prophet Isaiah, echoed by S. John the Baptist, remind us in Advent of the centuries of God's preparation of the world for the Advent of His Son.

With the prophets we must also think of those, like the holy Simeon, who looked forward to the coming of the Messiah, the consolation of Israel, with faithful prayer.

One of the things that distinguished the early Church, beginning at Jerusalem among the Jews, from those who remained within the ancient Jewish religion, was the conviction that the long-awaited Messiah had indeed come.

He reigned in His Church, among those who saw that Jesus was God Himself.

Those who believed that "Jesus is Lord" also believed that He was to come again. They faced the future eagerly.

They also saw in their national history, preserved in the Old Testament, the signs that God had been seeking out a people for Himself.

The Church began to grow rapidly after Pentecost under the rule of the Apostles.

These men had experiences that had to be shared, and so they interpreted the life of Jesus to other men, in their preaching and teaching.

Two religious ceremonies

marked out the Christian Church from the religions round about.

To belong to it, one had to be baptised and one's membership sealed with the laying on of hands; and to remain in its fellowship, one had to share in the Eucharist.

The Early Church knew that in these two ways it was acting in accordance with the mind of Christ.

We have a great deal of information in the New Testament about the churches planted by S. Paul.

From the centre of the mission in Jerusalem, he established churches at such centres as Corinth, Ephesus and Philippi, and in cities in other Roman provinces round about.

THREE ORDERS

The Church also spread into southern Europe and northern Africa. We are told that the Apostles appointed elders in every church—that is, in every congregation of the Church of God.

The direction of the Church, originally in the hands of the Apostles, was entrusted to three orders of ministers, correspond-

ing to our bishops, priests and deacons to-day.

They held their authority from Christ, through the Apostles whom He had commissioned.

Continuity with the Church of the Apostles has been preserved in all churches which have the apostolic succession of bishops.

This does not merely mean that the bishops hold the same power that Christ gave to His Apostles; it is the assurance that the whole life of the Church, the whole of its faith and worship, is recognisably continuous with the life of the Early Church.

RESTORATION NEEDED AT LITTLE GIDDING

ANGLICAN NEWS SERVICE

London, November 28
An appeal was made in London last week for £2,000 to meet the cost of repairing the Church of S. John the Divine at Little Gidding, Hertfordshire.

Among the sponsors of the appeal are the Bishop of Ely and Mr T. S. Eliot.

In 1624 Nicholas Ferrar retired to Little Gidding to found an Anglican community.

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PERSONAL EXCHANGE IN THE CHURCH

By the Right Reverend S. F. Bayne, Executive Officer of the Anglican Communion

THE choice of an American priest to be Bishop of Dar-malanda suggests a comment or two.

The priest, Robert Mize, from the missionary district of Western Kansas, long has held the affectionate regard of American churchmen for his extraordinary ministry among delinquent boys in the S. Francis' Boys' Homes, of which he was the founder.

The son of a pioneer missionary Bishop of Salina and brother of a priest, Mr Mize represents the most virile missionary tradition of the American Church, and his appointment to lead the advance in a most crucial frontier of the Church in South Africa makes sense.

Inescapably, it still makes news when a priest from one Anglican Church is called to major responsibility in another.

Within my memory, I think only four Americans have become bishops in other Anglican flocks.

Bishop Courtney of Nova Scotia is still remembered by many in New York from his last years as rector emeritus of S. James', after his episcopate in Canada.

Bishop Roper of British Columbia went to his bishopric after fifteen years as professor of dogmatic theology in the General Seminary in New York.

Bishop Viall, recently retired, in the episcopate of Nippon Seikokai; is a son of Massachusetts. Bishop Burton, now of Nassau, was elected to that West Indian diocese from Haiti, where he had been suffragan.

These I remember—no doubt the list is longer, indeed dating back to the very first Bishop of Nova Scotia, Charles Inglis, who went there from Trinity Parish in New York (under somewhat exotic circumstances, to be sure, since he was what Americans call a "Tory" and our neighbours in the Commonwealth know as a "Loyalist").

But like all the younger Anglican Churches, the American Church still has a negative trade balance in this commodity.

Charles Henry Brent probably will remain our most notable import, but it really would be burdensome as well as invidious to mention names.

Several in the present list of American dioceses are not native sons, but have come to us from other Anglican Churches. Some of my best friends are immigrants.

WORLD-WIDE

Far from indicating weakness, it speaks only of the need of vigorous missionary Churches for more leadership than they can themselves produce, and for the best leadership our household can give them.

This is not weakness but a sensible strategy to meet a need. Nationality is no sacred cow among us.

We are a world-wide family of Churches whose essential unity is infinitely greater than superficial differences of tradition or culture.

Yet such exchange does not happen as freely and generously and imaginatively as it should.

Lambeth Conferences have repeatedly urged the widening of such exchanges of manpower—the latest instance being the report of the Committee on Progress in the Anglican Communion, and specifically Resolutions 63 and 82 of the 1958 Lambeth, which underline the need in clear words.

(Indeed, responsibility for this is one of the 118 different duties I have so far gleaned as bequeathed to me by the last Lam-

beth Conference. This makes me happy that Lambeth meets only every ten years.)

Yet despite such recognition of need, we are not nearly as ready as we might be to move full-heartedly to meet it.

Why is this? One clear reason, of course, is that no Anglican Church has a surplus of manpower, clerical or lay.

We all need more than we have; we all husband our resources jealously; we all, if the truth be told, are tempted sometimes even to begrudge the men we don't have in our parishes at home because they are missionaries overseas.

And until there is a massive and radical awakening, in all our Churches, to the fact of vocation and its imperative needs, we never will have enough men to share.

Let no one be deceived.

The question of vocation to the ministry, priestly and lay (the question of the ministry itself, in all its aspects) is the most critical question Anglicanism faces.

And the answer to it (or lack of answer) is the decisive factor on which the future of our communion will depend.

But there are other, lesser, more manageable, more irksome reasons, too.

One, of course, is sheer national smugness and stupidity.

I do not say that patriotism is smugness and stupidity.

I believe that national roots, regional roots, and all of the wealth of our national traditions are among God's most precious gifts.

It would be tragic unreality, for example, for me to try to do my new job on a sort of root-

less basis, as if I must cease to be anything in particular in order to serve our Churches of so many national allegiances.

If anything, I should now be more American and a better American than before.

Yet the danger of provincialism, of petty stupidity about others, remains.

It is really not very funny to find astonishment among English people that there are Anglicans outside the United Kingdom, and I get a wicked pleasure, sometimes, from pointing out that there are now more of us non-English Anglicans than there are of them.

And, of course, I must balance this at once, by saying that this cuts both ways.

BOTH WAYS

The American abroad who acts as if God were an American, the African churchman who leaves his church in Africa when he comes to England to study, the Canadian who marches too loftily through Japan unaware or uncaring that his church is there as well as in Toronto or Vancouver—we are all guilty of this kind of complaisant ignorance and, even among the clergy who ought to know better, our narrowness restricts the free flow of people and ideas and talents which is a necessity if our world communion is to survive, and far more a necessity if it is to give its gifts to our divided world.

Another reason is quite practical. It is the complex of financial problems a priest or layman faces in moving from one Church to another.

The pension schemes of all our Churches vary widely.

Our pay scales are fantastically complex, and the differences penalise beyond belief.

And where there are family obligations, these differences can create heartbreaking barriers.

There are other practical factors, too; matters of training, both theological and professional; matters of jurisdiction and of the grafting of new and non-national staff into an indigenous Church; matters of language; and preparation for specific fields.

The sum of the matter is simply this, that there are real reasons why the interchange of persons within our Anglican family is as restricted and complicated as it is.

But none of these reasons is unconquerable.

Given the will to solve the problems of training, of money, of loyalty, of jurisdiction, of tradition, above all of vocation, all would be well.

The will is the key. All of us Anglicans must want what personal exchange uniquely gives.

Sometimes, perhaps in the next of these columns, I'd like to try to list some of the reasons why we should want what personal exchange uniquely gives.

I'm afraid that we sometimes take for granted that everybody wants it, and this is far from true.

I myself would feel that such communication of persons might be a fantastically important factor at this stage of human history.

And I feel this for far more than merely the practical reasons of relative need in missionary areas.

CLERGY SCHOOL OF THEOLOGY

FROM OUR OWN CORRESPONDENT

Bumbury, November 28

A School of Theology was held at Wilson Retreat and Conference House, in the Diocese of Bumbury, this month.

Father Laurence Evers, S.S.M., lectured on the Epistle to the Ephesians. The Reverend D. R. Bazely, Secretary of the Provincial Missionary Council, spoke on strategy in the Anglican communion.

The Reverend W. E. Henn and the Reverend A. Whittle presented papers respectively on "The Nature of the Church," and "The Church and its Discipline."

A panel discussed "The Church and its Public Relations." This was done in the form of prepared questions.

The panel included the Editor of the "South West Times," Mr R. Richards, and Mr R. Monkhouse.

"The Church's Answer to the Voice of Prophecy" and "How can the Gospel be presented in terms of advertising?" were two questions discussed.

Light relief was given in the form of a sporting fixture featuring the priests of the Archdeaconry of the Great Southern against the rest of the diocese.

Table tennis, billiards and snooker and chess were the games played.

Such able table tennis stars as Fr Evers and the Lord Bishop eclipsed the hopes of the Great Southern.

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CENTENARY OBSERVED AT S. JOHN'S, WAGGA

FROM A CORRESPONDENT

Wagga, N.S.W., November 28

The centenary of S. John's Church, Wagga, Diocese of Canberra and Goulburn, was observed with special services and parish meetings from November 13 to 20.

The first church, on the site of the present S. John's, was built in 1860. A new building replaced it in 1875.

The church to-day is largely the same as it was after the extensions of 1912.

On November 13, the theme of the services was family life. A family service at 10 a.m. was attended by the children of all Sunday schools in the parish, and their parents.

Evensong on that day was attended by many who had been married in the church, from as early as 1921.

The rector, the Right Reverend R. G. Arthur, spoke on the nature of Christian marriage.

On November 16, a parish men's dinner was held, and on November 19 the Australian Christian Theatre Guild presented the play "Christmas at the Crossroads."

All those who had been confirmed in S. John's were invited to the Eucharist on November 20.

In the evening, the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, gave his final address to

PRIME MINISTER TO UNVEIL TABLET

The Prime Minister, the Right Honourable R. G. Menzies, will unveil a tablet commemorating the beginning of the new buildings for The King's School at "Gowan Brae," North Parramatta, N.S.W., on Wednesday, December 14, at 3 p.m.

the parish before he retires.

Bishop Burgmann spoke on the aims of S. Mark's Collegiate Library, Canberra.

On Friday, November 25, a parish "At Home" took place in the parish hall.

Former parishioners and clergy attended the function.

RECTOR LEAVES WINDSOR FOR SOUTH BRISBANE

FROM A CORRESPONDENT

Windsor, N.S.W., November 28

Large congregations attended the farewell services to the Rector of Windsor, the Reverend W. F. Carter, at S. Matthew's Church here on November 20.

There were 200 communicants at the early celebration of the Holy Communion. The church was packed for Evensong when the rector preached.

He summarised his teaching in the parish over the past six years as "God is Love."

All the parish organisations were represented as well as other centres.

In his six years' ministry, Mr Carter has instituted regular services of the Holy Communion, installed an altar cross, a processional cross, completed the restoration of the church fabric and the historic graveyard and erected a columbarium.

The every member canvass has also been established. The scope

SINGAPORE MAY GAIN PARISH CONSTITUTION

FROM OUR OWN CORRESPONDENT

Singapore, November 28

A general meeting of parishioners of S. Andrew's Cathedral, Singapore, will take place on December 4.

The purpose of the meeting is to discuss the proposed new constitution for the parish.

Until the present, the parish has been working under a constitution drawn up nearly forty years ago.

If the proposals are accepted, the constitution will go to the diocesan synod for approval.

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ANGLICAN MEN OF LETTERS . . . 14

SAMUEL JOHNSON: DOCTOR OF COMMONSENSE

BY THE REVEREND EDWARD HUNT

ALTHOUGH the enthusiasm which greeted the Restoration in 1660 seemed to augur well for the Church, it is from then that we must date the gradual invasion of our national culture by non-Christian ideas and attitudes.

As Professor Bethell points out, secular philosophies and the new scientific outlook slowly replaced Christianity as the dogma upon which the thinking minority reposed.

Although remaining a potent influence in the lives of the ordinary people, the Church was no longer central to our culture.

Poetry and religion stand or fall together, and during the Restoration period and the eighteenth century poetic imagination was sadly deflated.

Cowley, 1618 to 1667, was a Churchman and metaphysical poet, but his heart was in the new scientific movement.

Dryden, 1631 to 1700, was an Anglican until he joined the Church of Rome late in life, and his "Religio Laici" is an admirable apology for the Anglican position.

Butler's "Hudibras" is another brilliant product of Restoration Anglicanism.

Traherne and Norris, both in orders, deserve mention, but their poetry is relatively feeble; while Thomson is more a pantheist than a Christian.

Young is more important, remembered for his famous "Night Thoughts." He was a clergyman, and as orthodox as the times permitted.

He satirised the fashionable ladies who made "a civil visit to the pew."

However, it was Dr Johnson who was the great man of letters of the eighteenth century, and indeed the most eminent lay Churchman of his times, a fact not always realised by his fellow Anglicans.

Samuel Johnson was born at Lichfield on September 18, 1709, the son of Michael Johnson, a bookseller and magistrate.

Unfortunately, the bookseller was no man of business, and Johnson's days at Pembroke College, Oxford, were spent in rags and penury, which made him "rude and insolent," until a perusal of Law's "Serious Call" in 1728 rescued him from laxity of principle.

Leaving Oxford without a degree owing to his father's insolvency, he became a schoolmaster, but went to London in 1737 where, after a period of privation and struggle, his poem "The Vanity of Human Wishes" (1749), his "Rambler" essays (1750 to 1752) and English Dictionary (1755) placed him at the head of the literary profession.

ILL-HEALTH

In his later years he wrote little except the "Lives of the Poets" (1779 to 1780), ill-health causing the sloth of which he accuses himself.

He died on December 13, 1784, and was buried in Westminster Abbey.

His degree of Doctor of Laws was an honorary one, but one never more deserved; the extent of his learning astonished the leaders of the universities and excited the unbounded admiration of his contemporaries.

What he termed "natural indolence" might better be described as "the natural fatigue" of a mighty mind which never ceased from labour.

Dr Johnson was a convinced Churchman and astonished his biographer, Boswell, by declaring he would "stand before a battery of cannon to restore the Convocation to its full powers."

His doctorate, indeed, might well have been in divinity, for his one great poem, "The Vanity of Human Wishes," expresses with moving eloquence the religious faith of an unusually powerful mind.

His journal, together with his "Prayers and Meditations," reveal deep piety, penitence and humility, and also his careful and solemn preparation for his annual Easter communion at S. Clement's Danes.

He was above all famous for his conversation.

"Stay! stay!" cried Moser, the Swiss Keeper of the Royal Academy to Oliver Goldsmith, "Doctor Shonson is going to say something!"

The "dictator of literature" was always worth hearing, and used his great authority and vigorous powers of argument against infidelity and laxity of every kind.

"Obscenity and impiety have always been repressed in my company," he said.

In an age of looseness of belief and practice, his earnest piety and unswerving faith in the teachings of the Prayer Book produced a great effect.

All who moved in his circle, including such famous men as

Garrick, Burke and Reynolds, were deeply influenced by this practising Churchman, and Boswell himself was inspired to a life of piety and purpose.

Johnson practised fasting and prayer for the departed, and defended any religious practice which led to the adoration of God.

He "had nothing of the bear but his skin." His roughness of manner covered tenderness of heart and practical charity.

MORBID FEAR

Above all, he was a devout exponent of commonsense, abhorring hypocrisy and futility. As Lord Brougham has said, he set much greater store by his worth than by his fame.

His natural melancholy accounts for his morbid fear of death, but he bravely bore much suffering and at last encountered death with Christian fortitude.

We may say of him, with Sir Leslie Stephen: "Scarcely anyone lies in the Abbey whose heart was more acutely responsive to the deepest and tenderest of human emotions. There are few whom we can love so heartily as Samuel Johnson."

Anglicans may well be proud of this famous doctor of literature, who was as good as he was great.

WELSH YOUTH GROUPS GROW

ANGLICAN NEWS SERVICE
London, November 21

The youth fellowship of the Church of Wales, "Welshmen of the Cross," is growing rapidly, and now has over three hundred groups.

The fellowship badge is a Celtic cross with a red Welsh dragon and the title of the fellowship.

The Ministry of Education's recent recognition of the Provincial Youth Council by sanctioning a £1,000 grant for a headquarters has greatly encouraged the fellowship's work.



The leader of the lepers, Mr Chang Sun No.

LEPERS IN KOREA NEED HELP

BY THE REVEREND ROCER TENNANT

IN the mediaeval church in England where I once worked as curate for two years, there was a narrow window in the wall of the choir, known as the Leper Window.

Here we were told, lepers once stood outside to watch the service and receive Communion. The little window had long since been filled with stained glass, and the lepers seemed so remote in history that one could hardly imagine the scene.

In Australia, there is perhaps more leprosy than we realise in the north, but we have the resources to deal with it, and for most of us it is still something fearsome, but remote.

Here in Korea, it is still a major problem and the lepers are literally on one's doorstep. One cannot for a moment forget their tragic situation—the most unfortunate people in an unfortunate country.

Poverty is common enough—common enough to be accepted—but when to absolute poverty is added the world's most dreaded disease, so that the man is not only deprived of his living, but condemned to be an outcast, his plight is pitiful beyond words.

They wear rags. They carry a tin into which people can hastily thrust left over rice, in the hope of getting rid of them as quickly as possible. They have nowhere to sleep but under bridges or hay—and that is not so easy in Korea as it is in warmer countries.

There are government institutions as well as mission hospitals, but they are still far from adequate to deal with the problem. In the area where I am working as a parish priest—in Kyong Ki Province, about forty miles south of Seoul, there are several hundred of these beggars, of whom about fifteen are Anglican Christians.

I am trying to start a small settlement where first of all the Christians can live, and then, when they are established, we hope that more and more of their fellow wanderers will be able to settle there. If we can find the money to buy land, timber for houses, and pigs or poultry, then they can become self-supporting and begin to live a civilised life.

The writer is an Australian priest whose home is in Hobart. He has been in Korea since 1954 and is now trying to found a small settlement for the destitute lepers who wander about the country where he is working, in Kyong Ki Province. He is asking churchpeople in America, Australia and England to help. Contributions to this appeal may be sent to "The Anglican," who will forward them to Mr Tennant.

One of the lepers, a very intelligent man who was a school teacher in North Korea before he became a leper, is acting as leader. They have found a lonely spot where we have bought an acre of land and they have built two small houses and are starting work on another.

Further development of the scheme depends on getting the money, but I believe that when

Christians in other parts of the world hear of his need, some more money will come.

It also depends on keeping good relations with the Korean people in the nearby villages, as lepers are often driven out because of the fear and dislike of the local people.

So far, most of the local people have been friendly, though not unaturally some of them are afraid—this is one of those situations where prayer is probably the most important weapon. This, too, I know fellow Anglicans in Australia will not forget.

We are hoping to raise a total of £A6,000, with which it will be possible to give at least thirty lepers the means of self-support, together with a small clinic and a primitive church building. The lepers can build the houses themselves if we provide them with the timber for a framework.

FAMILY RE-UNION AT PARISH CHURCH

MANDURAH CELEBRATIONS

FROM OUR OWN CORRESPONDENT

Bunbury, November 28

Four infant boys, all cousins, were baptised in the presence of four generations of their relatives, numbering 100, at historic Christ Church, Mandurah, Diocese of Bunbury, on November 6.

The tiny church was so crowded that a portable font was placed at the sanctuary steps and there was room for only the mothers and their babies, beside the rector. The godparents responded from the congregation.

This was the highlight of a service of commemoration and thanksgiving, which was held in connection with a reunion of the Tuckey family.

The family was commemorating the 130th anniversary of the arrival of John Tuckey, who came to Western Australia aboard the "Rockingham" in 1830.

One of the boys baptised is of the seventh generation to live in Western Australia. His parents are Mr and Mrs Wilson Tuckey, of Carnarvon.

The other boys were the sons of Mr and Mrs S. G. J. Barry, of Mandurah, of Mr and Mrs B. F. Tuckey, of Pinjarra, and of Mr and Mrs I. D. Tuckey, of Mandurah.

The rector, Canon E. H. Burbidge, conducted the service; members of the family took part in as many ways as possible.

Mr J. H. M. Honnibal gave the address, which concerned the history of the church, the family's association with it, and their spiritual heritage. Mr Honnibal's father, Mr J. J. Honnibal, is churchwarden, vestryman, a former treasurer, and Bunbury Diocesan Synod representative of the Parish of Manjimup.

THE TUCKEYS

The lessons were read by Mr O. H. Tuckey, himself a vestryman of Christ Church and a son of the late Hon. Hobart Tuckey, M.L.C., and by Mr R. Chappell, son of Mr J. Chappell, an elder of the Presbyterian Church and for 10 years session clerk of the General Assembly.

The collection was taken up by Kenneth Tuckey (13) of Dalkeith, and John Menzies (14) of Applecross, and the ushers were Messrs G. L. Honnibal and R. L. Tuckey. Mr Tuckey was a vestryman and churchwarden of Christ Church for many years.

The oldest members of the family in the congregation were Mr G. M. Dempster (84) of Benger, whose wife was Miss Rona Tuckey, and Mr C. J. Tuckey (78) of Mandurah, formerly of Kulikup.

The Tuckeys have a particular affection for Christ Church. Members of the family have been baptised, married and taken there before burial, and they have worshipped and been taught there.

James Tuckey (1816-1895) and Charles Tuckey (1846-1912) are buried in the churchyard.

MEMORIALS

The altar is dedicated to the memory of Matilda Wearne, nee Tuckey, and the stained glass window above it to that of Charles and Emma Tuckey. Five members of the family have played the organ and before it the harmonium. Several have been Sunday school teachers and vestrymen.

The church was built between 1869 and 1871, the first service being held in February, 1871. Bishop Hale consecrated the building on October 25, 1871.

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CHRISTIAN INITIATION CHANGES

BY THE REVEREND ARTHUR LLOYD

IN general, there seems to be a definite attempt to return to a unity of conception in Christian Initiation. The Eastern Church still practises Baptism, Confirmation and Communion in a single service, to infants as to adults.

In the West, since at least the third century, the common practice has been to baptise infants and to tend to separate the two Sacraments of Baptism and Confirmation in time and administration.

This, and the doctrinal points associated with the Holy Spirit, Sin and Grace, have all been considered of recent years, and no doubt there will be yet more developments in this area.

From the parish viewpoint, it is doubtful if there is any more fruitful subject for controversy between priest and parishioners than the Prayer Book rules for the administration of Holy Baptism.

The sound liturgical foundation of the Sarum and 1549 services was obscured in 1552 and 1662. The formal bringing of the candidate into the church was abandoned, and the whole service performed at the font.

Exhortations, typical of the period of the Protestant rebellion, further interrupted the service. Many of the modern revisions are attempting to remedy these defects.

Separate services are provided in all books for both adults and children, with the exception of U.S.A. where the same service is used merely being adapted to the age of the catechumen.

Canada does not begin Infant Baptism with the usual question concerning the baptism of the child, but in the introductory rubrics directs that the priest should be so assured before baptism begins.

To this question, South Africa adds that sponsors promise to try to bring up the child as a faithful member of the Church.

VARIATIONS

Wales has the candidate solemnly led or brought into the church, after the request has been made at the door for the child to be made a Christian by Baptism. All revisions improve the opening exhortation.

U.S.A. omits the first of the opening pair of collects, and all others make them alternatives.

Wales omits them. U.S.A. adds two alternative Gospels (S. John 3: 1 and S. Matthew 18: 18) and all, except U.S.A. and Irish, re-introduce the traditional ascriptions before and after the reading of the Gospel.

All books, except Irish, abbreviate the exhortation to godparents. Various attempts have

been made to revise the questions. 1928, Canada, Scottish have the congregation joining in to recite the Creed between sentences.

South Africa, Wales and India leave the Creed in question form but split it into three questions, each dealing with that part of the Creed appropriate to the Three Persons of the Blessed Trinity.

Canada, South Africa and Scottish ask questions of sponsors as "Do thou, in the name of this child . . ." U.S.A. and India add a specific promise about the future Confirmation of the candidate.

All except Irish preface the blessing of the water with the mutual salutation, sursum corda, and "It is very meet . . ." All have "dip" or "pour water over it."

Wales transposes the four collects before the blessing of the water to a position after it. Wales and South Africa permit the vesting with a white chrysum, and giving a lighted candle to the child or the godfather.

U.S.A. and India omit the final exhortations to sponsors. Canada, South Africa, Wales, Scottish and 1928 add a collect for the home, and Canada one for the child.

1928, Canada, Wales and South Africa make the final exhortations be answered with a further promise by the sponsors—that they will carry out the duties mentioned therein.

For necessary private ("clinical") baptisms, Canada has simply baptismal formula and action plus thanksgiving prayer, and U.S.A. and Wales even omit that thanksgiving prayer. There are a variety of minor reforms in the other baptismal offices. Canada prints Confirmation within the Adult Baptism service.

Canada, South Africa, Scottish, Irish and India have a special form of reception into the congregation of those baptised privately. South Africa adds a form of admitting catechumens.

In 1927 it was decided in England that revision of the Catechism should be regarded as a separate measure to that of revision of the Prayer Book.

Canada makes changes in arrangement and form with a view to clarity. Headings are introduced and subject-matter broken into shorter sections.

Scottish adds questions concerning Confirmation. Canada adds sections on Church, Ministry, Bible and Vocation.

India adds sections on Church and Ministry. These are all healthy developments. The P.B. language is not suitable for children.

There is still needed questions on the other five sacraments, and the Last Things. U.S.A. replaces the Catechism with two catechetical services addressed to adults and children (if present!).

1928 divides this service into four parts: (a) introduction, "Dearly beloved" introducing Acts 8; (b) renewal of Baptismal vows, substituting "confess" for "confirm," and with an alternative three-fold question covering renunciation, faith and obedience; (c) Confirmation—invocation of the Holy Spirit, act of confirming, Lord's Prayer with doxology, and collect, and (d) conclusion: Sursum collect as in 1662; but prefixed to the blessing is the summary of Christian duty "Go forth into the world . . ."

CONFIRMATION

Irish retains 1662 Preface; Scottish agrees with 1928. India, Canada, Wales and U.S.A. simply present candidates with "Reverend Father in God, I present unto you these persons to receive the laying on of hands."

India, Canada and Wales amplify this further with the Ordination formula. 1928, U.S.A., Scottish, India, read Acts 8: 3, and Canada, after a longer preface, follows into the same lesson but adding Acts 19: 1.

All the revisions amplify the renewal of Baptismal vows, with U.S.A. having the shortest form.

Scottish and South Africa amend "confirm" to "confess," and South Africa has everyone saying the Apostles' Creed together.

Scottish prefaces the actual Confirmation with a new prayer, "Sign them, O Lord" and gives the words "I sign thee with the sign of the cross and I lay my hands upon thee, in the Name of the Father and of the Son and of the Holy Ghost" also. The Confirmation remains unaltered.

1928 and Scottish forbid the intrusion of any hymn or address except a hymn may be sung during the laying on of hands. Confirmation is by prayer and imposition of hands.

Scottish and South Africa restore the sign of the cross. South Africa directs the bishop to declare that they are admitted to receive the Holy Communion.

India and Wales substitute the Pax for the Mutual Salutation. Wales adds a final collect to those already used. India follows 1928 in using the summary of Christian duty, "Go forth into the world."

In the face of some modern Australian bishops' refusal to confirm children until they attain the age of 12 (or even 14), it is noteworthy that no restriction of age is made in any of the Prayer Books of the Anglican communion beyond that of an age competent to say the Creed, Lord's Prayer and Commandments, and answer questions from the Catechism.

WORLD REFUGEE YEAR MONEYS ARE ALLOCATED

FROM A CORRESPONDENT

The pilot scheme involving the resettlement of one hundred Chinese refugee families in Brazil will be one of three refugee projects to benefit from additional grants made this month by the World Refugee Year organisation in Australia.

The grants, totalling £26,000, were determined at a meeting of the national executive of the World Refugee Year committee in Sydney.

The sum represents part of the funds received by the committee since its allocation of £516,000 to various refugee projects in September.

The new allocations are:—

- £10,000 to assist a World Council of Churches project for the resettlement in Brazil of 100 Chinese refugee families now living in Hong Kong.

- The families will be settled in the Brazilian State of Parana on farmland purchased by the World Council of Churches and will raise crops and livestock.

- The Australian contribution will provide for the resettlement of fifty families.

- £11,000 to assist the Federal Roman Catholic Immigration Committee in the accommodation and care of aged and indigent White Russian refugees from China resident in Australia.

- A further grant of £5,000 to the Intergovernmental Committee for European Migration, to facilitate transportation of refugee migrants to receiving countries.

The national executive also agreed to ask its deputy chairman, Mr S. D. Einfeld, to represent the Australian National

Committee at the final meeting of the International Committee for World Refugee Year to be held at Geneva in January.

The chairman of the Australian committee for World Refugee Year, the Reverend W. J. Hobbin, said last week that the total of £542,000 now allocated by his committee comprised the greater part of the proceeds of the campaign conducted recently throughout Australia.

He said that some additional funds were expected to come to hand before the end of this year and would be allocated then.

Gifts to the appeal are still being accepted and are still tax deductible.

The address for World Refugee Year donations is 139 Castlereagh Street, Sydney.

STRIKE DELAYS PRAYER BOOKS

THE "LIVING CHURCH" SERVICE
New York, November 28

A shipment of 20,000 Prayer Books, ordered for September for distribution throughout the Anglican Church of Canada, has not yet arrived, as a result of the recent strike of British ship crews.

Before September, 100,000 new books had been distributed and the second 100,000 copies are now being sold.

DIOCESAN CONFERENCE FOR MOTHERS' UNION

FROM A CORRESPONDENT

Coff's Harbour, November 28

Members of Mothers' Union branches and Young Members' Departments in the Diocese of Grafton held a conference on the objects of the Mothers' Union at Woolgoolga on October 28.

The sessions were arranged and conducted by Mrs B. M. Osborne, diocesan secretary of the Mothers' Union, and Mrs E. Smith, wife of the Rector of Macksville.

"Marriage is not inevitable—Career as a substitute" was the subject of the introductory address to the first session, given by Mrs Osborne.

The emphasis placed on marriage by parents in the upbringing of their daughters excluded in many cases a proper general education and the development of taste, she said.

Mrs Smith gave the second address—on "Happy marriages are a national duty."

She outlined the social and national implications of Christian family life.

Discussion followed the address on Christian preparation for marriage.

Mrs Smith later spoke of problems associated with the upbringing of children, in particular the teaching of moral behaviour.

The afternoon session was devoted to a discussion of prayer.

A bookstall was provided at the conference, and a display of Mothers' Union work, lent by the Diocese of Sydney, created much discussion.

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DIOCESAN NEWS

ARMIDALE

TEACHERS' CONFERENCE

A one-day conference was attended last month by 120 Sunday school teachers of the southern part of the diocese at S. Paul's, West Tamworth. The bishop opened the conference, which was under the direction of the Youth Director, the Reverend John Chapman. Demonstrations, lectures, workshops, films and worship formed the intensive programme. A similar conference held at Inverell was attended by 90 teachers.

"PAGEANT OF THE CHURCH"

As part of the dedication celebrations at Christ Church, Gunnedah, the members of the Young Anglican Fellowship presented a "Pageant of the Church" in eight scenes, depicted in mime: Holy Baptism, the Forgiveness of Sins, Confirmation, the Holy Communion, Holy Matrimony, the Ministry of Healing, Ordination and the final tableau "Mother Church".

BENDIGO

CHURCH CONSECRATED

The bishop, the Right Reverend R. E. Richards, consecrated S. George's Church, Trentham, on November 20. The church had been re-painted and the sanctuary re-modelled. The men of the parish built a stone wall in front of the hall to replace the old wooden fence. They also put the grounds in order.

S. S. TEACHERS' FELLOWSHIP

The bi-monthly meeting of the Sunday School Teachers' Fellowship was held last week at Holy Trinity, Bendigo. After Evensong conducted by the rector, the Reverend A. F. Lloyd, junior and senior Christmas tableaux were presented by members of the Girls' Friendly Society in the parish, Miss L. Doble, a G.F.S. leader, introduced the junior tableau. The rural dean, the Reverend R. G. Long, who introduced the senior tableau, gave a short address on the uses of tableaux.

SERVERS' GUILD

The final meeting of the Guild of the Servants of the Sanctuary was held at Christ Church, East Bendigo, last week. This was the first time that the Guild has met at this church, which is in the Parish of Holy Trinity, Bendigo. The office was sung by the chaplain, Canon D. I. M. Anthony. Three servers from Holy Trinity and three from Christ Church were admitted as full members, and one from Holy Trinity as probationer.

BUNBURY

MEN'S RALLY

A successful men's rally for churchmen of the Blackwood Rural Deanery was held at Bridgetown on October 30. During the afternoon, Mr John Bunday, of Katanning, gave a paper on "The Layman's Part in the Parish". This was followed by afternoon tea, after which those present split up into groups for discussion of the subject presented.

High tea was followed by Evensong in the Parish Church of S. Paul, at which the service was sung by the Rural Dean, the Reverend L. Whent, prayers by the Rector of Pemberton, and the sermon was preached by the Rector of Bridgetown.

NEWCASTLE

GOSFORD CHURCH

The Archbishop of Sydney, the Most Reverend H. R. Gough, dedicated the new parish church of Christ Church, Gosford, Diocese of Newcastle, on September 26.

BUSH CHURCH AID

Mr C. Bailey has shown pictures of the outback work of the Bush Church Aid Society at S. John's, Cessnock, and S. Mary's, Aberdare, during the past week. Two families from Cessnock are represented in the work of the society. They are Mr and Mrs Avery, who are in charge of an old people's home in South Australia, and Dr Ross Chambers, who runs a Flying Doctor service from Ceduna.

STAINED GLASS WINDOW

The Bishop of Newcastle dedicated a stained glass window in S. Luke's, Wallsend, last Sunday night. The window is a memorial to a former church secretary, Mr R. Smith.

FELLOWSHIP RETREAT

The Young Anglican Fellowship in the Diocese of Newcastle will hold its first week-end retreat at the Morphe Conference centre on Saturday and Sunday, December 3 and 4. More than fifty Fellowship members are expected to attend, and if the retreat is successful it will be repeated next year. The conductor will be the Vice-Warden of S. John's College, Morpeth, the Reverend Gordon Griffith.

MELBOURNE

CRICKET SERVICE

Evensong at S. Silas' Church, North Balwyn, last Sunday was conducted by the parish cricket club, now in its first season. Members were responsible for the service, prayers, lessons and sidesmen's duties. The vicar, the Reverend J. P. Stevenson, said that it was good to have people in church who actually play a game that calls for decisions and needs loyalty and skill. This was the more so because we live in an age of conformity where fewer and fewer people are called on to make decisions.

TRINITY COLLEGE

The archbishop was present at the Trinity College Benefactors' service in the college chapel, University of Melbourne, last Thursday evening.

SPEECH NIGHT

The archbishop is to speak at the Melbourne Church of England Girls' Grammar School speech night in the Melbourne Town Hall on Friday, December 2, at 8 p.m.

NEW BUILDINGS

Bishop Donald Redding dedicated a new Sunday school building at S. John's, Highton, last Saturday afternoon. Bishop Redding also dedicated a new church hall at S. Mark's, Forest Hill, on Sunday afternoon.

ST ARNAUD

INDUCTION

The Reverend John Burnett was instituted and inducted Rector of Christ Church, Swan Hill, on November 11. The institution was performed by the Bishop of St Arnaud, the Right Reverend A. E. Winter. The Archdeacon of Mildura, the Venerable J. Hardingham, inducted the new rector.

SYDNEY

CATHEDRAL FESTIVAL

The closing activities for the patronal festival of S. Andrew's Cathedral, Sydney, will be a performance of Handel's "Judas Macabaeus" by the Cathedral Choral Society on December 2 and 3. On Sunday, December 4, the Reverend Philip Potter, the Methodist chairman of the World's Student Christian Federation will preach at the 11 a.m. Holy Communion. At Evensong, the chairman of the Australian Board of Missions, the Reverend F. W. Coaldrake, will be the preacher.

SOCIAL WORKERS' SERVICE

The annual service for social workers was held in S. Andrew's Cathedral on November 27. The chairman of the Australian Broadcasting Commission, Sir Richard Boyer, was the preacher.

WANGARATTA

HOLIDAY WORKSHOPS

Two holiday workshops for Sunday school teachers will be held in the Boys' Hostel at Holy Trinity Cathedral, Wangaratta, during the summer holidays. The dates for the workshops are December 27 to January 3, and January 5 to 12.

WITHIN THE VICARAGE WALLS

TO-DAY I have flowers everywhere. There are deep red roses from a scraggly bush up the yard. The blooms are really beautiful and belie the humbleness of their parentage.

There are long spikes of flag iris of which I am particularly fond. As yet I have not got a great variety, but have plentiful ambitions to enlarge the range some day.

Father arrived home this afternoon with masses of lilac — both mauve and white, which sent me into ecstatic raptures. I hope to live somewhere some day where I can enjoy this delight to the full; to have the pleasure of being able to pick in abundance for household enjoyment!

Just as I was completing my ritual of adoration, and setting the bowls in the most advantageous positions, Father arrived home once more with an armful of azaleas, given to him by another parishioner.

Now, I heartily agree with Constance Spry that there are right ways and wrong ways to show flowers to their best advantage. On that score, I was positive long before I ever heard of Mrs C. S., and consequently confess to spending a little more than the usual measure of time with my floral friends.

I am rejoicing in my present richness and regret they will not

last long enough for a multitude of friends to enjoy next week — this week being reasonably quiet in the latter part.

Upon reflection, it might be just as well that the family are to enjoy the flowers in solitude, as we are fortunate to be free of any allergies in that regard.

I have, on one or two occasions been entertaining friends, who, as time passed by, began to sneeze and snort with increasing distress. The sole cause of the trouble has proved to be an allergy to some type of flower in the room.

We who do not suffer from this affliction are most fortunate in being able to enjoy these wonders of God's handiwork without reservation.

Last week, an old apple tree which in past years has been noted for its sterility, came into blossom. The delicacy of the flowers was such that I resolved to enjoy them where I could see and appreciate them — on the dining room table.

SPILT MILK

Armed with secateurs, I very lovingly picked the half dozen flower clusters off. Only one was left, and that, only because it was out of reach. Father duly admired the bowl of apple blossom and innocently enquired as to its origin.

Upon being enlightened, he exclaimed THAT was the tree he had pruned in desperate abandon to see if the more drastic approach of shock treatment would prove productive and for the very first time it had flowered!

He ended with "Oh well, I guess it wouldn't have been much good anyway," which is just another way of saying "It's no use crying over spilt milk," I suppose!!

Sally Anne and I have an appointment right after breakfast each morning. From where I stand by the kitchen window, overlooking the old apple tree and a large pin-oak, there are two cheeky thrushes, a black bird and two sparrows which gaily hop and play all day long. They are delightful to watch. We put crumbs out on the path each day, then Sally Anne watches from the house as they come for their "play-lunch."

With the advent of warmer weather, the children are enjoying fresh air and sunshine to the full. So much so that they are loath to come inside three times a day for bodily sustenance.

The barbecue is a marvellous invention in many ways. Give them some sausages or chops and potatoes, and they don't in the least mind burning their own food. (There are certainly no complaints!)

The children had one such impromptu meal the other day, when numerous other children joined the feast with various contributions of their own. Frankfurts and fried eggs were also on the menu as well as billy tea.

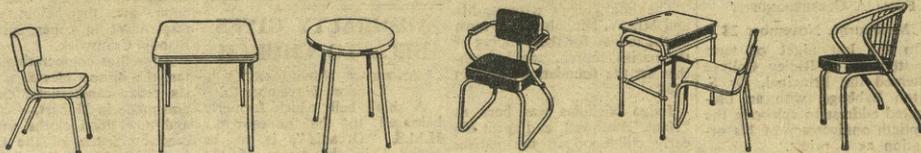
Father and I heard later what a marvellous feast it was. We enquired about the tea making. Imagine our horror to learn the water used for tea was the frankfurter water! Neville paid a "compliment" to me by stating they couldn't tell the difference with plain water! Ugh! What wonderful digestions these little animals have.

SHAKESPEARE

There have been three wonderful treats which I have had the privilege of sharing with friends lately. They were the Shakespearean plays "Macbeth," "Twelfth Night," and "King Richard II," also the "Copellia" Ballet Suite, all through the medium of TV. Now music is always a very great joy, but a living Shakespeare was an entirely new experience.

During school days, I had a nodding acquaintance with the author, but due to a rather insipid and uninspiring method of introduction, I had always considered the gentleman did not deserve the honour traditionally bestowed upon him.

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COLLEGE FOR JERUSALEM

STAFF CHOSEN FROM ENGLAND

ANGLICAN NEWS SERVICE

London, November 28
The Reverend F. V. A. Boyse, at present Vicar of S. Mary Abchurch in the City of London, has been appointed by the Archbishop in Jerusalem to be the principal of the new S. George's Theological College in Jerusalem.

He is also to be Canon Residentiary of the Collegiate Church of S. George the Martyr, Jerusalem.
For over thirty years there have been plans to extend the work of the Anglican Church in Jerusalem by setting up a theological college there.

A summer seminar course on Islamics, conducted by Canon Kenneth Crag, sub-warden of S. Augustine's, Canterbury, is to be held at the new college, and other courses will be started at the beginning of the academic year.

THE STAFF

Much of the project has been undertaken as a venture of faith, and its full development will depend on the support, not least the financial support, which it receives from the whole Anglican communion.

The Reverend J. D. Wilkinson, who is now teaching at Ely Theological College, has been appointed tutor at S. George's College.

Other members of the staff include Canon Edward Every, as specialist on Church history, and the Reverend John D. Zimmerman, an American Old Testament scholar.

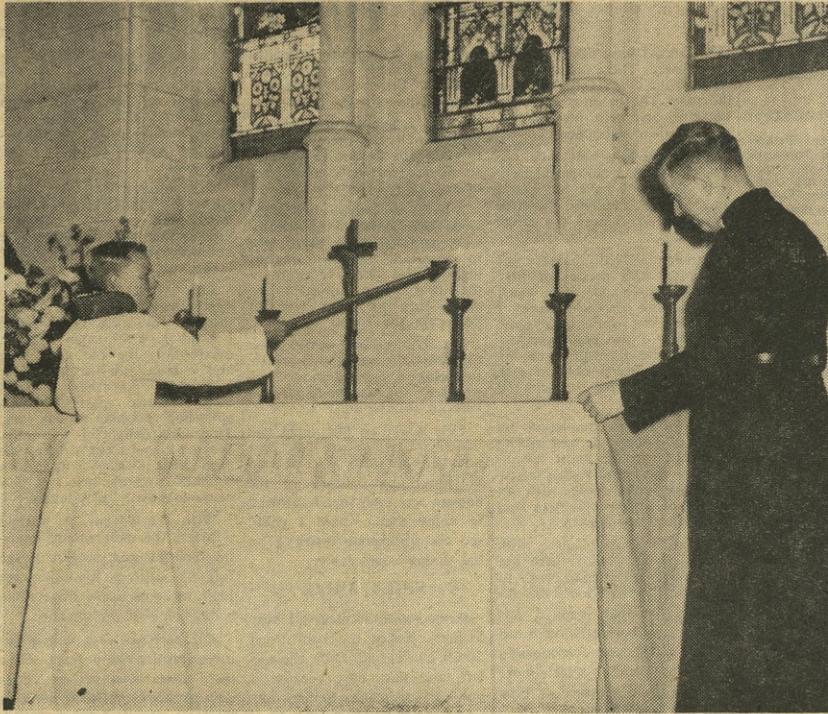
PRESENTATION TO DR BABBAGE

FROM A CORRESPONDENT

Melbourne, November 28
On the last night of term the students of Ridley College presented the Principal, Dr S. Barton Babbage, with an illuminated address to celebrate the twentieth anniversary of his ordination as a priest.

"On this twentieth anniversary of your ordination we, the students of Ridley College, do hereby express to you our appreciation of your work among us," it read.

The address was accompanied by the presentation of a solid silver salver.



—Hobart Mercury block

Lighting the candles in the six new cedar candlesticks at S. Michael's and the All Angels, Bothwell, Diocese of Tasmania, last month.

HIGH ALTAR AT BOTHWELL IS IN MEMORY OF JUDGE

FROM A CORRESPONDENT

Hobart, November 21
More than 250 people attended the consecration of a new High Altar in the beautiful country church of S. Michael and All Angels, Bothwell, north of Hobart, on November 14.

The altar, which was consecrated by the Bishop of Tasmania, the Right Reverend G. F. Cranwick, is the gift of the family of the late Mr Justice H. S. Nicholas, a former judge of the Supreme Court of New South Wales.

The late judge's parents, Mr and Mrs W. Nicholas, gave most of the money for the building of the parish church, and his mother set the foundation stone in 1888.

Judge Nicholas was born at "Nant," Bothwell, and spent his early childhood in the parish.

Among the congregation at the service, which was conducted by the Rector of S. Michael's, the Reverend R. A. W. Cogan, were Mrs H. S. Nicholas of "Lachlan Vale," Ouse; Mr W. P. Nicholas, only son of the late judge, and Mrs Nicholas, of "Goobragandra," Tumut, New South Wales; the Tasmanian

Minister for Lands, Mr D. A. Cashion, who is a parish synod representative, and Mrs Cashion; and the Federal Chairman of the Australian Church Union, Mr F. D. Cumber-Stewart, of Hobart.

The magnificent new altar is of white Brighton sandstone,

ADMIRALTY GIVES BELL TO CHURCH

ANGLICAN NEWS SERVICE
London, November 28

A ship's bell, which formerly belonged to the minesweeper H.M.S. "Orcaida", is to be installed in the tower of the Church of S. Michael and All Angels at R.A.F. "Khormaksar", Aden.

The bell is a gift from the Admiralty to the church, at which air-conditioning and a new electronic organ have recently been installed as a result of the voluntary efforts of the congregation.

matching the old font and pulpit. It is nine feet long, and stands away from the east wall in the sanctuary.

The service began with a procession through the body of the church. A crucifer, flanked by candle-bearers, led the robed choir, and then eight priests, resplendent in copes, preceded Bishop Cranwick.

As well as consecrating the altar, the bishop blessed a set of six cedar candlesticks, designed and made in Hobart, a crucifix, and new linen cloths embroidered by Sisters of the Church from S. Michael's Collegiate School for Girls in Hobart.

After the service, there was supper in the Bothwell Town Hall. Speakers included the bishop, the rector, the rural dean, the Reverend H. H. Butler, of Oatlands, and the Rector's Warden, Mr G. B. G. Edgell.

PARISH LIFE MISSION

FROM A CORRESPONDENT
Parkes, N.S.W.,
November 28

The Parish of S. George, Parkes, Diocese of Bathurst, is preparing for a Parish Life Mission next February.

The Reverend Ken. Jago, of the G.B.R.E., will be the leader for the mission. The Reverend Don. Shearman, Director of Promotion in the Diocese of Bathurst, will be guest observer.

A committee has already met and drawn up a Parish Litany for use at all services until the mission.

The mission is limited to 60 people, who will comprise a cross-section of parish life and work.

A feature of the mission is that each person who registers to participate must promise to attend all five evening sessions, which will be from Monday, February 27, to Friday, March 3.

This is the first Parish Life Mission in the Diocese of Bathurst, and only the second in New South Wales.

SPECTACULAR CRICKET IN HOBART COMPETITION

FROM OUR OWN CORRESPONDENT

Hobart, November 25
Church cricket records of twenty years' standing were broken here last week-end with play in the Churches' Association competition.

The instigators of this new phase of church sport were the opening batsmen for S. Mary's, Moonah, Don McGuire (aged 22), and Gerald Williams.

They set new figures for the highest individual score, the best opening partnership and the highest team total.

The association statistician, Mr D. R. Welsh, this week confirmed the records.

McGuire scored a chanceless 329 in 215 minutes and scored 60 boundaries (46 fours, 2 fives and 12 sixes).

Observers said McGuire batted with the fluency and range of a veteran and his innings was one of the best seen for many years.

He passed the 320 made by Jim Greatbatch for Church of Christ in 1940-41. McGuire and Williams scored 446 for the first wicket and this easily eclipsed the previous best of 319 created by P. H. Davis and David Welsh

for S. James' against S. Mary's in 1950-51.

Williams' 128 was his third consecutive century this season. He had previously scored 110 and 103 not out.

S. Mary's innings was closed at 590 for three wickets, which was comfortably in excess of the 525 made by S. James' against Salvation Army in 1950-51.

On the first day of the series at the Glenorchy ground nearly 1,000 runs were scored in less than 8 hours for the loss of eight wickets.

The individual hands included a triple century, two single hundreds and a 97 and 85.

S. Mary's scored their 590 for 3 in the morning against Hobart Baptists and at one stage went from 400 to 500 in only 20 minutes.

In the afternoon New Town Methodists rattled up 379 for 5 against Salvation Army.

This made the day's total 969 for the loss of eight wickets, an average of 121 runs per wicket and a similar scoring rate.

CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum 4/- per advertisement. A special rate of 3d. per word (minimum 2/6) is charged for "Positions Wanted" insertions.

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2.30 P.M. DAILY. Commencing Boxing Day. "Journey of the Three Kings" and "Astonishing Adventures of Pang". Chapter House, Sydney, Australian Christian Theatre Guild, P.O. Box 17, Artarmon. Phone JF 1889.

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CHURCH NEEDLEWORK Robes for Clergy and Laymen; Vestments, Altar Frontals, Linen. Mrs R. Burls, The Rectory, Wingham, New South Wales.

POSITIONS VACANT

CHURCH OF ENGLAND Flying Medical Service. Vacancies for nursing staff and domestic workers in outbreak hospitals. Information from Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone BM 3164 (Sydney Exchange).

RIVERINA HOUSE Hostel for School Girls, Hay. Matron wanted for 1961. Must be Anglican, communicant, with vocation for such work. Experienced in dealing with girls, parents, household duties, management and problems. Approximately twenty (20) students. For further particulars apply to Diocesan Secretary, P.O. Box 10, Narrandera, New South Wales, stating salary and conditions required.

STAFF REQUIRED for S. Mary's Girls' School, Herberton, North Queensland. First term commences January 31, 1961. (1) Commercial Mistress; Sub-Junior to Senior Standard. (2) Music Mistress. Accommodation is available. Applications to the Reverend C. F. Cussen, P.O. Box 519, Townsville.

VERGER-CARETAKER. Applications in writing (only) are invited for the above position from churchmen of the parish of S. Matthew's, Manly. Modern flat on premises available for married couple. Apply with references to Rector and churchwardens, 1 Darity Road, Manly, New South Wales.

WANTED EARLY in the New Year organist and choirmaster for S. Anne's Church of England, Strathfield. Good salary and fees. Apply by letter to the Rector, 42 Homebush Road, Strathfield.

DEDICATION AT KOTARA SOUTH

FROM OUR OWN CORRESPONDENT

Newcastle, November 28
The new Church of the Good Shepherd, Kotara South, Diocese of Newcastle, will be dedicated on December 2 by the Bishop of Newcastle, the Right Reverend J. A. G. Housden.

This is the second new church to be built in the Parish of New Lambton in recent months, the first being All Saints' Parish Church, which was dedicated last year.

The church, including furniture, cost more than £10,000. The builder was Mr Smurthwaite, and the architect Mr I. Pender, both of Maitland.

Kotara South is a new suburb, and when the building programme started there were only sixty parishioners. This number has now grown to 160.

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